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

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

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

Quite possibly everything about this paper whether the authoring, the approach and the substance sparks of novelty bordering on the outlandish. Further, why not take a traditional categorical approach and clearly present scientific ideas the traditional way? It is a personal insight developed more than 20 years ago, and just when the author began his B.Sc. in Sociology and Anthropology; that a study of the social and behavioural should carry the philosophical and insightful at its very core above anything else given the inherent ephemeral nature of its subject matter. When I came across the term hermeneutics (and others like phenomenology), this author felt as a personal persuasion that that was the chart for the future of the social sciences. My vision in this regard is one of a social science that delves directly into the core of things and avoids platitudes. To come back to the point of this abstract, this explains my apparently tattered approach. But tattered really? No, as the central insight of my articulation is that the scientific method is a validation and falsifiability\textsuperscript{1} method, and not necessarily the creative method. The creative method as a hermeneutics isn’t supposed to roll down and stifle its very expressiveness, and at the same time it should be articulated in such a way that an exercise of falsifiability\textsuperscript{1}, 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 their apathetic threshold as these rather develop into denaturing\textsuperscript{15} 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 } stifling prospective sublimating possibilities, thus requiring prospective fundamental reconception. While such prospective re-projection/re-

anticipation recognises prior human cumulated knowledge as enabling institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-

eventfulness /ontological-aesthetic-tracing-<perspective—ontological-
normaley/postconvergence-reflected—‘epistemicity-relativism-determinism’>— right up to the present, it also cognisant that 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—gesturing-<in-

prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-

contiguity —edeued—existentialising/contextualising/textualising-contiguity }
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\) as rather reverting to eliciting ‘untransvaluated–temporal-intemporality\(^{52}\) values’ (being passed for knowledge-reification–gesturing–in-
prospective psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity \}—
conflatedness –in–[preconverging-disentailment by]–postconverging-entailment\) while undermining the prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness –\( \langle \text{sublimating–registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}\rangle \) (as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism\(^{90}\) 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\}). This is so-manifested for instance when statistics/methods/methodologies/approaches 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 ‘mechanically’ to falsely imply progress occurs anyway to then paradoxically suggest 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 overcoming/unovercoming, speaking to the issue
of the fundamental lack of dimensionality-of-sublimating...

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}; as ‘knowledge becomes increasingly mechanical’ and is rather a
secondary and derivational tool for temporal self-serving posturing and is poorly perceived as
worthy in of itself but for the imprimaturing so projected and the perceived temporal social-
value arising with such imprimaturing and as it is increasingly associated with generalised
incuriosity in genuine intellectual development and the substituting of mere imprimatur
totalisingly-disentailing—discretion/whim-of-thought over genuine knowledge-reification–
gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }==
conflatedness –in-[preconverging-disentailment_by]–postconverging-entailment> as to
existence-potency¹/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 ‘dereifying as to
deficient conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of our
<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 } it then sophistically usurp in its teleological-degradation rather than teleologically-
elevating it out of its <amplituding/formative> wooden-language-{imbued—averaging-of-

(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–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–eredected–existentialising/contextualising/textualising-contiguity–conflatedness-in–{preconverging–disentailment–by}–postconverging–entailment> as the primary and essential constraining worth but rather obsession with mere sway and influence even to the point of undermining prospective knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–eredected–existentialising/contextualising/textualising-contiguity–conflatedness-in–{preconverging–disentailment–by}–postconverging–entailment> as supposed intellection is increasingly infused with obfuscations, falsehoods and subterfuges (as to the fact that misrepresentations and pretences to misunderstand are rather conveniently projected as of perceived social-stake-contention-or-confliction and hardly reflecting a discernment about the possibility for advancing human progress); in so-doing 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 wrongly imply that it is veridically in dialogical-equivalence<as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment,—in-self-becoming/self-conflatedness/formative–supererogating>), as such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity (whether or not, beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought>) only leads to a human destructuring-threshold—{uninstitutionalised-threshold}/presublimating–desublimating-decisionality—of-ontological-performance—including-virtue-as-ontology> which habituates and enculturates/.endemises such deception-and-induced-deception-as-of-ontological-bad-faith/inauthenticity; rendering the supposedly empowering activity of knowledge-reification—gesturing—in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment> impotent as in many ways such denatured intellection effectively claims openly as of its disparateness-of-conceptualisation—<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity’ inclinations (poorly appreciative of existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression implications of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). In many ways this intellectual falsehood (so-construed herein as to ‘the implausibility of genuine lack of understanding as from a serious intellectual engagement’ but rather ‘strategic/calculated behaviour of mere institutional power even against genuine knowledge’ herein construed 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. This is especially manifested when such an intellectual teleological-decadence<-in-dimensionality-of-desublimating-lack-of -(amplituding/formative)supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemeticity/anamnestic-residuality/spirit-drivenness–equalisation)
conflatedness -in-[preeconverging-disentailment by]–postconverging-entailment> in a-dumbing-down-posturing-that-implies that-the-present-is unchangeable as of ‘presencing—absolutising-identitive-constitutedness’, etymological-flouting as of mere conceptual-patterning-(as-devoid-of-attendant–ontological-contiguity -educated–
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of-
prospective-relative-ontological-completeness 
so-rather-enabled<by-a- nonpresencing-
divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'>, mere-stigmatising-of-competing-theories-and-concepts-on-the-naivety-that-
such-stigmatising-representation-will-undermine/override-their-analysable-ontological-
veracity, and finally an-approach-as-of-the-ordinary-human-egotistic-perspective-in-existential-
eextrication-that-absolutises-the-present-passed-as-prospective knowledge-reification–gesturing
</in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-[preconverging-disentailment–by}–postconverging-entailment>). This then
provides paradoxically the underlying 56meaningfulness-and-teleology100 infrastructure for
upholding the status quo and inducing in many ways the impotence of the social sciences in
thoroughly addressing human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint overcoming/unovercoming of society that
ultimately have serious de-mentative/structural/paradigmatic consequences associated with
institutional failures (which such intellectualism is hardly inclined to address). Critically, such a
‘self-contented intellectualism’ increasingly focuses not on knowledge-reification–gesturing
</in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-[preconverging-disentailment–by}–postconverging-entailment> production
as to existence-potency13~sublimating–nascent-disclosed-from-prospective-epistememic-
digression or its critical analysis, but rather in the face of criticism consciously substitutes
strategies of institutional ascendency as of a strategy of influence by default imprimatur status
rather than genuine knowledge-reification–gesturing</in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
It will be as naïve as implying the validity of a common basis for doing arithmetic where an interlocutor insists on 2+2 as 5 but when appropriately explained the veridical assumptions of arithmetic goes on to insist 3+3 as 7; speaking not of a fundamental problem of arithmetic operation as of dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}–postconverging-entailment,—in-self-becoming/self-conflatedness /formative–supererogating> but a fundamental question of ontological-bad-faith/inauthenticity on the naïve mental reflex that ‘anyway dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}–postconverging-entailment,—in-self-becoming/self-conflatedness /formative–supererogating> is ever always assumed’ to then adopt an apriorising/axiomatising/referencing attitude of abusing the notion of dialogical-equivalence<as-to-psychologism~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}–postconverging-entailment,—in-self-becoming/self-becoming/self-conflatedness /formative–supererogating> as to wrongly implied logical-dueness. Faced with such an orientation the genuine intellectual reaction is to engage it upfront as of an inclination ‘not just to evaluate logical coherence as of correctness or incorrectness or any other evaluation in-between on the basis of ontological-good-faith/authenticity, but beforehand ‘to equally evaluate the apriorising/axiomatising/referencing in ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity (beyond-the-consciousness-
awareness-teleology\(^{(4)}\)-<in-preconverging-existential-extrication-as-of-existential-unthought> ) as of underlying attendant ontological contiguity\(^{(2)}\)-educated existentialising/contextualising/textualising-contiguity\(^{(9)}\) elucidation/deblurring as well as whether the veracity of such apriorising/axiomatising/referencing can be established as being of ‘relative-ontological-incompleteness\(^{(0)}\)/relative-ontological-completeness\(^{(88)}\) \\
\(\langle\) sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative-supererogating-projective-reprojective—aestheticising-re-motif—\\
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence\(\rangle\) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism\(^{(90)}\) (as so-construed necessary herein in overriding ontologically-flawed apriorising/axiomatising/referencing as of presencing—absolutising-identitive-constitutedness in relative-ontological-incompleteness\(^{(88)}\) 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—gesturing—<in—prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educated—existentialising/contextualising/textualising-contiguity} ——\\
conflatedness—in—{preconverging-disentailment—by—postconverging-entailment}<—implications as of existential-reality)’. We can appreciate that while many a subject-matter especially of nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> will often seem to imply that dialogical-equivalence—<as-to-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educated—existentialising/contextualising/textualising—}—
contiguity } — conflatedness } — in { preconverging disentailment by } — postconverging entailment, 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 apriorising/axiomatising/referencing 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 historically achieved

universal-transparency } — { transparency-of-totalising-entailing, as-to-entailing—< amplituding/formative—epistemicity > totalising—in-relative-ontological-completeness } of the-Good/understanding/notional—knowledge-reification—gesturing } — in—prospective psychologismic—apriorising/axiomatising/referencing—{ of attendant ontological—contiguity — educed—existentialising/contextualising/textualising-contiguity } — conflatedness } — in { preconverging disentailment by } — postconverging entailment } — ontological—primemovers—totalitative-framework } rendering the possibility of ontological-bad-faith/inauthenticity } directly ridiculous as in the natural sciences given its direct

universal-transparency } — { transparency-of-totalising-entailing, as-to-entailing—< amplituding/formative—epistemicity > totalising—in-relative-ontological-completeness } subjection to prediction. Such that we can hardly contemplate of an interlocutor insisting to imply that gravity on earth is 7 m/s² to ensure that calculations conform to its expectations for one temporal interest or another.

But the reality of that

universal-transparency } — { transparency-of-totalising-entailing, as-to-entailing—< amplituding/formative—epistemicity > totalising—in-relative-ontological-completeness } as preempting such ontological-bad-faith/inauthenticity } inclinations is not so directly obvious in many a social domain-of-study and that blurred possibility effectively elicits circumstances of disparateness-of-conceptualisation } — unforegrounding-disentailment, failing-to-reflect—‘immanent-ontological-contiguity ’ not only as of wrong ontological—
conception out of good-naturedness (failing ‘technical’ ontological-good-faith/authenticity as from ontological-normalcy/postconvergence epistemic-projection perspective conceptualisation) but equally as of outright ontological-bad-faith/inauthenticity (in spirit).

This idea is essential in the thought of many such postmodern thinkers as Derrida and Foucault given the implications of human limited-mentation-capacity as herein construed as reflecting both human constructiveness-of-ontological-performance—and destructuring-threshold—(uninstitutionalised-threshold /presublimating–desublimating–decisionality)—of-ontological-performance—and—(including-virtue-as-ontology). The fact is knowledge-reification–gesturing—prospective psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity is conflatedness—is of existential—and—amplituding/formative—epistemic—totalising/circumscribing/delineating construal for human limited-mentation-capacity-deepening and nothing can be construed in totalisingly-disentailing—discretion/whim-of-thought whether as of ignoring or on the other hand exaggerating and then be considered as ontological/scientific; 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 inherent existence-potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression over our human-subpotency motives, the same actually do apply in all knowledge-reification–gesturing—prospective psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—is—in—preconverging-disentailment—postconverging-entailment—and claims of subject-matter specificities (wrongly implying their subontological nature) ‘rather speak of the difficulty with respect to human emotional-involvement and associated lack of rigour
relative to prospective knowledge-reification–gesturing-<in-

prospective psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> in

addressing human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint’, but doesn’t speak of inherently constraining

existence-potency -~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
dissimilarity of subject-matters. Just as there is no magical mathematics or magical physics to

resolve such a more fundamental apriorising/axiomatising/referencing situation involving

‘abusing the assuming of dialogical-equivalence}<as-to-

psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-

{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-

conflatedness /formative–supererogating>”, it is wrong and foolhardy not to bluntly recognise

this reality in the social domain as to the possibility of then achieving prospective

transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as to existence-
potency -~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

implications. The fact is the ‘a priori or axiomatic conception’ is effectively what precedes and

validates logic as of elaboration-as-to-mere-

extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–

ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity’

however there is no logical-basis/logic,-as-derived-from—transversality-<for-sublimating-

existential-eventuating/denouement>-~of-affirmative-and-unaffirmative–disambiguated-‘motif-

and-apriorising/axiomatising/referencing’ > for the ‘a priori or axiomatic conception’ but for

‘its ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
generated in domains like mathematics and many a natural sciences is so efficient (as of the underlying positivism/rational-empiricism reference-of-thought achieved ‘104 universal-transparency\(^{104}\)⟩\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\langle\)amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩\(\rangle\) so-reflected as positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism underlying 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\langle\)as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in–[preconverging-disentailment–by]–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating\rangle\) doesn’t ‘technically’ 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 \(^{104}\)universal-transparency\(^{104}\)⟩\(\langle\)transparency-of-totalising-entailing,-as-to-entailing-\langle\)amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩\(\rangle\) arises such that there is nothing that transparently renders someone ridiculous from fiddling around ‘wrongly implying apriorising/axiomatising/referencing \(^{59}\)meaningfulness-and-teleology\(^{10}\) as of existence’ not only out of good-naturedness (‘technical’ ontological-bad-faith/inauthenticity \(^{64}\) ) or ontological-good-faith/authenticity \(^{69}\) but equally ontological-bad-faith/inauthenticity \(^{64}\) (in spirit). In this regards, the idea of ‘putting in question dialogical-equivalence\langle\)as-to-
psychologismic-apriorising/axiomatising/referencing} of attendant ontological contiguity -educed existentialising/contextualising/textualising-contiguity — conflatedness in-
{preconverging-disentailment-by}—postconverging-entailment,-in-self-becoming/self-
conflatedness /formative—supererogating> by not merely engaging for logical coherence but equally putting into question the apriorising/axiomatising/referencing of meaningfulness-and-teleology pretense of being as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation' is effectively central to all prospective institutionalisations in relative-ontological-completeness as reflected with the Socratic-philosophers putting in question the apriorising/axiomatising/referencing of non-universalising sophists specifically with Socrates during his trial as to his highlighting of the inconsistencies of his accusers sophistic non-universalising apriorising arguments priorly for the notion of a mutual logical coherent engagement to arise in the very first place with Socrates rather purporting that such a possibility of mutual logical coherent engagement could only arise on the basis of his epistemic-projection of universalising-idealisation apriorising arguments as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and budding-positivists equally putting into question the apriorising/axiomatising/referencing of non-positivising/non-rational-empiricists medieval-scholasticism specifically as with Galileo’s implicit dismissal of any such pretense of logical coherence engagement in-the-very-first-place in the face of what he could see positively/rational-empirically through the telescope with respect to the ‘imaginary pedantic machinations’ of his medieval-scholasticism interlocutors and so as to the prospective positivism/rational-empiricism apriorising/axiomatising/referencing as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation; as in fact the very notion of prospective institutionalisation is one of renewing reference-of-thought—reference-of-thought—devolving—meaningfulness-and-teleology apriorising/axiomatising/referencing prospectively as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation, putting into question the wooden-language, (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology) of the prior registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness superseded/transcended. With such teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) spirit of intellectualism, it can difficultly be fathomed how such a ground-breaking evental-instigation as the appearance of Einsteinian physics in early 20th century prompting great excitement and curiosity among physicists recasting the contributions of prior physicists, and then eliciting the work of many other physicists and mathematicians in the subsequent decades leading in-between to the superseding of Einsteinian physics with Bohrian physics and then Feynmanian physics, etc. as to existence-potency—sublimating—nascence,-disclosed-from-prospective-epistemic-digression 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-recomposition—{as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—{perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism})); and so because in many ways it is hardly the case that the priority is obsession with such intellectual emancipation rather than obsession with institutional-being-and-craft muddlement. While the natural sciences are ‘naturally’ constrained by the stronger manifestation for prediction, there is
nothing that says because the social domain is relatively blurred the possibility for such rigour cannot be achieved in the social as well even as it is highly subject to social-stake-contention-or-confliction meddling; as the possibility of the undercutting of the latter’s wooden-language-embedded-temporal-mer Pax form/virtualities/dereification/akrasia-tract/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought-categorical-imperatives/axioms/registry-teleology with asceticism does exist as has existed throughout sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> since even the natural sciences practices arose out of the profound asceticism stances against their initial societal predispositions of presencing—absolutising-identitive-constitutedness. 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—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness—ins—preconverging—dissentiment—by—postconverging—entailment 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 intemporality 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—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness—ins—preconverging—dissentiment—by—postconverging—entailment 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–gesturing<in-

prospective_psycho
glogismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment> rather than just strategies of socially perceived intellectual success within deified temporal/mortal existential frameworks; especially in the underhanded institutional presence of such avowedly teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory–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-potencyvasion–sublimating–nascence,-disclosed-from-prospective-

epistemic-digression consequences accruing to the entire humankind) to institutionally and socially undermine prospective knowledge-reification–gesturing<in-

prospective_psycho
glogismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment> 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 to a Machiavellian/political exercise rather than the requisite magnanimity of engagement for a genuine knowledge-reification–gesturing—prospective psychologismic–apriorising/axiomatising/referencing—of-attendant ontological-contiguity—educted–existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging disentailment by—postconverging entailment—exercise!

Actually the projection of values including intellectual values in such 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—ontological-prime movers-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-ordementing—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
syncretising/circularity/interiorising/akrasiatic-drag that needs to be transvaluated into a positivism mindset. It can fairly be contended that prospective issues of knowledge-reification—gesturing<in-prospective_psychologismic−apriorising/axiomatising/referencing−{of-attendant−ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity } conflaggedness−in−{preconverging-disentailment−by}−postconverging-entailment 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 of-amplituding/formative–epistemicity>causality as to projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity as to apriorising/axiomatising/referencing−{of-attendant−ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity } conflaggedness−in−{preconverging-disentailment−by}−postconverging-entailment’ 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 of-meaningfulness-and-teleology as implied prospectively in ‘construing of both the right apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mindset-as-of-prospective-deprocrypticism-dissemination and thus the knowledge for that right mindset-as-of-prospective-deprocrypticism-dissemination’). We can better understand as such why underlying confliction arises with all registry-worldviews/dimensions transcendence-and-sublimity/sublimation/supererogatory−de-mentativity because these involve human-
subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint aporeticism overcoming/unovercoming; as putting in question the old valuation as to requisite human limited-mentation-capacity-deepening. In this regards the transcendental/transvaluating conception of aporeticm overcoming/unovercoming is of existential comprehensiveness 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 epistemic-projection by the underlying fact that these are the very same human-subpotency sublimation implications as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-pa...
break/schism/estrangement is effectively that the possibility for prospective meaningfulness-and-teleology is associated with a renewed framework of ontologisation/ontological-veracity/aestheticisation-towards-ontology which is in ‘affirmation/projection by its underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation’ to the superseded framework of prior ontologisation/ontological-veracity/aestheticisation-towards-ontology prospectively disontologising as unaffirmed/deprojected; as to the possibility of the recovery of dimensionality-of-sublimating !(≤amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) prospectively, disentangled from ‘prior knowledge-as-of-mechanical-knowledge predisposition and its developed temporal institutional self-serving predisposition’.

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 ..............................................................................469

BEGINNING OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance<INCLUDING-VIRTUE-AS-ONTOLOGY>) ............473

END OF DIGRESSION (ON OVERALL CONCEPTION OF THE FULL POTENTIAL OF HUMAN ontological-performance<INCLUDING-VIRTUE-AS-ONTOLOGY>) ..............................1974

‘correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ (appropriateness-of-reference-of-thought-as-of-conflatedness) .................................1975

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 .....................................................1981

relative-ontological-completeness-of-reference-of-thought as of diminishing–human-epistemic-
abnormalcy-or-preconvergence ........................................................................................................1985

transcendental knowledge (as relatively ‘consecrated’ by relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) necessarily carries

The notion of ‘beyond-the-consciousness-awareness-teleology-in-preconverging-existential-
extrication-as-of-existential-unthought’ ’ .........................................................2001

‘a relative teleological-differentiation/scission/variance/disambiguation of references-of-thought’ as
to what the appropriateness-of-reference-of-thought-as-of-conflatedness (correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) and the persion-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) truly are ...............................................................................................................2009

difference between postlogism (postlogism-as-of-compulsing–
nonconviction/madeupness/bottomlining<de-contextualising/de-existentialising–de-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the–
‘attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-
ontological-contiguity>–in-shallow-supererogation–as-to-disontologising-perverted-outcome-
sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>) and prelogism (prelogism-as-of-
conviction,–in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-
arrived-at>) ...........................................................................................................................2013

‘existential perpetuation in circularity/recurrence/repetition/repeatability’ .................................2037

circularity/recurrence/repetition/repeatability

upholding of prospective transcendental-enabling/sublimating/supererogatory–de-mentativity over
any temporal extricatory preconverging–de-mentating/structuring/paradigming ..............................2108

emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more
‘profound level of living in the realm of human thoughtfulness’ ........................................................2111

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


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–⟨implicated-nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness⟩and metaphysics-of-absence–⟨implicated-epistemic-veracity-of-nonpresencing–perspective–ontological-normalcy/postconvergence⟩representations

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

wrongly elevate psychopathic meaningfulness-and-teleology as of veridical ‘attendant-ontological-contiguity-educed-existingentialising/contextualising/textualising-contiguity’ rather than reflect the reality of its ‘formulic meaningfulness-and-teleology’

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

‘social protraction of psychopathy across individuals and society’

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

‘mental roaming/drifting-cycle disposition known as postlogism-retreating’
mere-formulaic constrained/unconstrained perception and relation to meaningfulness-and-teleology

social-discomfiture is in reality not a veridical logical 'contention' but in veridicality/ontologically
a ‘protracted manifestation’ of notional–procrystalism/notional-disjointedness-as-of-reference-of-thought

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

the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic 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

social universal-transparency{transparency-of-totalising-entailing,-as-to-entailing-
amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} about the
psychopathic postlogism/slantedness compelling–nonconviction/madeupness/bottomlining

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

psychopathy as postlogism is associated with temporal-dispositions in their ‘perversion-of-reference-of-thought<–as-preconvergingly-apriorising/axiomatising/referencing–in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> (as prior intemporal
reference-of-thought–categorical-imperatives/axioms/registry-teleology) of the various
institutionalisation/intemporalisation levels

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

transcendental analysis (institutional-cumulation/institutional-recomposure)\{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<–perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'⟩ analysis) is not, as may wrongly be thought, analytical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’..................................................................................................................2834

Psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring process can then be defined as arising when a registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology is transcended/superseded as to human limited-mentation-capacity-deepening..................................................................................................................2835
de-mentation ⟨supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as preconvergingly–de-mentated/structured/paradigmed registry-worldviews/dimensions ..................................................................................................................2838

illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage ..................................................................................................................................................2841


Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional~firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence>–implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of–meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of–meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually...........................................2845

The conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology refers to the same deconstructed/ontological-reconstituting–as-to-conflatedness notion........2848

The reference-of-thought is the fundamental-dispositional mentation architecture for human referencing or construing of meaningfulness-and-teleology .................................................................................................................................................................2848

a registry-worldview/dimension defect is one of systematic defect of reference-of-thought ......2850


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 .................................................................2851

The ‘de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ of reference-of-thought’ .................................................................................................................................................................2857

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 contingency 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-synchretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension

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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness-in-preconverging-entailment/conflation psychological complex reflex mechanism’ wherein its limits in the construal/conceptualisation of intrinsic-reality/ontological-veridicality are defined

‘social framework of intersolipsistic deambulation’ (which holds the resources for individual and collective human possibilities, like prior developed culture, language, skills, etc. available for individual and collective intersolipsistic exploitation and renewal)

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-determinism'>} meta-conceptual frame

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

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-parasimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology} of society in general and social institutions.

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

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

transcendental/transdimensional/interdimensional/maximising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation, for a novel genuinely universal psychology as anthropopsychology, involved in all successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation

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

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


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-conflectedness-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)........................................................................................................


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 .................................................................3043

why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–
apriorising-psychologism with respect to one another (from the prospective perspectives) ..........3045

human ontological transcendental possibilities arise from human individuations that correspond to
the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological
possibilities, and the latter is made possible by the ‘so-renewed
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to renewed
logical-basis/logic,-as-derived-from—transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’>’ ................................................................................3047

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-veridicality3052

3 transversality<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing> pedestals of
meaningfulness ........................................................................................................................3053

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.................................................................3060

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) ..................................................................................................3071

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)................................................................3075

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) ....................................................................................3076

registry-worldviews/dimensions are rather prospectively <amplituding/formative>wooden-
language<(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing–narratives—of-the-reference-of-thought–categorical-
imperatives/axioms/registry-teleology) of their own specific evolving successive existentialisms
......................................................................................................................................................3078

 contrasting ontological-normalcy/postconvergence as to potential human ontological-performance-
<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and shortness-of-register-
of–meaningfulness-and-teleology) and the reality of human temporal-dispositions at all
institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-
reflected–'epistemicity-relativism-determinism'>) uninstitutionalised-threshold
perverting/undermining ontological-normalcy/postconvergence ..........................................................3085

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’ ..........................................................................................................................3107
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-preconverging-existential-extrication-as-of-existential-unthought of prior registry-worldview mindset/reference-of-thought ........................................................................................................3121

what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? ........................................................................................................3126


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 .................3135

intemporal/ontological/social/species/universal/transcendental/maximising-recomposing-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 .................................................................3141

reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness knowledge-notionalisation is about ‘a deterministic and operant construct preserving intemporality/longness as ontology’ ..........................................................................................3143

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’ ........................................................................................................3147

‘EMPTINESS of psychopathic postlogic-backtracking–iterative-looping–set-of-dereifying-hollow-narratives-and-acts’ and the conjugation/inflection/protraction of that EMPTINESS to the
temporal-dispositions in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation postlogism .................................................................3151

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 .................................................................3156

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 .................................................................3162

‘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 .................................................................3164

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 .................................................................3168

transcendental institutionalisation is basically an ‘intemporal-prioritisation-of-reference-of-
thought’–as-conflatedness-or-ontological-reprojecting/intemporal-preservation preemptive conceptualisation .................................................................3170

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 .................................................................3172

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) .................................................................3174

‘ontological-primemovers-totalitative-framework-retracing (for notional—firstnaturedness—
temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-
normalcy/postconvergence>-pedestals-disambiguation) as reference-of-thought-scheme’ ....3176

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 .................................................................3187

‘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 .................................................................3188
‘Intemporal-preservation-entropy-or-contiguity–or–ontological-preservation re-institutionalisation’
with respect to uninstitutionalised-threshold........................................................................3189

Logic as logical-congruence only arises where there is a mutual registry-worldview reference-of-
thought–categorical-imperatives/axioms/registry-teleology.........................................................3193

*the mind is actually a mental devising tool’ whose veracity/ontological-pertinence must be
validated by an abstractly veridical intrinsic-reality/ontological-veridicality.................................3194

contention is an ‘ontological-entrapment’ not about logical operation/processing/contention of the

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’........3197

each registry-worldview/dimension is only capable of the virtue reflected by its intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation.................................................3203

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 phenomenon that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions..........................................................3208

‘traditionally 4 human mental projections/representations/dispositions’ associated with virtuous de-
mentative/structural/paradigmatic construct.................................................................................3210

Human mental development across time validate the notion that we have consistently been in a
state of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring ........3217

Rational-Realism as the initial institutionalisation/intemporalisation recompose orientation that
goes beyond just articulating reference-of-thought–categorical-imperatives/axioms/registry-
telegy,-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—
preconverging-<as-
presupposing-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

two dilemma with respect to the conceptualisation of virtue

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

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

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

There is no reason for de-mentation—(<supererogatory—ontological—de-mentation-or-dialectical—de-
mentation—stranding-or-attribute-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

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

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

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

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

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

The use of ‘human mental-dispositions/individuations’ as of notional—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
herein doesn’t mean ontologically that some individuals are
inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically
intemporal

By pedestal is meant the ‘temporal-to-intemporal individuations dispositions of meaningfulness
whether the intemporal-disposition individuation-pedestal or the temporal-dispositions
individuations-pedestals
‘Unconsciousability-drag’ (from an ontological/intemporal reference) refers to the comprehensive state of undisambiguation of temporal-dispositions individuation-pedestals which are wrongly associated to the intemporal-disposition as being ontologically-veridical as these conjugate/inflect/protract (in mimicking-protraction)

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

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

Unconsciousability-drag (enabling ontological reference), by which the perversion-of-reference-of-thought–as-preconvergingly-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 ‘habituation’ to a so-called ‘prospective intemporal and more veridical mental-devising-representation registry-worldview’s/dimension’s reference-of-thought–categorical-imperatives/axioms/registry-teleology is rather ‘unfathomable’ for the prior


Conventioning/social-temporal-thresholding thus refers to the fact that in a ‘social construction of meaning’, intrinsic-reality by itself and in of itself (as may be grasped ontologically from superseding/transcendental categorical-imperatives preserving intemporality) is not necessarily the deterministic basis for human social adherence to it

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

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

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

Pedestalled disambiguation explains the dynamism of human institutional-cumulation/institutional-recomposure going by a recurrent emanance/becoming template.

There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect-<as-Being-or-ontological-or-existential–defect>.

Technically, it can be said that the underlying psychopathic phenomenon known as postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining is associated with all the institutional-cumulation/institutional-recomposure going by a recurrent emanance/becoming template.

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.

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

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-firstnatures—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/recomposing—attendant-ontological-contiguity>successive registry-worldviews/dimensions can be directly ascribed as corresponding perversion-of-reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogations> 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/recomposing—attendant-ontological-contiguity>succession of registry-worldviews/dimensions as the successive/snowballing institutional-cumulation/institutional-recomposuring<as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing>.
‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’ as meaning produced apparently with the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ ..............................................................3393

dynamic-cumulative-aftereffect of subontologisation’ ..........................................................3395

‘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’ 3398

postlogic denaturing of temporal-dispositions individuations ontological-performance–<including-
virtue-as-ontology> as conjugated-postlogism’ is so-inherently linked with the registry-worldview
uninstitutionalised-threshold ........................................................................................................3402

proof of the Sartrean notion of ‘existence-preceding-essence’ or the Derridean notion of ‘there is
nothing outside the text’ ..............................................................................................................3405

‘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 ......................................................................................................................................3412

how individuals arrive at their various teleologies/finalities of the intemporal-disposition as
‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-
processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-
supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-
functioning-and-accordance .........................................................................................................3415

‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or
natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring ..............................................................................................................................3419

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

distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-
postlogism/preconverging-or-dementing-integration leading to temporal-preservation-as-
pseudointemporality-preservation occurs at the three levels of contextualisation as individuation,
intradimensional and transcendental/transdimensional/interdimensional/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ............3427

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 ..............................................................................................3432

with or without postlogism including psychopathic individuations, human limited-mentation-
capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the registry-
worldview/dimension uninstitutionalised-threshold...................................................................3435

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’ .................3441
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 .................................................................3448

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-supererogation’s in all the registry-
worldviews/dimensions (institutional-cumulation/institutional-recomposure—as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing—as-perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’) is what
endemises/enculturates the dialectically-out-of-phase or dialectically-primitive.........................3450

maximalising-recomposuring-for-relative-ontological-completeness—enframed-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-recomposure—as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing—as-perspective–ontological-normalcy/postconvergence-
reflected–‘epistemicity-relativism-determinism’}........................................................................3454

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 mere-
formulaicity—as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising–)
and thus incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is
non-transcendental..................................................................................................................3456

intemporal projection-of-thought in an intersolipsistic relation to intrinsic-
reality/ontology/ontological-veridicality .................................................................................3463

maximalising-recomposuring-for-relative-ontological-completeness—enframed-
conceptualisation summoning a depth of `ontological-reconstituting–as-to-
conflatedness’/deconstruction as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality enables humankind to supersede the circularity of intradimensional hollow-
constituting—as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>.....................................................................................................................3486

solipsism enables the requisite ‘mouling’ of human limited-mentation-capacity-deepening of
notional–firstnaturedness—temporal-to-intemporal-dispositions—as-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> to allow for successive transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity .........................................................3491

‘ontological implications’ of the Derridean conceptualisations of Différance, Répétition, Altérité
and Iterabilité..........................................................................................................................3494

the exercise of institutionalisation/intemporalisation is not about transforming temporal-
dispositions as of 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................................................3499
the philosophical pessimism of many a philosopher stems from this confusion about the achievement of human emancipation and virtue ..........................................................3502


postlogism-and-conjugated-postlogism in preconverging-or-dementing-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ ..........................................................3509

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 ..........................................................................................3512

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-mentativity/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ..............................................................................................................3514

need for an operant conceptualisation of psychology in grasping human dynamics ..........................3515


de-mentation-⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—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—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’........3519

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⟩ transcendentially/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension ..................................................................................................................3523
deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation .................................................................3523


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.3535


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 .....................................................................................................................3541

without a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation disposition no prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will be possible .........................................................................................3543

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 ................................................................................................................................3544


‘storied-construct/ontologically-valid-narration of comprehensive intuitive insight’ grounded on: the construal of temporal-dispositions threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation<as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism>.................................................................3552

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........................................3553

uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-prime movers-totalitative-framework ........................................................................................................3560

registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect<as-Being-or-ontological-or-existential–defect> (with regards to both postlogism and conjugated-postlogism)..............................3568

perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions......3589

‘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.....................3590


a reference-of-thought construal is simply as of a dynamic-cumulative-aftereffect apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—confatedness-in-{preconverging-disentailment-by}-postconverging-entailment ................................................................................................................3597

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 ........................................3599


‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning.........................................................3604

‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’) ........................................................................3606
with respect to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential ‘perveting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’..........................................................................................................................3608

a ‘referential-as-natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-dispositions and intemporal-disposition..................................................................................................................3612


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.........................3621

the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’ ...............3627

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...............................................................................................................3628

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 .................................................................3635

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 ..................................................................................................................................................3638

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............3639

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 ..........................................................................................................................................................3642

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-psychologisms⟩)..................................................................................................................................3644
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

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

the ontological-contiguity implied by ‘projective-insights of
imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-
as to existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression:
tonologically-same-existential-reality/dynamic-cumulative-aftereffect/aftereffect’ as of deepest
being-construal/existential-reference/existential-tautologisation that underlies the ontological-
contiguity—of-the-human-institutionalisation-process

‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration
conceptualisation’

inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity
on the basis of the same reference-of-thought/psyche/psychological—de-
demating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-
demating/structuring/paradigming with respect to existential reality to enable prospective
institutionalisation over the uninstitutionalised-threshold

not allowing for the ‘breaking of the threadedness/thread of ontologically-veridical meaningfulness
(as such a breaking induces virtuality-or-ontologically-flawed-construal leading correspondingly to
the false uptake as ontologically-veridical of the wrongly implied soundness/non-perverted-
reference-of-thought)

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

humans actually come into existence which avows a attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-
of imbricated-becoming-transitioning within which they come to grasp rules and principles

The reason for 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–
over a subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-
apriorising/axiomatising/referencing reference-of-thought

knowledge is not constructed as a ‘human mutual agreement exercise for its
construal/conceptualisation/discovery/invention/development’ since
solipsistically/emmanently/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’

‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism..........................................................................................................

‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade...........................................................................................................


Existence/existential-reality is thus a teleological-contiguity/oneness-of—teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’ ...............................
the idea of pivoting/decentering extends to the notion of the ‘self’ s own pivoting/decentering for understanding’ .................................................................3757
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.................................................................................................................................3770
the Social is much more than aggregativity (social-aggregation).................................................................3780
fundamental ‘paradox of post-structural deconstruction by its transcendental implications’ ......3802

**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–in–‘disdain-of-sanctity-of-
prelogism –as-of-conviction,–in-profound-supererogation –
<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing ‘-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at>-mental-disposition ‘-as-of-

accreting-

substitutive-

accreting-substitutive-subsumption-as-futural-différance-freeplay\]


construal refers to the ‘cut-through/deflating effect’ of relative-ontological-completeness—as-singularisation—as-the-
construal as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-
postconverging-or-dialectical-thinking—apriorising-psychologism—over relative-ontological-incompleteness—as-dissingularisation—as-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism—construal as of unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-
dementing—apriorising-psychologism—(thus in both cases establishing their inherently-determinable—apriorising-teleological-thresholding—as-
teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’
with relative-ontological-incompleteness prospectively deneutered from its amplituding/formative—epistemicity—totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag in pseudo-edginess/pseudo-incisiveness), underlying a postconverging-or-
dialectical-thinking—apriorising-psychologism representation over a preconverging-or-dementing—apriorising-psychologism representation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality—as-to—‘human amplituding/formative—epistemicity—totalising—purview-of-construal, wherein for instance as of
relative-ontological-completeness\textsuperscript{8} theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representation runs-through/deflates classical-mechanics—axiomatic-constructs as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation given that the former just supersedes/transcends the latter as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—unenframed-conceptualisation of \textup{the very same physics}\textsuperscript{45} totalising~thrownness-in-existence\textsuperscript{13} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality/existential-reality’ with human limited-mentation-capacity-deepening\textsuperscript{53} and is not involved with the latter as of any incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation, and the same elucidation extends to the overall human positivism/rational-empiricism totalising~meaningfulness-and-teleology\textsuperscript{100} as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representation runs-through/deflates prior non-positivism/medievalism as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation or wherein prospective\textsuperscript{17} 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’ such that we can fathom that this hermeneutic/reprojecting/supererogating/zeroing elucidation by its ‘mere prompting of what is implied by notional–deprocrypticism is rather ‘sparing to our positivism–procrypticism emotional-involvement for the sake of intellectual engagement’ as it ‘doesn’t directly project the fulsome supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/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 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\textsuperscript{-apriorising-psychologism} representation whereas in reality such perspectival \textit{<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\textsuperscript{-apriorising-psychologism} representation warranting rather prospective \textit{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 \textit{<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective~nonpresencing,-for-explicating-ontological-contiguity} of prospective notional~deprocrypticism as a perspective that is prospectively-unenframed-to/edgily-and-incisively-spills-over-our-‘positivism–procrypticism shiftiness-of-the-Self\textsuperscript{[92]}’, 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\textsuperscript{[92]}’ more critically project rather of the wake of more salient human futural ontological possibilities implied by prospective \textit{deprocrypticism–or–}
preempting—disjointedness-as-of-”reference-of-thought as of its
‘unenframed protensive self-consciousness nonshiftiness-of-the-Self’ as
of mere reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation reifying-gesturing’

amplituding

<supererogatorily-stranding/attributing as of 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/epistemicity-relativism-determinism—(as-

<amplituding/formative–epistemicity> totalising–’effusing/ecstatic–
-inlining’;–{hermeneutically/reprojectively/supererogatingly/zeroingly-
educing}—as–’(supererogatory—de-mentative—amplituding—as-mental-
aestheticising-attuning)-interlay/organicalism/aestheticising-handle’–
{imbued-supererogatory—projective-arbitrariness/waywardness-
of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–’aestheticising–re-
margining/re-edging/re-acuity—as-
postconverging_circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation>), (amplituding is so-construed as
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—
for—inlining and speaks not just of ‘the specific human-subpotency
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—
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/epistemicity-relativism-determinism—
for—inlining with phenomenal existence’, and amplituding is so-
elaborated-as-of conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism—<as-to-frame-of-
motif/pattern/sign/token/mark/type/figure/symbol/attribute/inscription/writing>—for—inlining—<as-to-frame-of-
reflection/retentiveness/recollection/memoration/memory/anamnesis/cogn
isance/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—

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 reference-of-thought’ as of the prospective registry-worldview/dimension perspective ontological-normalcy/postconvergence implications of value-construct, and so practically as of the ascetic capacity to induce recurrent-utter-uninstitutionalisation to perceive base-institutionalisation value-construct as of more pertinent transvaluation of value, base-institutionalisation–ununiversalisation value-construct to perceive universalisation value-construct as of more pertinent transvaluation of value, universalisation–non-positivism/medievalism value-construct to perceive positivism/rational-empiricism value-construct as of more pertinent transvaluation of value, and prospectively our positivism–procrypticism to perceive deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as of more pertinent transvaluation of value, and as we can appreciate that the non-universalising social-construct didn’t perceive universalising-idealisation as of value but for the induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring afterthought/reasoning-from-results instigated by Socratic-philosophers and their successors, and likewise with medieval-pedantic dogmatism social-construct relative to budding-positivists, and prospectively it is herein contended that our procrypticism–or–disjointedness-as-of-reference-of-thought disposition with respect to deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought prospective
and fundamentally the notion of ‘asceticism as implying value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness’ cannot be explained to any prior registry-worldview/dimension construed as a
apheteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology from its prior deficient/ontologically-impertinent
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation since the asceticism is rather as of the prospective registry-worldview’s/dimension’s supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of
meaningfulness-and-teleology, and this explains why the asceticism in transvaluation of universalising-idealisation disposition over non-universalising sophistry disposition, budding-positivism over medieval-scholasticism dogmatism and prospectively notional—deprocrypticism over our procrypticism are non-intelligible to their respective non-
universalising/medieval-pedantic-dogmatism/procrypticism

the former’s nondescript/ignorable–void as of its preconverging/dementing–qualia-schema; and in the bigger scheme of things asceticism implied transvaluation speaks to the fact that ‘notions of values in relative-ontological-incompleteness destructuring-threshold
(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance
<including-virtue-as-ontology> are of teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of
<including-virtue-as-ontology>
as of vices-and-impediment’ and ‘notions of values aspiring-for-and-in relative-ontological-completeness constructiveness-of-ontological-performance
<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
(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance
<including-virtue-as-ontology> in relative-ontological-incompleteness is bound to teleologically-decadent–as-in-dimensionality-of-desublimating-lack-of
nihilistic \langle\text{amplituding/formative}\rangle\text{ wooden-language} \langle\text{imbued-averaging-of-thought}\langle\text{as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology as-of-`nondescript/ignorable–void'}} \text{ with-regards-to-prospective-apriorising-implications}\rangle\rangle\text{ are effectively associated with vices-and-impediments as to preconverging-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\langle\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)}\rangle\rangle\text{ as to human-and-social–expectations/anticipations—metaphoricity’–as-rede-mentating/restructuring/reparadigming–psychologism’ ;¶ the effective manifest ‘asceticism-as-of-parrhesiastic-askesis-or-acumen transvaluation development’ (as enabling the superseding of human prior \langle\text{amplituding/formative–epistemicity}\rangle\text{ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag }\rangle\rangle\text{ 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

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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–gesturing.<in-processive psycholigic~apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-

existentising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by}-postconverging,

entailment> and so-reflecting the reality that the ordinariness as

<amplituding/formative> wooden-language-{imbued—averaging-of-

thought-<as-to-leveling/ressentiment/closed-construct-of-

meaningfulness-and-teleology -as-of‘nondescript/ignorable–void ‘-

with-regards-to-prospective-apriorising-implications>} disontologising
framework lacks the requisite dispensing-with-immediacy-for-relative-ontological-completeness<18-by-reification/contemplative-distension<16 (as of human self-surpassing—existentialism-form-factor—in-overcoming-

‘notionally—collateralising-beholdening-protohumanity’-to-‘attain-

sublimating-humanity’-as-to-existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression to supersede human temporality<20/shortness <amplituding/formative> wooden-language-

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

}
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/akrasiatdrag 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 \( \text{de-mentation} \) (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) imbued psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring reconstrual (as to ‘human Being-development/ontological-framework-expansion—as—depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-
development’), so-implied as of contrastive ‘postconverging-or-
dialectical-thinking’-as-of-assertion’ attitude/mental-disposition/care–
and–episteme over ‘preconverging-or-dementing’-as-of-deassertion’
attitude/mental-disposition/care–and–episteme, in
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment–for–aposteriorising/logicising/deriving/intelligising/measuring–
meaningfulness-and-teleology

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

blurriness speaks to ‘lack of intellectual lucidity/clarity with respect to
supposed knowledge articulation as of existential-reality’ wherein a given
human-subpotency
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstru
ment–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

{uninstitutionalised-threshold/presublimating−desublimating-decisionality}−of-ontological-performance

⟨including-virtue-as-ontology⟩ and so as of a lack of insight about causality-as-to-projective-totalitative–implications-of-prospective−nonpresencing−for-explicating-ontological-contiguity as of ‘relative-ontological-incompleteness’/relative-ontological-completeness

{(sublimating−referencing/registering/decisioning−as-self-becoming/self-conflatedness/forceful−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 blurriness is reflected aporetically with such conundrums as existence-in-existence, disparateness-of-conceptualisation−unforegrounding-disentailment−failing-to-reflect—immanent-ontological-contiguity ̲, is−ought problem, and logical issues of elaboration-as-to-mere−extrapolating/constituting/abstracting/deducing/inferring−of-elucidation−outside−attendant−ontological-contiguity−educed−existentialising/contextualising/textualising-contiguity; blurriness thus fundamentally speaks of a ‘closed-minded unilateral-conceptualisation-of-knowledge’ wherein the human Self is wrongly construed as of a presencing—absolutising-identitive-constitutedness reference for the
conception of knowledge rather than reflecting ontological-veracity with an ‘open-minded bilateral-conceptualisation-of-knowledge’ wherein the human Self itself has to prospectively be developed/constructed-out-of-its-prior-shiftiness-of-the-Self in ‘epistemic-conflatedness construed as epistemic-ricochetting/transepistemicity construct’ (so-construed as projective-insights) to then be able to register the entailing implications of prospective knowledge (so-construed as predicative insights), in the sense that for instance without implying the need for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as of prospective positivism construction-of-the-Self/self-consciousness a non-positivism mindset as animistic or as medieval in its non-positivism ‘closed-minded unilateral-conceptualisation-of-knowledge’ (thus lacking the positivistic projective-insights as of apriorising/axiomatising/referencing–psychologism) will only end up ‘complexifying the mechanical outcome of positivism ‘meaningfulness-and-teleology on the basis of its non-positivism as animism or as medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as implied in an animistic God-of-plane type of articulation and this applies likewise with our positivism–procrypticism with respect to prospective deprocrypticism, as this is exactly what explains the disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanent-ontological-contiguity of all registry-worldviews/dimensions as to the fact that cumulating/recomposing-attendant-ontological-contiguity-successive registry-
worldviews/dimensions involve successive renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of relative-ontological-completeness\textsuperscript{88} in reflection of human limited-mentation-capacity-deepening\textsuperscript{12} grasp of existence-potency\textsuperscript{1}—sublimating—nascence,—disclosed-from-prospective-epistemic-digression at their destructuring-threshold\textsuperscript{(uninstitutionalised-threshold / presublimating—desublimating-decisionality)} of-ontological-performance\textsuperscript{17}—<including-virtue-as-ontology>, blurriness at the destructuring-threshold\textsuperscript{(uninstitutionalised-threshold / presublimating—desublimating-decisionality)} of-ontological-performance\textsuperscript{17}—<including-virtue-as-ontology> is what brings up the is—ought problem (which had hitherto traditionally been wrongly framed rather in \textsuperscript{89}presenting—absolutising-identitive-constitutedness\textsuperscript{13} terms as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\textsuperscript{82}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39}, because going by ecstatic-existence as it reflects human ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism—determinism’> becoming in attendant-ontological-contiguity\textsuperscript{82}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{39}, human ‘ontological/knowledge uncertainty’ inherently implies human sovereign choices and options are then necessarily of ‘ought indeterminacy’ as of prior relative-ontological-incompleteness\textsuperscript{90} but prospective relative-ontological-completeness\textsuperscript{88} with respect to prospective knowledge.
implications provides the ‘ontological/knowledge certainty’ to turn such prior ‘ought indeterminacy’ into ‘is determinacy’ whether this prospective ‘is determinacy’ transformation carries with it the given prospective knowledge acceptance, rejection or any other qualified attribution associated with the prior ‘ought indeterminacy’) given that the prior registry-worldview/dimension reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation specific elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—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-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing blurriness as of disparateness-of-conceptualisation-unforegrounding-disentailment-failing-to-reflect-immanentontological-contiguity highlights that the destructuring-threshold-uninstitutionalised-threshold/presublimating-desublimating-decisionality-of-ontological-performance-including-virtue-as-ontology of all registry-worldviews/dimensions are deadend of meaningfulness-and-teleology with the implication that without originariness-parrhesia-as-spontaneity-of-aestheticisation renewing of reproducibility—mathesis/motif/thrownness-disposition—as-reproducibility-of-aestheticisation there is basically no chance for non-universalising Ancient-sophists ever getting to universalising-idealisation, medieval-scholastics pedantic dogmatism ever getting to positivism/rational-empiricism, and just as well with our positivism-procrypticism ever getting to prospective deprocrypticism, and in all these instances as foregrounding-entailment-(postconverging-narrowing-down-sublimation-as-to-‘existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’in-reflecting-
immanent-ontological-contiguity ’;−as-operative-
notional~deprocrypticism) as of construction-of-the-Self’, as involving
the respectively implied base-institutionalisation, universalisation,
positivism/rational-empiricism and prospectively
notional~deprocrypticism (‘relative-ontological-completeness’—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—(as-to-underlying, ontological-commitment’ —
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging—
dentating/structuring/paradigming −as-being-as-of-existential-
reality>’) 
foregrounding entailment—(postconverging—narrowing-
down—sublimation-as-to ‘existence—as-sublimating-withdrawal,
elicitng-of-prospective-supererogation ’in-reflecting’immanent-
ontological-contiguity ’;−as-operative-notional~deprocrypticism).
blurriness is ultimately associated with lack of dispensing-with-
immediacy-for-relative-ontological-completeness°—by-
reification/contemplative-distension° (as of human self-surpassing—
existentialism-form-factor, in-overcoming notionally–collateralising–
beholdening-protohumanity’—to ‘attain-sublimating-humanity’—as-to-
existence-potency ~sublimating—nascence, disclosed-from-prospective-
epistemic-digression to supersede human temporality’/shortness
<amplituding/formative> wooden-language—imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-
with-regards-to-prospective-apriorising-implications>)) with regards to
human preconverging-existential-extrication-as-of-existing-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⁽¹⁾ that is reflexive of overall Being-
development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of-‘⁽²⁾meaningfulness-and-
teleology⁽³⁾ implications’ (as to the possibility of prospective
originariness-parrhesia,—as–spontaneity-of-aestheticisation) and ‘a
nihilistic <amplituding/formative> wooden-languageimbued–
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-
with-regards-to-prospective-apriorising-implications>⟩ that is rather
reflexive of constraining secondnatured institutionalisation positive-
opportunism—of-social-functioning-and-accordance⁽⁴⁾ implications’ (as
to a mechanical/mere-form disposition for reproducibility—
mathesis/motif/throwness-disposition,—as–reproducibility-of-
aestheticisation that do-not/poorly-appreciate dimensionality-of-
sublimating ⟨<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩);¶ and finally blurriness is associated with


(sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-<projective/reprojective—estheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>)), highlights that there is a ‘human capacity of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (so-construed as dimensionality-of-sublimating)
confiscation/selectiveness of the possibility of prospective relative-ontological-completeness theoretical ontological-verity of meaningfulness-and-teleology that is reflexive of ecstatic-existence', and 
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism), likewise ‘foregrounding__entailment-
(postconverging–narrowing-down–sublimation-as-to–‘existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting–‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) as from *base-institutionalisation–
uninstitutionalisation (as of ontological-normalcy/postconvergence prospective aporeticism-overcoming/unovercoming implications) to
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other supposed ‘meaningfulness-and-teleology’/knowledge ‘based on prior rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism’) to then induce prospective ‘universalisation
’foregrounding__entailment-(postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-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-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other supposed meaningfulness-and-teleology\textsuperscript{10}/knowledge ‘based on prior
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’) to then induce prospective ‘positivism/rational-empiricism
foregrounding entailment (postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘in-reflecting–immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism); and likewise
foregrounding entailment (postconverging–narrowing-
down–sublimation-as-to–existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation ‘in-reflecting–immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism) as from *positivism–procrypticism (as of ontological-
normalcy/postconvergence prospective aporeticism-
overcoming/unovercoming implications) to notional–deprocrypticism as preempting—disjointedness-as-of\textsuperscript{14} reference-of-thought,-as-to-
‘<amplituding/formative–epistemicity> growth-or-
conflatedness\textsuperscript{12}/transvaluitive-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (excludes all other supposed "meaningfulness-and-teleology"/knowledge ‘based on prior positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’) to then induce prospective ‘notional–deprocrypticism’


(imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly—educing’—human-subpotency—epistemic-perspective-of—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation). Furthermore with
foregrounding 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 as so reflected consistently in gene regulation as of foregrounding entailment (postconverging narrowing down sublimation as to ‘existence as sublimating withdrawal, eliciting of prospective supererogation ’ in reflecting ‘immanent ontological-contiguity ’ as operative notional deprocrypticism) de-mentative structural paradigmatic confiscation selectiveness of the possibility of the ontological veracity of biological hereditary meaningfulness and teleology (the overall implications of unblurriness reflected as from ‘amplituding formative epistemicity’ totalising circumscribing delineating attendant ontological-contiguity as educated 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 reifying or elucidating ontological-contiguity as from prospective ontological-normalcy postconvergence epistemic or notional projective
perspective>’ is in highlighting that ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation  
<as-to-perspective—ontological-normalcy/postconvergence-implicated—
‘prospective-aporeticism-overcoming/unovercoming’> is of the inherent
<amplituding/formative—epistemicity> causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing.—for-explicating-
ontological-contiguity  epistemic-ricochetting/transepistemicity primacy
and on this basis is all-defining/deterministic in the construing of
knowledge-reification—gesturing—<in—
prospectiveropsychologismic—apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in {preconverging—disentailment—by}—postconverging—
entailment> as of attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
apriorising/axiomatising/referencing—{of—attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising—
contiguity }—conflatedness—in {preconverging—disentailment—by}—
postconverging—entailment’, and so as ecstatic-existence is what can
‘validate-and-falsify the ontological-veracity of any supposed
ontological-primemovers-totalitative-framework’>, and as it overrides
any human secondary epistemic inclination that may wrongly be of
‘presencing—absolutising-identitive-constitutedness’, with the inherent
becoming of ecstatic-existence rather reflected in ontologically-veridical
knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological–contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging–disentailment–by}–postconverging–
entailment>/process entailing–<amplituding/formative–
epistemicity>totalising–in-relative–ontological–completeness epistemic–
ricochetting/transepistemicity implications of aetiologisation/ontological–
escalation’ and in so doing ‘abstractively–andsystematically justifying the
socially imbued intellectual deferential–formalisation–transference’ as to
the fact that the knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological–contiguity –educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging–disentailment–by}–postconverging–
entailment> is not of ‘mere imprimatur totalisingly–disentailing—
discretion/whim–of–thought that fails to justify abstractively–and-
systematically any such entailing–<amplituding/formative–
epistemicity>totalising–in-relative–ontological–completeness epistemic–
ricochetting/transepistemicity implications of aetiologisation/ontological–
escalation’, and thus ‘superseding–and–resolving the epistemic
apoteticism overcoming/unovercoming of prospective knowledge-
reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological–contiguity –educed–
existentialising/contextualising/textualising-contiguity

conflatedness 'in {preconverging-disentailment by} postconverging-entailment' 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


between

*categorical-imperatives/axioms/registry-teleology (as to the epistemic-totalising ' operannce of human meaningfulness-and-teleology underlying apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, so-construed-as—categorical-imperatives/axioms/registry-
teleology underlies human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and-}

supratransversality<in-sublimating–existential-
 eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in postconverging/dialectical-
thinking ~qualification-schema/psychologism and its prospective
uninstitutionalised-threshold ~circularity-as-subtransversality<in-
desublimating–existential-eventuating/denouement>~of-motif-and-
apriorising/axiomatising/referencing in preconverging/dementing –
qualification-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-
ce/repetition/repeat epistemicity>totalising-purview-of-construal-as-immanent-
ability° 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-preconvergently-
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–compulsing–nonconviction/madeupness/bottomlining

nonconviction/madeupness/bottomlining

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

-induced-
disontologising’
looping-set-of-

narratives

unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-
thought-of-the-derived-perversion-of-reference-of-thought—\textless as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>—and-thus-invalidating-any-wrongly-implied-logical-
processing-engaging)

conflatedness\textsuperscript{12} or apriorising/axiomatising/referencing-{of-attendant–ontological-
apriorising/axiomatising/referencing-{of-attendant–ontological-
tising/referencing-{of-attendant–ontological-
}\text{contiguity} \text{−} \text{educed} \text{−} \text{existentialising/contextualising/textualising-
tising/referencing-{of-attendant–ontological-
}\text{contiguity} \text{−} \text{conflatedness-in}{preconverging-disentailment-by}–
\text{postconverging-entailment or effecting-wholeness-as-of-profoundness-
ontological-contiguity} \text{−} \text{meaningfulness-and-teleology}^{100};\text{\textsuperscript{1}} so-implied by
\text{epistemicity} \text{−} \text{totalising/circumscribing/delineating epistemic conflating of
existentialising/co contextualising/textualising-contiguity} \text{−} \text{ontological-contiguity-\text{−} \text{educed}–}
alising-
\text{contiguity} \text{−} \text{conceptualisation with-and-as-to-the-precedence-of exis-
conflatedness-in-preconverging-disentailment-by–\text{postconverging-entailment} \text{nonpresenci-
disentailment– \text{existentialising/contextualising/textualising-contiguity}^{\text{109}}, \text{as of
\text{postconverging-entailment \text{−} \text{projected epistemic-immanence/veridical-
epistemicity-relativism-determinism in reflecting the ecstatic singularity
of \text{existence—as-the-absolute-a-priori-of-\textsuperscript{100}}}}
for relative epistemic-normalcy it becomes reflective of the ‘ontological-normalcy/postconvergence of existence-potency’~sublimating-nascence,-disclosed-from-prospective-epistemic-digression as this effectively prompts the homely ontological-contiguity—of-the-human-institutionalisation-process apriorising/axiomatising/referencing-{of-attendant ontological-contiguity-educed—
existentialising/contextualising/textualising-contiguity ]—re-originariness/re-origination as of ‘reference-of-thought—and—
marked by the successive transepistemicity/epistemically-conflatedness of registry-worldviews/dimensions in relative-ontological-completeness giving warranty to apriorising/axiomatising/referencing-{of-attendant ontological-contiguity-educed—
existentialising/contextualising/textualising-contiguity ]—conflatedness-in {preconverging-disentailment-by}—postconverging-entailment 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

constitutedness or apriorising/axiomatising/referencing-{of-attendant ontological-contiguity-educed—
or

ontological-contiguity-educed—
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity
-ened-educated-existentialising/contextualising/textualising-contiguity}
—conceptualisation as to falsely imply their existence-in-existence (since
attendant-ontological-contiguity—is thus-inherently-not-construed-as-to-its
<amplituding/formative-epistemicity>totalising~preceding-and-redefining’)

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity
-ened-educated-existentialising/contextualising/textualising-contiguity}
—constitutedness-in-preconverging-entailment is rather
falsely underscored by identitive-constitutedness-as-‘epistemic-

existentialising/contextualising/textualising-contiguity
—constitutedness-in-preconverging-entailment or effecting-parsimony-as-
of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology
so-implied by ‘atomising epistemic constituting of motif—and—
existentialising/contextualising/textualising-contiguity
—constitutedness-in-preconverging-entailment or effecting-parsimony-as-
of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity
-ened-educated-existentialising/contextualising/textualising-contiguity}
—constitutedness-in-preconverging-entailment or effecting-parsimony-as-
of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology

so-implied by ‘atomising epistemic constituting of motif—and—
totality "dereification-in-dissingularisation"<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness> -as-flawed-epistemicity-relativism-determinism.

apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed—existentialising/contextualising/textualising-
contiguity }—constitutedness-in-preconverging-entailment 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-
determinacy/deficiency/limitation/constraint of that given moment) such
that apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed—existentialising/contextualising/textualising-
contiguity }—constitutedness-in-preconverging-entailment poorly
construes of "relative-ontological-incompleteness"/relative-ontological-
completeness •{sublimating—referencing/registering/decisioning—as-
self-becoming/self-confusedness /formative—supererogating-
<projective/reprojective—aestheticising-re-motif—and—a-ke-priorising/re-
axiomatising/re-referencing,-in-perspective—ontological-
normalcy/postconvergence>} as to human-and-social—
expectations/anticipations—metaphoricity "--as-rede-
mentating/restructuring/reparadigming—psychologism" (beyond-the-
consciousness-awareness-teleology"<in-preconverging—existential-
extraction-as-of-existential-unthought> ) as it is in an underlying state
of homelessness (as failing to grasp that homeliness as to the possibility
of attaining originariness/origination (so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) can only arise as human-subpotency pursues-and-achieves relative epistemic-normalcy as of prospective human limited-mentation-capacity-deepening to achieve relative-ontological-completeness so-reflected as nonpresencing-perspective–ontological-normalcy/postconvergence since the state of human limited-mentation-capacity implies that ‘human understanding has-ever-and-is-ever-always about attaining apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed- 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-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, but then the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness-in-preconverging-entailment epistemic stance in perspective epistemic-abnormalcy/preconvergence by wrongly implying its prior attainment of epistemic-normalcy from the state of human limited-mentation-capacity is in effect wrongly projecting flawed absolutising/ presencing—absolutising-identitive-constitutedness thus veering-off from originariness/origination (so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-
construal-of-existence) as of the absolute a priori that is existence as to
the-very-same-<amplituding/formative–
epistemicity>totalising-purview-of-construal-as-immanent-
existence/intrinsic-reality/ontological-veridicality and as so-validated
with epistemic-causality as of ontological-primemovers-totalitative-
framework

14 de-mentation—de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—
ontology—de-
preconverging/dementing —qualia-schema—and—prospective-
mentation—or-
postconverging/dialectical-thinking —qualia-schema—(rescheduling-of-
dialectical—
placeholder-setup/mental-devising-
mentation—
representation/mentation/consciousness-awareness-teleology) as to
stranding-or-
human—limited-mentation-capacity-deepening —construal-of-
attributive-
’superseding—oneness-of-ontology’—in-successive-registry-
dialectics)
worldviews/dimensions-uninstitutionalised-threshold —superseding-or-
 suprastructuring, and as in association with de-
mentative/structural/paradigmatic,
 de-
mentatively/structurally/paradigmatically,
 de-
mentating/structuring/paradigming, de-mentate/structure/paradigm, de-
mentated/structured/paradigmed,
 rede-
mentating/restructuring/reparadigming,
 rede-
mentate/restructure/reparadigm,
 rede-
mentated/restructured/reparadigmed rathers points to the veracity of an
apriorising/axiomatising/referencing-{of.attendant.ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}-postconverging-entailment conception (and not an apriorising/axiomatising/referencing-{of.attendant.ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-entailment conception) as to perspective ontological-normalcy/postconvergence epistemic conception in conceptualising de-mentative, de-mentatively, de-mentating, de-mentate, de-mentated, rede-mentating, rede-mentate, rede-mentated so-reflectedly counterintuitively as rather moving towards or recovering what is ‘mentatively normal’ as towards/recovering ontological-normalcy/postconvergence by human-‘limited-mentation-capacity-deepening’ as so-underlying ‘relative-ontological-incompleteness’/relative-ontological-completeness

(sublimating—referencing/registering/decisioning—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,-in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism as so-implied with respect to the de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive—dialectics) of human reference-of-thought (as the reference-of-thought is the ‘superseding-axiomatic-construct postconverging—de-
mentating/structuring/paradigm of all other devolving axiomatic-constructs', and de-mentatively/structurally/paradigmatically underlies as of successive de-mentation-(supererogatory-ontological-de-mentation-ordialectical-de-mentation-stranding-or-attributive-dialectics) of human \textsuperscript{84} reference-of-thought the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{65}) and 'the operative de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) of \textsuperscript{84} reference-of-thought-devalving' (as of \textsuperscript{8} reference-of-thought 'implied level of <amplituding/formative>nondisjointing/nondisparate/notional~deprocryp
ticism' induced \textsuperscript{4} foregrounding_entailment_(postconverging-
arrowing-down~sublimation-as-to~'existence~as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation~'-in-reflecting-
'immanent-ontological-contiguity~';~as-operative-
notional~deprocrypticism) \textsuperscript{3} meaningfulness-and-teleology\textsuperscript{100} as derivative axiomatic-constructs from overcoming/superseding human-subpotency~aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint), and in both \textsuperscript{8} reference-of-thought—and\textsuperscript{4} reference-of-thought\textsuperscript{8} devalving\textsuperscript{4} meaningfulness-
and-teleology\textsuperscript{100} frames as of human limited-mentation-capacity-
deepening\textsuperscript{1} grasp of ecstatic-existence as of existence—as-the-absolute-
apriori-of-conceptualisation—and~existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation~'<as-to-
perspective~ontological-normalcy/postconvergence-implied~'prospective-
aporeticism-overcoming/unovercoming’) and as of human aestheticisation–and–aestheticisation-towards-ontology in inducing ‘both meaningfulness-and-teleology and its existentially incipient metaphoricity’ (as to apriorising/axiomatising/referencing–psychologism of conceptualisation), de-mentation–


denaturing\textsuperscript{15} denaturing/usurping/arrogating/perverting-in-constitutedness\textsuperscript{13}
deneuterising\textsuperscript{16} deneuterising-(disambiguation of intemporal-as-sound/postconverging-
or-dialectical-thinking and temporal-as-denaturing /preconverging-or-
dementing , so-construed-as-binarity-of- categorical-
imperatives/axioms/registry-teleology -as-respectively-in-ontological-
contiguity -and-'notional-discontiguity/epistemic-discontiguity -
<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing -qualia-schema>, -as-of-the-
very-same- <amplituding/formative–epistemicity>totalising–purview-of-
construal-as-immanent-existence/intrinsic-reality/ontological-
veridicality): hence deneuterising—referentialism/deascriptivity-as-of-
ontological-reconstituting–as-of-conflatedness\textsuperscript{11}-différance/internal-
dialectics/difference-deferral-of\textsuperscript{23} reference-of-thought\textsuperscript{4} devolving highlighting the dynamics of limited-mentation-capacity-deepening\textsuperscript{53} inducing deneuterising of motif-and-apriorising/axiomatising/referencing over shallow limited-mentation-capacity relative\textsuperscript{7} neuterising of motif-
and-apriorising/axiomatising/referencing

deprocrypticism– deprocrypticism–or–preempting—disjointedness-as-of–reference-of-
or–preempting— thought,-as-to- \textsuperscript{17}<amplituding/formative–epistemicity>growth-or-
disjointedness-as-conflatedness\textsuperscript{12}/transvaluative-
epistemically/notionally as dimensionality-of-sublimating

\(<\text{amplituding/formative}}\supercaligatory-de-mentativeness/\text{epistemically/growth-or-confoundedness }/\text{transvalutative-rationalising/\text{transepistemicity/anamnestic-residuality/\text{spirit-drivenness}}-\text{equalisation}\rangle\), so-driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/\text{axiomatising/referencing—as-so-being-as-of-existential-reality}

induced maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{10}—unenframed-conceptualisation ‘reification gesturing for prospective knowledge’ arising as from \text{attendant-ontological-contiguity}\textsuperscript{9}—educted-existentialising/contextualising/textualising-contiguity

<\text{amplituding/formative-\text{epistemicity}}\text{causality-as-to-projective-totalititative-implications-of-prospective-\text{nonpresencing-for-explicating-ontological-contiguity}} of prospective relative-ontological-completeness\textsuperscript{10}

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

destructuring-
destructuring-transitoriness-(\text{construed-as-of-dissingularisation-<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness} >/\text{epistemic-nonimmanence/flawed-epistemicity-relativism-determinism-induced-deratiocination-or-deratiocontiguity}

\text{preconverging-or-}
derenting-<\text{as-of-preconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism}-\{\text{as-to-the-}
dementing\textsuperscript{19} ‘preconverging-stranding/attribution’-of-the-‘de-mentation’
\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\},-induced-disposedness/psychologismic-construct—and—entailing,—of-ontologically-flawed ‘teleology’\textsuperscript{100} of leveling-down/equating’ so-construed as from existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’/perspective of notional—deprocrypticism>

postconverging-or-dialectical-thinking \textless as-of-postconverging-conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism—\{as-to-the—
‘postconverging-stranding/attribution’-of-the-‘de-mentation’
\{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics\},-induced-disposedness/psychologismic-construct—and—entailing,—of-ontologically-sound ‘teleology’\textsuperscript{100} of unleveling/disambiguating’ so-construed as from existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’/perspective of notional—deprocrypticism>

difference-conflatedness—\textless as-to-totalitative-reification-in-singularisation\textless as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing—\textless as-veridical-epistemicity-relativism-determinism—\textless as-of-the—
of-epistemically-differentiated-ontological-depth-of-reality\textless as-of-the—
differentiated-and-disambiguatedtrace-of-dynamic-temporal-to-intemporal-ontological-performance\textless including-virtue-as-ontology>—

nondisjointedness/\textless as-postconverging-or-dialectical-thinking—apriorising-psychologism—
entailment-of-
prospective-and-preconverging-or-dementing—apriorising-psychologism-respectively). \| difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing— as-veridical-epistemicity-relativism-determinism is more fundamentally construed as from ontological-normalcy/postconvergence epistemic-projection perspective as a reflection of dimensionality-of-sublimating

capacity-deepening \(^3\) variously attains differing ontological-performance \(^{32}\)-<including-virtue-as-ontology> so-reflect as the 

\(<\text{cumulating/recomposing-attendant-ontological-contiguity }\rangle\)

successive registry-worldviews/dimensions \(^{84}\) reference-of-thought–and–

\(^{84}\) reference-of-thought–devolving–meaningfulness-and-teleology \(^{100}\)

implying that human \(^{56}\) meaningfulness-and-teleology \(^{100}\) can be construed

as ever always twofaceted as to the facet of achieved sublimation-over-

desublimation of \(^{56}\) meaningfulness-and-teleology \(^{100}\) as validated with

predicative-effectivity–sublimation–(as-to-underlying,-ontological-commitment

\(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity }\rangle\)

~postconverging-de-

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

and on the other hand the facet of the existentially-withdrawn–(as-

‘unaccounted-for’-leftover-or-residuality-or-spirit-of–meaningfulness-

and-teleology-so-construed-as-metaphoricity,-informing-prospective-

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness,-so-

reflected-and-compensated-with-the-notion-of-dimensionality-of-

sublimating –(<amplituding/formative>supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-

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

equalisation)) which is just as decisive for prospective human limited-

dentation-capacity-deepening \(^{53}\) in the sense that ‘human intelligibility

ever always projects of an underlying \(^{45}\)<amplituding/formative–

epistemicity>totalising/circumscribing/delineating \(^{84}\) reference-of-thought
striving to grasp existence as it is signified-as-to-immanency (speaking of ontological-contiguity perspective of the unchanging inmanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)

and this facet de-mentatively/structurally/paradigmatically acts as the ‘prior requisite human experiential framework to be challenged-disproved-invalidated’ which surpassing enables further sublimation-overdesublimation of meaningfulness-and-teleology as validated with predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>)

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


<profound-supererogation-of-mentally-
aestheticised-postconverging/dialectical-thinking –qualia-schema>–of-thevery-same-mutually-abstract-apriorising-or-axiomatising-or-referencing-conceptualisation>

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

<difference-in-aposteriorising-or-logicising-or-deriving-in-determining-

difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing-
(referencing-(difference-in-apriorising-or-axiomatising-or-referencing-as-
in-apriorising-or-

axiomatising-or-

referencing\textsuperscript{23} to-mutually-constrastive-

‘notional-contiguity/epistemic-contiguity’

\langle profound-supererogation -of-mentally-

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

and–notional-discontiguity/epistemic-discontiguity –shallow–

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

qualia-schema’ ‘of-abstract-conceptualisation,-as-‘rendering-

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

exercise’,-given-that-the-validity-or-invalidity-as-to-the-ontological-

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

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

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

supratransversality\langle in-sublimating–existential-

eventuating/denouement⟩–of-motif-and-

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

irrelevant/impertinent-the-subtransversality\langle in-desublimating-

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

apriorising/axiomatising/referencing⟩

dimensionality-of-

sublimating\textsuperscript{24} \langle amplituding/formative> supererogatory–de-mentativeness/epistemic-

\langle amplituding/formative> growth-or-conflatedness /transvalvative-

mative> supererogaty-de-

mentativeness/epis-
temic-growth-or-

\langle 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-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation

dimensionality-of-desublimating-lack-of

desublimating-

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

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


<including-virtue-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

career/the-reifying-historical-process-in-aggregation-and-differentiation

non-presencing

veridical-epistemicity-relativism-determinism

originariness/reorigination-as-reflecting-difference-conflatedness-as-to-totalitative-reification-in-singularisation

nondisjointedness/entailment-of-prospective-nonpresencing

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ontological-normalcy/postconvergence>—or—transcendental-reasoning-of-event
the-critical-determination-of-relative-ontologically-veridical—meaningfulness-and-teleology
over—presencing—or—metaphysics-of-presence
(implicated—‘nondescript/ignorable–void’—as—
to—presencing—absolutising-identitive-constitutedness)
—or—ordinary-
nontranscendental-reasoning-perspective/framing/reference/horizon/projection-of—meaningfulness-and-teleology
in enabling transcendence-and-sublimity/sublimation/supererogation—de-mentativity as for the need for
human limited-mentation-capacity-deepening and operantly,
dispensing-with-immediacy-for-relative-ontological-completeness
by-reification/contemplative-distension doesn’t mean ‘giving up on life’ (as of
<amplituding/formative> wooden-language
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology as-of—‘nondescript/ignorable–void’
with-regards-to-prospective-apriorising-implications> of temporal-dispositions and as prodded by sophistic/pedantic distraction inclinations
in incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) wrongly implying a propensity to construe
‘preconverging—existential-extrication-as-of-existential-unthought as
more of life as to the supposed precedence of human shallow-
supererogation
over profound-supererogation’, but rather dispensing—
with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension speaks of ‘a more profound intemporal solipsistic contemplative appreciation of life as of the precedence of human sublime potential reflected in a projective disposition to rethinking human meaningfulness-and-teleology infrastructure’, and as validated by the fact that the succession of human registry-worldviews/dimensions are grounded on such ‘dimensionality-of-sublimating’

wanting’ for the prospect of prospective ‘dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationaising/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>\textsuperscript{5} wooden-
language—imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of— meaningfulness-and-
teleology—as-of—’nondescript/ignorablevoid’—with-regards-to-
prospective-apriorising-implications>⟩ 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\textsuperscript{3} as of its
prospectively ontologically-flawed ⁵⁶ meaningfulness-and-teleology ¹⁰⁰ 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-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment,-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/epistemicity>totalising–self-referring-
syncretising/circularity/interiorising/akrasiatic-drag \^{3} meaningfulness-
and-teleology\^{100} 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-\^{124} reference-of-thought as of an occluded self-consciousness’ requiring prospective deprocrypticism–
or–preempting—disjointedness-as-of-\^{124} reference-of-thought psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring as of \( \text{supererogatory-ontological-de-}
\text{mentation-or-dialectical-de-mentation—stranding-or-attributive-}
\text{dialectics} \)

dissemination\(^{27/28}\) 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
'reification gesturing for prospective knowledge' arising as from
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity\(^{29}\)

<amplituding/formative—epistemicity>causality~as-to-projective-
totalitative—implications-of-prospective— nonpresencing—for-explicating-
ontological-contiguity of prospective relative-ontological-
completeness\(^{30}\)

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—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
ntailment-of- \text{apriorising—conceptualisation;} of—as-of-apriorising—teleological-
presencing— parsimony/disparateness of conceptualisations, dissingularisation—
absolutising—
to-the-disjointedness/disentailment-of—
identitive—
constitutedness—
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—> 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]
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence>)}
rather as ‘preconverging-or-dementing”—apriorising-psychologism

distractive—‘distractive-alignment-to—reference-of-thought—of—apriorising/axiomatising/referencing—‘as—deestructuring—or—of—
reference-of-
constitutedness-over-conflatedness
thought-of-
apriorising/axioma
tising/referencing>
epistemic-abnormalcy/preconvergence-as-
representation-as-of-preconverging-aestheticisation',-and-not-
postconvergence-as-‘postconverging-or-dialectical-thinking’–
apriorising-psychologism
representation-as-of-postconverging-aestheticisation‘>

epistemic-totalising refers to ‘Being-as-epistemically-all-defining-and-
determining-in-effect-as-of-circumscribing/delineating,-and-so-as-of-
meaningfulness-and-teleology/-underlying-re-motif-and–re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuring/instrumenting as of ‘relative-ontological-
incompleteness’/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism’ and so-
reflected as of the epistemic construal from existence-
potency/ sublimating–nascence,-disclosed-from-prospective-epistemic-
digression epistemic-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-
subpotency-obstinacy/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 
registry-worldview/dimension ‘in effect
as reflected by the fact that
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument by a positivistic mindset is 
non-positivistic mindset whereas the notion of totalitarian as-of-ideology/obstinacy is rather about direct dogmatic commitment to a given 
meaningfulness-and-teleology with the inclination to dispense whether extensively or partially with ontological-veracity often on a supposed assumption of grander overall ontological-veracity

apriorising/axiomatising/referencing/intelligibilitysettingup/measuringinstrumenting-as-of-prior-relative-ontological-incompleteness -of-
reference-of-thought-that-is-prospectively-as-from-perspective-ontological-normalcy/postconvergence-rather-of-
preconverging/dementing —apriorising-psychologism)

refers to the fact that human limited-mentation-capacity mindset as of
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’ at the very core of human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring inducing of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuring/instrumenting as conflating towards the possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ (in notional–deprocrypticism epistemic-projection) as so underlied by ‘human intellection exercise direct-or-elicited very own self-distantiation’ involving appropriate ‘metaphoricity’ as of hermeneutic/reprojecting/supererogating/zeroing
preconverging-or-dementing — apriorising-psychologism representation of the very ontologically same existence purview as of relative-ontological-completeness over relative-ontological-incompleteness.

Epistemic-totalitative is rather ‘of the nonpresencing-<perspective—ontological-normalcy/postconvergence> epistemic/notional projective evaluation of ontological-performance-<including-virtue-as-ontology> 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-totalitative is articulated herein as the underlying ontological-contiguity—of-the-human-institutionalisation-process reflected in the epistemic <cumulating/recomposing—attendant-ontological-contiguity > 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—epistemicy> causality as to—projective-totalitative—implications-of-prospective—nonpresencing—formal—explicating-ontological-contiguity’ whereas the ‘specific epistemic-totalising ~resubjecting or totalising—entailing—reconstrual of existence’
is rather about any inherent \( <\text{amplituding/formative-epistemicity}> \text{totalising/circumscribing/delineating} \) given meaningfulness-and-teleology representation arising as of the specific human limited-mentation-capacity \( <\text{amplituding/formative-epistemicity}> \text{totalising-thrownness-in-existence} \), and thus epistemic-totalitative contrasts with \( <\text{amplituding/formative-epistemicity}> \text{totalising/circumscribing/delineating} \) (as of human-subpotency apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) in that while the latter refers to any given registry-worldview/dimension \( <\text{amplituding/formative}>\text{wooden-language} \) (imbued—averaging-of-thought—\( <\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignoreablevoid’-with-regards-to-prospective-apriorising-implications}> \)) 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 \( <\text{amplituding/formative-epistemicity}> \text{totalising/circumscribing/delineating} \) meaningfulness-and-teleology, epistemic-totalitative (as to existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation epistemic-veracity implications) rather
‘displacement/decentering-of-the-human-subject induced as of 14 de-
mentation (supererogatory–ontological–de-mentation–dialectical–de-
mentation–stranding–attributive–dialectics)’ in undermining the
‘shiftiness-of-the-Self’ associated with 45 <amplituding/formative–
epistemicity>totalising/circumscribing/delineating as to the
<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> perspective

epistemic-totality36 epistemic-totality refers to the fact that human limited-mentation-capacity
induces human
<amplituding/formative–
epistemicity>totalising–thrownness-in-existence34 which de-
mentatively/structurally/paradigmatically further induces the
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating nature of human
meaningfulness-and-teleology100 in existence so-reflected in epistemic-
totalising33–resubjecting or totalising-entailing–reconstrual of existence
(as of apriorising/axiomatising/referencing–of–ontological–
contiguity–educed–existentialising/contextualising/textualising–
contiguity }–conflatedness33 in {preconverging-disentailment by–
postconverging-entailment) for human limited-mentation-capacity-
deepening13 , with this 45 <amplituding/formative–
epistemicity>totalising/circumscribing/delineating varying as from
‘relative-ontological-incompleteness39 to relative-ontologica-
meaningfulness, and we can consider in this regards ‘the very same physics
<amplituding-formative–epistemicity>totalising–devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-
veridicality/existential-reality’ wherein existence-potency
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-
notional~projective-perspective of human ontological-performance
<including-virtue-as-ontology> or ontological-veracity shows a relative-
ontological-completeness
variation as of ‘traditional classical mechanics axiomatic-construct’ to theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs

event
(event as to event-construed-as-the-prospective-ontology-origination or
evental-instigation) speaks of ‘existentially-contextualised intemporal-
parrhesiastic-aestheticisation instigation(s) of humanity-level of
possibilities of Being-development/ontological-framework-expansion—as-
to-depth-of-ontologising-development-as-infrastructure-of-
meaningfulness-and-teleology , institutional-development—as-to-
social-function-development and living-development—as-to-personality-
development transformation of ‘meaningfulness-and-teleology’ as of
‘aetiologisation/ontological-escalation implications’ of metaphoricity
—as-event-of-prospective-intemporal-parrhesiastic-aestheticisation
induced prospective relative-ontological-completeness
-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-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 eventual-instigation of universalising-idealisation apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation wherein prospective universalising-idealisation is postconverging-or-dialectical-thinking—apriorising-psychologism and prior base-institutionalisation—ununiversalisation is preconverging-or-dementing—apriorising-psychologism’ or ‘budding-positivists existentially-contextualised intemporal-parrhesiastic-aestheticisation eventual-instigation of positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation wherein prospective positivism/rational-empiricism is postconverging-or-dialectical-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 eventual-instigation(s)’ speaks of the possibility of aetiologisation/ontological-
Socrates or Galileo with respect to their asceticism’ stances was about the ontological-impertinence of their respective social-setup in failing to recognise prospective Socratic-philosophers’ universalising-idealisation and positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which then exposed them to their social-setup sophistry in a pretence that theirs were just case-issues-and-not-of-event-implications thus with their respective sophistry ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of their respective social-setup ununiversalisation and non-positivism/medievalism ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and as of the preconverging-or-dementing\(^{13}\)–apriorising-psychologism implications’, just as it is herein contended that the sophistic/pedantic disposition of our times in incrementalism-in-relative-ontological-incompleteness\(^ {20}\)—enframed-conceptualisation will assume a nondescript/ignorable–void pretence of case-issues-and-not-of-event-implications thus ‘aposteriorising/logicising/deriving/intelligising/measuring on the basis of our positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of–reference-of-thought prospectively ontologically-flawed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ thus ‘ignoring the aetiologisation/ontological-escalation implications with regards to existentially-contextualised intemporal-
parrhesiastic-aestheticisation evental-instigation of prospective
deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought

existence-potency existence-potency—sublimating—nascence,—disclosed-from-prospective—
38—sublimating—
nascence,—
38—sublimating—
epistemic-digression-as-of
epistemicity totalising—determinism as to the notional

existentialisation/contextualisation/textualisation—contiguity is ‘the notionally
ontological—

ontological—
educated human conceptivity/epistemic-reflexivity/epistemicity-relativism—
educed—
determinism as to nonpresencing—perspective—ontological—
existentialisation/contextualisation/textualisation—contiguity
limitation—capacity—deepening' as so-educated upon the inherent

ontological—
ontological—
that is the-very-same-immanent—
existence/intrinsic-reality/ontological-veridicality’, and

ontological—
educed—
manifestation’ is effectively what allows for the projective epistemic countenancing of ‘relative-ontological-incompleteness’/relative-ontological-completeness

confledness in preconverging disentailment by postconverging entailment highlights that abstract notions/conceptualisations are only as pertinent as reflexive of existential sublimating manifestation which de-
mentatively/structurally/paradigmatically precedes ('not the unforegrounding-disentailment or vague-foregrounding/vague-entailment as background' implied with such abstract notions/conceptualisations, but rather as the foregrounding entailment (postconverging-
narrowing-down sublimation as to 'existence—as-sublimating-
withdrawal, eliciting of prospective supererogation ' in reflecting— 'immanent-ontological-contiguity '; as-operative-
notional deprocrypticism) which is so-construed as: 'attendant—
ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity as to existence-
potency—sublimating—nascence, disclosed from prospective-epistemic-
digression' underlying causality with regards to

any such abstract notions/conceptualisations thus avoiding any elaboration—
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity and reflecting the
epistemic-veracity of human knowledge-reification—gesturing—<in-
prospective-psychologism—apriorising/axiomatising/referencing—{of-
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity}{—
conflatedness—in—{preconverging-disentailment—by}—postconverging-
entailment{/ontological-veracity rather as of the
{<amplituding/formative—epistemicity>—causality—as-to-projective-
totalitative—implications—of—prospective—nonpresencing.—for—explicating-
ontological-contiguity so-imbued in difference-conflatedness—as-to-
totalitative-reification—of—singularisation—<as—to-the-
non-disjointedness/entailment—of—prospective—nonpresencing>—as-
veridical-epistemicity—relativism—determinism, and so contrary to
atomising/taking-to-pieces apriorising/axiomatising/referencing—{of-
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity}{—
constitutedness—in—preconverging—entailment of poor projective
epistemic countenancing of ‘relative-ontological-
incompleteness’/relative-ontological-completeness
{sublimating—referencing/registering/decisioning,—as—self-becoming/self-
conflatedness/formative—supererogating—<projective/reprojective—
aestheticising—re-motif—and—re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence}> as
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–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) (as attendant–ontological-contiguity–
educed–existentialising/contextualising/textualising-contiguity is rather
about human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-
construed-as-from-perspective–ontological–
normalcy/postconvergence> ‘—existentialism-form-factor for human self-
surpassing—existentialism-form-factor<in-overcoming—notionally–
collateralising-beholdening-protohumanity′to—attain-sublimating–
humanity′as-to-existence-potency ~sublimating–nascence, disclosed–
from-prospective-epistemic-digression), and this point is important to
preempt the ‘ontologically-flawed unforegrounding-disentailment’ of
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity by way of vague
and naïve elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant-ontological-contiguity–educed–
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–confulatedness reflexivity,–in-the-full-potency-of-existence’s–sublimating–nascence⟩ but not epistemically overriding/superseding inherent existence which is ever always absolutely the foregrounding entailment ⟨postconverging narrowing-down–sublimation-as-to ‘existence—as-sublimating withdrawal,-eliciting-of-prospective-supererogation ’–in-reflecting ‘immanent-ontological-contiguity ‘;–as-operative notional–deprocrypticism⟩, and this explains why existential-reality is priorly affirmative as to the epistemic validity/invalidity of contrastive apriorising/axiomatising/referencing–conceptualisations such that ‘the questioning of the apriorising/axiomatising/referencing validity/invalidity of existence itself doesn’t arise in the very first place’ as it is existence in its foregrounding entailment ⟨postconverging narrowing–
down—sublimation-as-to—‘existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’—in-reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) as the absolute a priori that gives reasons and the ‘human consciousness level of epistemic-sufficiency-constitutedness’ doesn’t inherently commits existence/existential-manifestation as to the fact that it is the human consciousness that recurrently has to readjust itself in its epistemic reevaluation of existence/existential-manifestation from its prior posture of epistemic sufficiency, as of human limited-mentation-capacity-deepening (as starkly manifested with such epiphenomenon like quantum entanglement); further knowledge-reification—gesturing—<in-prospective_psycho_logismic—apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment> as of attendant—ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity as underlined by the ‘coherence/contiguity-of-superseding—oneness-of-ontology-implied—as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ reflects the veridicality that all epistemic-conceptions of phenomenal/manifest—subpotencies—in-transitive-conflatedness—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) speak to the congruence of overall existence as to overall reifying-and—empowering-reflexivity-of-ecstatic-existence-as-panintelligibility"
(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing–conceptualisation) reflecting the
‘ontological-contiguity’ of the comprehensive supervening of
phenomenal/manifest–subpotencies (in-transitive-conflatedness
reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence)’ as
enabling human existential analysis as of transverse epistemic-conception
phenomenal/manifest–subpotency (in-transitive-conflatedness
reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) and
so while invalidating any reductionist subpotency substituting for any
other epistemic-conceptions of immanently imbued
phenomenal/manifest–subpotencies (in-transitive-conflatedness
reflexivity, in-the-full-potency-of-existence’s–sublimating–nascence) thus
‘enabling the transverse hermeneutic/reprojecting/supererogating/zeroing process that brings-
about/yields human knowledge-reification–gesturing–in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}
conflatedness–in–{preconverging-disentailment–by–postconverging-
entailment}’ as ultimately validated/invalidated by prospective
sublation-over-desublation ontological implications; and this
conception of human knowledge-reification–gesturing–in-
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed- existentialising/contextualising/textualising-contiguity }— conflatedness—in-{preconverging-disentailment-by}—postconverging- entailment> as of attendant-ontological-contiguity-educed— 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—attendant-ontological-contiguity—educed— existentialising/contextualising/textualising-contiguity’ without establishing the analogy/mere-analogising coherent ontological-contiguity\(^7\) as of attendant-ontological-contiguity—educed— existentialising/contextualising/textualising-contiguity and thus do not speak to ‘an entailing dynamics of existentially reflected ontological-contiguity\(^7\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\)’ as is the case with ‘thought–experiments of mere common/comparative patterning’ thus inducing blurriness of meaningfulness-and-teleology\(^{10}\) as to disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect- ‘immanentontological-contiguity\(^7\)> which do not project an entailing dynamics unlike thought–experiments of veridical attendant-ontological-contiguity—educed—existentialising/contextualising/textualising/textualising-
contiguity such as Einsteinian relativity conceptualisations as to their
foregrounding entailment (postconverging-narrowing-down-sublimation-as-to-existence-as-sublimating-withdrawal-
eliciting-of-prospective-supererogation \ 'in-reflecting-immanent-ontological-contiguity \ ';--as-operative-notional–deprocripticism) and so
since thought–experiments reflecting attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity because of
their awareness of relative-ontological-incompleteness/relative-ontological-completeness

aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>) as

to human-and-social–expectations/anticipations—metaphoricity–as-rede-mentating/restructuring/reparadigming–psychologism don’t fall
into the ontological-flaws of equating/levelling-down everything across
space and time associated with presencing—absolutising-identitive-constitutedness when it comes to reflecting ontological-contiguity
projection in relative-ontological-completeness as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
given
that existence—is-the-absolute-a-priori-of-conceptualisation enabling
sublimation-over-desublimation, and this differentiation between
veridical knowledge-reification–gesturing:<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–

}
existentialising/contextualising/textualising-contiguity
—

conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment> and analogy/mere-analogising also highlights that actually
knowledge is more critically a contiguous whole as to the underlying
8\^\text{reference-of-thought—and—} 9\^\text{reference-of-thought—} devolving—
5\^\text{meaningfulness-and-teleology} (and this should be the overall
expected epistemic attitude) but for the artificial divisions arising as to
human limited-mentation-capacity warranting specialisations and the fact
that various epistemic-conceptions of specialisations are of their
‘peculiar optimal epistemically for inducing sublimation’, but then the
requisite originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment—for—conceptualisation as to sublimating ontological-good-
faith/authenticity —postconverging—de-
mentating/structuring/paradigming” remains of the same ontological-
congruence across all human notional—knowledge-reification—gesturing—
<in-prospective(psychologicism—apriorising/axiomatising/referencing-
\{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity
—
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment> domains as reflected by the overall registry-
worldview’s/dimension’s 8\^\text{reference-of-thought—and—} 9\^\text{reference-of-thought—} devolving—5\^\text{meaningfulness-and-teleology} implied peculiar
(‘relative-ontological-completeness” —
apriorising/axiomatising/referencing—psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>)

)') foregrounding__entailment—(postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal—
eliciting-of-prospective-supererogation —‘-in-reflecting—‘immanent-ontological-contiguity ;—as-operative-notional—deprocrypticism)
and
this insight will explain why conceptual/axiomatic epistemic-veracity analyses across subject-matters like physics, chemistry, biology, psychology, the-social are not ‘mere conceptualisations of common/comparative patterning’ but speak to an underlying overall
reference-of-thought epistemic-veracity for sublimation warranted across all the subject-matters so-reflected as of overall philosophical epistemological conceptualisation (and so specifically as to the positivism/rational-empiricism overall epistemic attitude of reference-of-thought underlying all these subject-matters) but more thoroughly implicated in many a natural science domain (given the natural sciences very strong constraining to predicative-effectivity—sublimation—(as-to-underlying,-ontological-commitment
<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–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}>–
conflatedness–<in–{preconverging-disentailment–by}–postconverging-
entailment> 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–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}>–
conflatedness–<in–{preconverging-disentailment–by}–postconverging-
entailment> such a attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity conception of knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}>–
conflatedness–<in–{preconverging-disentailment–by}–postconverging-
entailment> 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

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epistemically embedded as to existence— as-sublimating-withdrawal, eliciting-of-prospective-supererogation (thus averting vague elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation- outside—attendant-ontological-contiguity—educed—
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 attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity of knowledge-reification—gesturing—
prospective-psychologismic—apriorising/axiomatising/referencing—{of—
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—{preconverging-disentailment-by—postconverging—
entailment}> 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 of prior knowledge-reification—gesturing:<in-
prior_psychologismic—apriorising/axiomatising/referencing-{of-
attendant_ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }

constitutedness—in-precconverging-entailment as to a relic/artifactual orientation poorly entertaining ontological-contiguity projection of ‘relative-ontological-incompleteness’/relative-ontological-
completeness{(sublimating—referencing/registering/decisioning—as-
self-becoming/self-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” and that then equates/level-down everything across space and time failing to reflect historiality/ontological-eventfulness/ontological-aesthetic-tracing
<perspective—ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’ 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—

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unenframed/unbeholdening/outlier-conceptualisation\(\text{[ambued-postconverging/dialectical-thinking }\text{[}projective-insights\text{]}\text{]/epistemic-projection-in-conflatedness\text{]}\text{]-of-notional-deprocripticism-prospective-sublimation}\text{]}\text{)}\text{) drivenness as to a prospective ontological-contiguity\text{)}\text{) projection of relative-ontological-completeness\text{)} 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 \text{[}meaningfulness-and-teleology\text{]}\text{) as transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (and so in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising) with \text{attendant ontological-contiguity-e}duced–existentialising/contextualising/textualising-contiguity speaking thus of overall human sublimation-educing—textuality/ermeneutic/reprojecting/supererogating/zeroing-as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\text{]}\text{]}\text{, and we can consider in this regards for instance the veridicality that the convolutedness of say modern-day DNA genetics knowledge-reification–gesturing-\text{<in-prospective_psycho}logismic\text{–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualis}ing/textualising-contiguity ]–conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> in \text{attendant ontological-contiguity-}\text{educed-}
existentialising/contextualising/textualising-contiguity cannot be construed as of mere conceptual-patterning (as-devoid-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-prospective-relative-ontological-completeness ’; so-rather-enabled-by-a-nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’) 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 and by the relic/artifactual orientation not postconvergingly-de-mentated/structured/paradigmed in perpetually furthering/inducing the veracity of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation underlying the complex sublimating conception of genetics in attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity and in many case such an approach as to blurriness of meaningfulness-and-teleology will rather distract from the more ontologically-profound issue of deeper and deeper induced sublimation of genetics science as of ‘attendant ontological-contiguity-educed-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-
extistence’" (and this mistake is often made as of mere academicism in a flawed prior_knowledge-reification–gesturing—
in-prior_psychologismic–apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
constitutedness—in-preconverging-entailment> that construe of the
insights of latter attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity elucidations as to
ontological-contiguity¹⁷ projection of ‘relative-ontological-
incompleteness’¹⁰/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—metaphoricity¹⁵—as-
rede-mentating/restructuring/reparadigming—psychologism¹⁶ rather in
terms of abstract and vague relic/artifactual conceptualisations failing to
establish the entailing dynamics of existentially reflected ontological-
contiguity¹⁷ as to existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation¹⁷ invalidating any attendant—ontological-
contiguity—educed—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-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’s—reifying-or-elucidating-of—prospective-relative-ontological-completeness’—so—rather-enabled—by—a—nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—⟩ and isms—conceptualisations by wrongly implying everything is of the same ontological-contiguity’ thus undermining historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism— insights along the same lines like absurdly striving to idly rearticulate Mendelian hereditary as from the insight garnered from say modern-day DNA genetics with a poor capacity to discern their respective historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism implications as to the overall huma prospective knowledge-reification—gesturing—in—prospective-psychologismic~apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity —conflatedness—in—preconverging-disentailment—by—postconverging—entailment—project of sublimation and human emancipation) and this insight underlies the contention herein to overcome blurriness of
meaningfulness-and-teleology of our positivism–procripticism uninstitutionalised-threshold for the prospective relative-ontological-completeness, and so-reflected as the deprocripticism—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>)

('preempting—disjointedness-as-of reference-of-thought,-as-to-
\langle amplituding/formative–epistemicity\rangle growth-or-
conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—-
apriorising/axiomatising/referencing–psychologism’) with regards to its given ‘relative
\langle amplituding/formative–epistemicity\rangle totalising/circumscribing/delineating attendant—
ontological-contiguity–educed—
existentialising/contextualising/textualising-contiguity

\langle 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-

transversedesublimation/sublimation—as-to-the—

redounding/wavering/waveforming—of-their-referencing-and-their—
developed-referencing-imbued-ontological-performance—<including—

virtue-as-ontology—⟩ at its given/defined uninstitutionised-threshold ontologically-deficient epistemic-conception of ‘the very same overall phenomenality/manifestation of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’; critically with regards to the ‘<amplituding/formative—

epistemicity—totalising/circumscribing/delineating attendant—
onological-contiguity—educed—

existentialising/contextualising/textualising-contiguity

<foregrounding_entailment—(postconverging—narrowing—

down—sublimation-as-to—existence—as-sublimating-withdrawal,—
eliciting-of-prospective-supererogation—′—in-reflecting—′immanent—
onological-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 attendant—
onological-contiguity—educed—
existentialising/contextualising/textualising-contiguity


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 attendant-ontological-contiguity-educed-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-social-attendant-ontological-contiguity-educed-existentialising/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–deprocrypticism) social commitments in contributing towards and enabling the overcoming of the corresponding social and emancipatory limitations and social-vestedness/normativity<discretely-implied-functionalism> of their societies and epochs is naively being
interpreted-and-unforegrounded/disentailed as of our *presencing—absolutising-identitive-constitutedness*\(^{169}\) 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 attant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{17}\)—of-the-human-institutionalisation-process\(^{58}\) 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 attant ontological-contiguity—educed—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\(^{7}\) that unforegrounds/conceptually-disentails attant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
perspective>’ and preempts its unforegrounding-disentailment with flawed use of conceptual-tools), as such blurry domains rather adopt a presencing—absolutising-identitive-constitutedness disposition construed social-vestedness/normativity<discretely-implied-functionalism> for their supposed originariness/reifying/intellectualising— idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation, whereas in many ways there is relatively more profound universal-transparency< transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-epistemicity> totalising—in-relative-ontological-completeness in the natural sciences as to their very strong constraining of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint to ‘inherent existence-potency’~sublimating—nascence,-disclosed-from-prospective-epistemic-digression of construal of ontological-primemovers-totalitative-framework as reflecting existential-reality/ontological-veracity’, (and where this fails as with climate change it again has to do with blurriness and the associated eliciting of social-vestedness/normativity<discretely-implied-functionalism> as we can appreciate as of a typical case in point how the similar integration of conceptual-tools like mathematics, statistics, algorithms, models, etc. operate between say the economic sciences and natural sciences wherein the latter relatively-tends to preserve their natural science attendant-ontological-contiguity—educent—existentialising/contextualising/textualising-contiguity.
foregrounding entailment (postconverging narrowing down sublimation as to ‘existence as sublimating withdrawal, extracting 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 attendant ontological contiguity educed existentialising contextualising textualising contiguity foregrounding entailment (postconverging narrowing down sublimation as to ‘existence as sublimating withdrawal, extracting 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 existential transitioning or iterability trace of narratives as dots or attendant ontological contiguity educed iterability trace of existentialising contextualising textualising contiguity/ reification or intrinsic reality ontological coherence or superseding dots or attendant oneness of ontology in lockstep of temporal dispositions hollow constituting as disjointed misappropriation of meaningfulness and failing intemporal preservation as non veridical narratives and edued intemporal corresponding ontological reconstituting as to
existentialising/co
ntextualising/textu
alising-
contiguity⁴⁻
reification_or_intri
nsic-reality–
ontical-
coherence_or_supe
rsed–oneness–
of-ontology⁴⁰

falsifiability⁴¹ falsifiability refers to epistemic-veracity ‘determinable as from existence-
potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-
digression construal of ontological-primemovers-totalitative-framework³⁻ as reflecting existential-reality/ontological-veracity’ as so-construed as
from nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-conception in prospective
reflection of relative-ontological-completeness⁸⁻ of-
apriorising/axiomatising/referencing and so over naïve⁸⁻ presencing—
absolutising-identitive-constitutedness⁴³ epistemic-conception
prospectively in relative-ontological-incompleteness⁹⁻ of-
apriorising/axiomatising/referencing that fails to appreciate human self-
surpassing ‘relative-ontological-incompleteness⁹⁻relative-ontological-
completeness’(sublimating–referencing/registering/decisioning,—as-
self-becoming/self-conflatedness/formative–supererogating-
as to human-and-social—expectations/anticipations—metaphoricity as-re-de-repentating/restructuring/reparadigming—psychologism (as to the fact that ‘falsifiability is constantly redefined as to when relative-ontological-completeness is-educated—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/intelligibilitysetup/measuringinstrument—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  

(\langle amplituding/formative\rangle supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\rangle), and thus the broader implication of falsifiability is construed basically as ‘epistemic-veracity for determining existential-reality/ontological-veracity as of \langle amplituding/formative—epistemicity\rangle causality—as-to-projective-totalitative—implications-of—prospective—nonpresencing—for-explicating-ontological-contiguity ; with the implication that since existence is the absolute a priori, the
‘becoming of existence as ecstatic-existence’ is the inherent determinative basis of falsifiability as the latter is reflexive of ontological-primemovers-totalitative-framework, and where ecstatic-existence manifestation is rather as of an ‘overall singular/unrepeatable/nonrecurring/as-of-yet-unrepeatable-or-nonrecurring unfolding manifestation’ as implied with the ambit of such theories as the big bang theory, string theory, the ontological-contiguity—of-the-human-institutionalisation-process etc., falsifiability is reflected by determining the coherence-as-of-ontological-congruence and incoherence-as-of-ontological-incongruence of any such ambit implied ‘overall singular ecstatic-existence unfolding manifestation model-theory’ as reflected by ‘the falsifiability of its underlying-and-subsumed-phenomena’ with regards to the epistemic-veracity of their ontological-primemovers-totalitative-framework going by their specifically relevant repeatable/recurring methodological evaluations or observations or experiments, whereas where ecstatic-existence manifestation is about just a ‘repeatable/recurrent ecstatic-existence manifestation phenomenon’ then such an ecstatic-existence manifestation phenomenon is falsifiable as of the epistemic-veracity of its ontological-primemovers-totalitative-framework going by its specifically relevant methodological evaluations or observations or experiments as to underlying human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism


notional-deprocrypticism\textsuperscript{44} entailment\textsuperscript{44} exercise of ‘foregrounding entailment’ (postconverging narrowing-down–sublimation-as-to ‘existence—as-asublimating-withdrawal,-eliciting-of-prospective-supererogation ‘in-reflecting ‘immanent-ontological-contiguity ‘as-as-operative-notional-deprocrypticism) as to apriorising/axiomatising/referencing-

{of-attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—

conflatedness\textsuperscript{12} in {preconverging-disentailment–by}–postconverging–

entailment’ with regards to prospective knowledge and its overall coherence with the relevant relative-ontological-completeness\textsuperscript{88} reference-of-thought’s—nested-congruence/running-through/deflating—cogent-unifying-operant-dynamics—unification-of-explanations,—with-such-explanations-reflected-as-of-ontological-contiguity -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\textsuperscript{12}} involved in the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88} -by-reification/contemplative-distension\textsuperscript{56} for such prospective knowledge-reification–gesturing-<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-

attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }—

conflatedness -in {preconverging-disentailment–by}–postconverging–
entailment>; and with regards to ‘the reference-of-thought of all the successive registry-worldviews/dimensions in their successive relative-ontological-completeness as so-construed in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process implied knowledge-reification—gesturing—

prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity }—

conflatedness—in-{preconverging-disentailment–by—postconverging-entailment}> the foregrounding__entailment—(postconverging—narrowing-down–sublimation-as-to—existence—as-sublimating—withdrawal—eliciting—of—prospective—supererogation—in—reflecting—‘immanent-ontological-contiguity ’—as-operative—

notional—deprocripticism) of meaningfulness-and-teleology is rather as of ‘the successive reference-of-thought in relative-ontological-completeness apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—

conflatedness—in—{preconverging-disentailment—by—postconverging—entailment—construal—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—as-of—}

<amplituding—formative—epistemicity—
causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing—for—explicating—
ontological-contiguity; it can also be appreciated for instance that the natural sciences aspire for comprehensive foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-'immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) in other to reflect deeper and deeper ontological-contiguity and corresponding sublimation, and so in the sense that their articulated axiomatic-constructs and their ‘assemblages of axiomatic-constructs’ are meant as derivable-as-of-necessity-and-mutually-coherent in all existential instantiations and not as discretionary-and-incoherent, such that where issues undermining derivation-as-of-necessity-and-mutual-coherence arise at any given unreified-threshold then it is understood that prospective knowledge-reification–gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment_by]-postconverging-entailment> requires defining-and-superseding that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of poor derivation-as-of-necessity-and-mutual-coherence so-revealed as from foregrounding__entailment-(postconverging–narrowing-down–sublimation-as-to-'existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’-in-reflecting-'immanent-
ontological-contiguity ’;–as-operative-notional–deprocrypticism’) conception in attendant ontological-contiguity ’;–as-operative-notional–deprocrypticism’) educed–
existentialising/contextualising/textualising-contiguity
foregrounding _entailment–(postconverging–narrowing–
down–sublimation–as-to–’existence–as-sublimating–withdrawal,–
’<amplituding–formative–
epistemicity>totalising/circumscribing/delineating attendant–
ontological-contiguity ’;–as-operative-notional–deprocrypticism
existentialising/contextualising/textualising-contiguity
in elucidating
existence’s–sublimating–nascence) so–reflected as
‘foregrounding _entailment–(postconverging–narrowing–
down–sublimation–as–to–’existence–as–sublimating–withdrawal,–
panintelligibility ’–imbued–and–
‘hermeneutically/reprojectively/supererogatingly/zeroingly–educing’
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation⟩, and this potency-driven epistemic-
conception of existence’s foregrounding entailment⟨postconverging–
narrowing-down–sublimation-as-to-‘existence—as-sublimating–
withdrawal,-eliciting-of-prospective-supererogation⟩-in-reflecting–‘immanent-ontological-contiguity’;–as-operative–
notional–deprocrypticism⟩ reflects ‘the relationalness to
originariness/origination⟨so-construed-as-to-ontological-
normalcy/postconvergence-perspective-scalarising-construal-of-
extistence⟩ 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-their-corresponding-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{16}—by-preconverging-or-dementing\textsuperscript{17}-perspectives-of-human-meaningfulness-and-teleology\textsuperscript{16}—underlying human ontological-performance—including-virtue-as-ontology—' and so with respect to the perspectival binarity as of human-subpotency epistemic-projection so-construed as temporality and human-subpotency epistemic-projection towards the full-potency of existence so-construed as intemporality, as so-reflected in both ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ with regards to human phenomenal/manifest sublimation and desublimation in existence, as to the insight for mitigating the attendant drawback of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition in the pursuit for sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> at the very center of Foucault and Derrida contentions, instead misconstrued by their presencing—absolutising-identitive-constitutedness critics as to the latter’s truth relativism accusations that speak of their social-vestedness/normativity-discretely-implied-functionalism posturing rather than profound critiquing accounting for the ontological-veracity of human sublimation and desublimation in existence underlined by Foucauldian historical-a-priori ontological
implications and Derridean quasi-transcendental ontological implications as both directly undermining pre-presencing—absolutising-identitive-constitutedness conceptualisations and indirectly-and-heuristically pointing to human self-surpassing 'relative-ontological-incompleteness' /relative-ontological-completeness


underlying the ontological-contiguity—of-the-human—
institutionalisation-process\textsuperscript{68} as of ‘human \textbf{Being-}
development/ontological-framework-expansion–as-to-depth-of-
onologising-development-as-infrastructure-of–meaningfulness-and-
teleology, institutional-development–as-to-social-function-development
and living-development–as-to-personality-development’, and so
decisively derived-and-construed as from ‘the counterintuitive
discernment about the full ontological implications of human cognisance-
and-integration of postlogism /notional–psychopathy denatured
\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} at uninstitutionalised-threshold\textsuperscript{103} as
articulated herein specifically with regards to psychopathy and social
psychopathy manifestation in our positivism–procrypticism registry-
worldview/dimension’ providing insight on ‘the human ontological-
}\textsuperscript{72}<including-virtue-as-ontology> \textsuperscript{of registry-
worldviews/dimensions \textsuperscript{84}reference-of-thought–and–\textsuperscript{84}reference-of-
thought-\textsuperscript{56}devolving–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}, \textit{so-reflected}
dialectically as of human notional-contiguity/epistemic-contiguity\textsuperscript{7}–
\textit{<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema> and
notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –
qualia-schema> speaking of ‘notional–symmetrisation-<as-to-
symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-
dialectical-thinking\textsuperscript{70}–by–preconverging-or-dementing\textsuperscript{70}-perspectives-of-
human– meaningfulness-and-teleology\textsuperscript{100} of the
\textit{<cumulating/recomposuring–attendant-ontological-contiguity >}-.
imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing~conceptualisation) are all in
originariness/origination–(so-construed-as-to-ontological-

normalcy/postconvergence-perspective-scalarising-construal-of-
existence); ¶ this further undermines naïve physicalism that ‘fails to
perceive the comprehensive supervening of
phenomenal/manifest–subpotencies–(in-transitive–conflatedness

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–
aporeticm 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

(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing~conceptualisation), and there is no veracity
for a superseding physical epistemic-conception of the chemical, of the
crystallographic chemical, of the biological, and of the biological of the psychological or
social (and not even mathematics as of its transverse epistemic-conception
phenomenal/manifest-subpotency-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-
existence’s-sublimating-nascence) substitutes for any other epistemic-conceptions of immanently imbued phenomenal/manifest-subpotencies-
(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-
existence’s-sublimating-nascence) as to the comprehensive supervening
of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-
existence’s-sublimating-nascence) so-reflected as overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility-(imbued-and-
’hermeneutically/reprojectively/superoagatingly/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-scalaring-construal-of-
existence) is ‘the ontological-contiguity’ of the comprehensive
supervening of phenomenal/manifest-subpotencies-(in-transitive-
conflatedness-reflexivity,-in-the-full-potency-of-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing–conceptualisation) implied originariness/origination–(so-
construed-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence), and the same can be said of any other
inherent subject-matter epistemic-conception with regards to the
ontological-contiguity of existence, and just as the same can be said
even of inherent mathematics epistemic-conception notwithstanding its
rather contemplatable peculiar transverse epistemic-conception
phenomenal/manifest–subpotency–(in-transitive-conflatedness
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence), but
then all other subjectmatters are equally epistemic-conceptions as of their
very own peculiar transverse epistemic-conception
phenomenal/manifest–subpotencies–(in-transitive-conflatedness
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) with
regards to the ontological-contiguity of existence (as even the social
and socio-psychological phenomenal/manifest–subpotencies–(in-
transitive-conflatedness–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence) as of human living/institutional/Being
implications do have transversephenomenal/manifest existential
consequences as to the human organising-and-institutionalising capacity
to elucidate the natural sciences phenomenal/manifest–subpotencies–(in-
transitive-conflatedness–reflexivity,-in-the-full-potency-of-
existence’s–sublimating–nascence) even as the former don’t substitute for
the inherent natural sciences phenomenal/manifest–subpotencies–(in-
transitive-conflatedness

reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) in elucidating the natural sciences; rather the valid epistemic-conceptions of phenomenal/manifest-subpotencies

reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) as to their peculiar transverse epistemic-conception

phenomenal/manifest-subpotencies

reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) should not lead to naïve reductionist interpretations in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-reduced-existing/ontological-contextualising/textualising-contiguity}—constitutedness— in preconverging entailment that pretend to then substitute for the other phenomenal/manifest-subpotencies

reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) (as it can be noted not only with the naivety of physicalism reductionism or universal mathematical/informational reductionism or consciousness reductionism) ‘wrongly seeming to supersede the ontological-contiguity of existence/ecstatic-existence as of overall-ecstatic-existence-supervening-conflatedness’ whereas ‘ultimately it is sublimation in existence’ as of phenomenal/manifest-subpotencies

reflexivity, in-the-full-potency-of-existence’s-sublimating-nascence) induced sublimation (so-reflected as ‘foregrounding entailment’ postconverging-narrowing-
downsublimation-as-toexistence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation—in-reflecting—immanent-
onological-contiguity;—as-operative-notional—deprocrypticism) as to
overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility—(imbued-and-
hemeneutically/reprojectively/supererogatingly/zeroingly-educing—
human-subpotency—epistemic-perspective-of-projective/reprojective—
aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing—conceptualisation) that is the ‘defining and superseding
epistemic-conception of originariness/origination—(so-construed-as-to-
onological-normalcy/postconvergence-perspective-scalarising—
construal-of-existence) of the ontological-contiguity of existence’ as to
the possibility of human limited-mentation-capacity-deepening induced
epistemic-conceptions of phenomenal/manifest—subpotencies—(in-
transitive-conflatedness—reflexivity—in-the-full-potency-of-
existence’s—sublimating—nascence) (and this actually allows for the
epistemic-conception of any other possible
phenomenal/manifest—subpotencies—(in-transitive-conflatedness—
reflexivity—in-the-full-potency-of-existence’s—sublimating—nascence) that
are not as of yet divulged as to their correspondingly inducible
sublation 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-attendant-ontological-contiguity -reduced-existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment as substituting for other phenomenal/manifest-subpotencies-{in-transitive-conflicatedness—in-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 56 meaningfulness-and-teleology, such pretences are often at best unscientific postures riding-the-wave/exploit-without-correspondingsublimation-as-to-existence-potency~sublimating—nascence-implications of the success obtained in their relevant epistemic-conceptions of physical phenomena and living phenomena respectively to then wrongly project substitutive sublimation in another domain-of-study, and so-manifested at worst with the usurpation of such natural sciences successes associated particularly with their desublimating projections in wrongly drawing profound social and sociopsychology interpretations)

45 amplituding—formative—epistemicity>causality—as-to-projective—
mative—totalitative—implications-of-prospective—nonpresencing—for-explicating—
epistemicity>causality—ontological-contiguity as of foregrounding—entailment—
gravity—as-to—postconverging—narrowing-down—sublimation-as-to—existence—as—
projective totalitative implications of prospective nonpresencing, for explicating ontological contiguity

transitive–conflatedness reflexivity, in the full potency of
existence’s–sublimating–nascence) as so-underlied as of overall reifying–and-empowering-reflexivity-of-ecstatic-existence-as-panintelligence with the supererogatory implication that ‘the epistemic-projection perspectives of preconverging/dementing –apriorising-psychologism and postconverging/dialectical-thinking –apriorising-psychologism’ are of ‘the very same notionalisation/notional-conception/amplituding of
referencing/registering/decisioning of shallow-supererogation\(^\text{ref}\) —to—
profound-supererogation\(^\text{ref}\)' (such that the ontological-contiguity\(^\text{ref}\)—of-
the-human-institutionalisation-process\(^\text{ref}\) is 'the very same
notionalisation/notional-conception/amplituding
of
referencing/registering/decisioning of shallow-supererogation\(^\text{ref}\) —to—
profound-supererogation\(^\text{ref}\)) thus reflecting the fact that the 'ontological-
normalcy/postconvergence of the full-potency of existence' as the
absolute epistemic-projection perspective of profound-supererogation\(^\text{ref}\) is
'not of referenced/registered/decisioned presence/constitutedness\(^\text{ref}\)' but
rather 'of referencing/registering/decisioning
becoming/conflatedness\(^\text{ref}\)/formative–supererogating' and by extension
the 'epistemic-abnormalcy/preconvergence\(^\text{ref}\) of
phenomenal/manifest~subpotencies\(^\text{ref}\) (in-transitive-conflatedness\(^\text{ref}\)
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence)' as
to their epistemic-projection perspectives of relative profound-
supererogation\(^\text{ref}\) is 'not of
desublimating–referenced/registered/decisioned self-presence/self-
constitutedness\(^\text{ref}\) <in-perspective–epistemic-
abnormalcy/preconvergence '> but rather 'of
sublimating–referencing/registering/decisioning self-becoming/self-
conflatedness\(^\text{ref}\)/formative–supererogating <projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>',
and so as to imply that 'intelligibility of phenomenality/manifestation in
existence as to causality' can only be divulged as of 'any given

psychoanalytically-as-of-the-conflatedness—dynamics-of-

fundamentally-seeded/incipient-human—limited-mentation-capacity-deepening—driven-as-to-intemporality/intemporal-preservation—

psychology-of-completeness-in-notional-contiguity/epistemic-contiguity—<profound-supererogation—of-mentally-


and-reflecting—prospectively—desublimation/gimmickiness,—and-so-as-to—

the-underlying-social—epistemic-totality—meaningfulness-and—teleology—with-regards—to—social-stake-contention-or-confliction)

**47** historicity—


hyperrealisation/hyperreal-conceptualisation-disposition’)—as-to-human-psychological-entrapment-to-the—‘incrementalism-in-relative-ontological-incompleteness’—

enframed-conceptualisation-disposition—of—‘defining-priorly—

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human-subject-emancipatory-relativism-driven-recomposuring-
emancipatory-constructivism-towards-singularisation-as-the-
relativism-driven-nondisjointedness/entailment-of-prospective- nonpresencing>-implied-as-of-human-limited-mentation-capacity-deepening , for-
recomposuring-construal-of-existential-reality/ontological-veridicality-and-human-
constructivism-emancipatory-potential,-and-so-as-of-prospective-relative-ontological-
towards-completeness -of-apriorising-or-axiomatic-construct-or- reference-of-
singularisation-thought)-

nondisjointedness/
entailment-of-
prospective-
nonpresencing-
identitive-
identitive-constitutedness-as-‘epistemic-totalityˈ-dereification-in-

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constitutedness\textsuperscript{13} - dissingularisation-<as-to-the-disjointedness/disentailment-of-
as-‘epistemic-totality\textsuperscript{13} - epistemicity-relativism-determinism,-as-not-immanent-or-lacking-
dereification-in-
<as-to-the-
dissingularisation-
<as-to-the-
disjointedness/dissentailment-of-
<as-to-the-
presencing—
absolutising-
identitive-
constitutedness\textsuperscript{13} ->
\textsuperscript{50}ignorance/affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-
exacerbation/social enculturation-or-temporal-endemisation-<as-to ‘attendant-ontological-
-contiguity -educed–existentialising/contextualising/textualising-
social- contiguity mere–forms/reprisings’ by psychopathic postlogism -
discomfiture-or-
slantedness, inducing derived- perversion-of- reference-of-thought-
negative-social-<as-preconvergingly-apriorising/axiomatising/referencing-in-
aggregation/tempo nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > as from ‘prelogism-as-of-conviction,-in-profound-
supererogation <-<existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing ‘-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at’ mental-projection then
followed by muddled- reference-of-thought in cohering-to-postlogism -
set-of-narratives in denaturing -prelogism-as-of-conviction,-in-
profound-supererogation <-<existentially-veridical–’attendant-
intradimensional–apriorising/axiomatising/referencing ‘-logical-dueness-
precedes-disontologising-logical-outcome-arrived-at’⟩; arising as a
result of the ‘registry-worldview relative-ontological-incompleteness –of-
reference-of-thought (beyond-the-consciousness-awareness-
television‘<-<in-preconverging-existential-extrication-as-of-existential-
unthought> ) epistemic-projection’ and corresponding ‘lack of
constraining social universal-transparency ⟨transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising~in-relative-ontological-completeness ⟩’, and so-
construed more precisely not on the basis of our positivism–procrysticism
(or any given self-presence/self-constitutedness<-<in-perspective–
epistemic-abnormalcy/preconvergence⟩) <amplituding/formative-
epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag for elucidative
ontological-veracity (with regards to such ‘individuations
<amplituding/formative-epistemicity>totalising~intervalist-as-
categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-
consciousness’-enabling-

of-ontological-normalcy/postconvergence


(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality), as to ‘implied human limited-mentation-capacity-deepening’ inducing de-mentation—(supererogatory~ontological~de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ (with regards to the ‘full incipient supererogating breadth of human intelligibility transmutation’ exuding ‘<supererogatory~human-subpotency>—effecting imbued epistemic-totalising preformulating/preframing/premeaningfulness of notional~originariness-parrhesia,—as—spontaneity-of-aestheticisation’ before the incipience of
relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment by}-postconverging-entailment};¶ limited-mentation-capacity-deepening fundamentally speaks of human knowledge-reification—gesturing—<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educated—
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment by}-postconverging-
entailment> 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 occlusive-consciousness and prospective notional—deprocrypticism protensive-consciousness), speaking of human teleology\(^{10}\) so-construed as ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative>disposedness/psychologismic-construct—(as-to-
orientation/value-construct/valuation—and—derived-parameterising) and <amplituding/formative>entailment—(as-to-totalising-
contiguous/coherent—factuality-of-variability)’; underlaid as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility ⟨imbued-and¬

'hermeneutically/reprojectively/supererogatingly/zeroingly-educing'

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

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

referencing–conceptualisation⟩; with limited-mentation-capacity-
deepening (as to human 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), rather arising as of 'aestheticisation–and–
aestheticisationtowards-ontology of human ontological-performance''-

<including-virtue-as-ontology>' underlying both 'motif-as-to-
aestheticisation-<imbued-projective-arbitrariness/waywardness>' and

'apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments–for–conceptualisation as to aestheticisation-towards-ontology’ (so-

construed as ṣ<amplituding/formative–

epistemicity>totalising–conflatedness of ṣmeaningfulness-and-

teleologŷ involving 'the epistemic-totalisinĝ~resubjecting or
totalising-entailing–reconstrual of motif-as-to-aestheticisation-<imbued-

projective-arbitrariness/waywardness> to existence—as-sublimating-

withdrawal,-eliciting-of-prospective-supererogation in rede-

mentating/restructuring/reparadigming intelligibility–(as-to-human-

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

axiomatising/re-referencing/re-intelligibilitysettingup/re-

measuringinstrumenting-process,-in–<amplituding/formative–
and so-underscored by the devolving dynamics of re-motif–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-specified-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’-<including-virtue-as-ontology> 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’-<including-virtue-as-ontology> 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\textsuperscript{72}-<including-virtue-as-ontology> potential) of human \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{10} speaks to the ‘epistemic successes and failures of human aestheticising’ as to human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> leading up to science/ontology as aestheticisation-towards-ontology (ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> 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 \textsuperscript{9}meaningfulness-and-teleology\textsuperscript{10} 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
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-determinism’＞of philosophical knowledge to avoid its degeneracy into a poor and relic/artifactual prior knowledge-reification–gesturing~in-prior_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutenedness～in–preconverging-entailment in a 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–gesturing-<in-
prospective_psycho logicalistic-apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }—
conflatedness <-in-{preconverging-disentailment–by}–postconverging-
entailment> 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) 3 meaningfulness-and-teleology that
sublimatingly projects requisite
<amplituding/formative>disposedness/psychologistic-construct–(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
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/complementary-to an exactifying/precisioning–of-sublimation-

as-to-entailing-theoretical,-conceptual-and-operant-implications>

scientific/ontological epistemic attitude that may by naivety utterly shut down alternate human aestheticising possibilities (as more radically manifested today with many a science-ideology approach) even as such alternate human aestheticising possibilities ‘inducible exactifying/precisioning–of-sublimation-<as-to-entailing-theoretical,-conceptual-and-operant-implications> elucidations’ may be required for science’s very own further development in its prospective aporeticism-overcoming/unovercoming (as increasingly appreciated with a postmodern influence 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-reflected by the veracity of the metaphoricity or enframed–unenframed or enframed-overflowing or re-originary–as-
teleology’ thus enabling the prospective possibility for human
emancipation and progress (as even the sciences while ultimately aspiring for exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications>–scientific accounts, will implicitly adopt practices of inexactitude/tolerances as to the more critical issue of their prospective aporeticism-overcoming/unovercoming wherein for instance it is mostly in the last 30-or-so years that astronomy has arrived at a highly cogent scientific account of astronomical phenomena, in the medical domain because of the critical nature of any developments to human health and preservation of life even the most flimsy statistics are often portrayed as of relevance however the possibility for pseudo-analysis or later retraction, and generally in this respect science at its ‘breakthrough-level of scientific accounts’ is rather of relatively high inexactitude/tolerances as nascent scientific conceptions even within say the physics domain are contested, with the critical notion of science-in-practice rather being about ultimate aspiration to continually converge towards more and more exactifying/precisioning–of-sublimation–<as-to-entailing-theoretical,-conceptual-and-operant-implications>–scientific accounts); but then human limited-mentation-capacity-deepening as to aestheticisation–and–aestheticisation-towards-ontology necessarily priorly conforms to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation–<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism–overcoming/unovercoming>–(and so over any human-subpotency
institutionalising conceptions like philosophy and science), and in the
bigger picture in this regards the institutionalised conception of
philosophy for instance is a distorted Western metaphysics-of-presence-
\{implicited-'nondescript/ignorable–void 'as-to- presencing–
absolutising-identitive-constitutedness \} notion of the more universal
concept of overall human knowledge (pure and simple), with the flaw that
speaking of say non-Western philosophy is a misnomer so-construed as ‘a
distorted and undue epistemic intercession of supposed Western
philosophy as a reference point of conception into any non-Western
society aestheticisation–and–aestheticisation-towards-ontology notion of
overall human knowledge’ (as to any such non-Western social dynamics
very own originariness-parrhesia,–as–spontaneity-of-aestheticisation
inducing of prior reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation as
outcome/outfit/shell—construed-historically-as-of-the-specifically-
aestheticised-incrusting/plating/coating-as-institutional-manifestation)
and furthermore such a misnomer as to its metaphysics-of-presence-
\{implicited-'nondescript/ignorable–void 'as-to- presencing–
absolutising-identitive-constitutedness \} seem to supersede the more
fundamental notion of human underlying ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
(as instigatively driving the human out of animality) as to the more
pivotal/critical human-subpotency ‘fatedness-of-sublimation-over-
desublimation, to existence-potency ~sublimating–nascence,-disclosed–from-prospective-epistemic-digression (as reflecting holographically,<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process beyond any identitive conception as Western or non-Western or even differentiation internal to any such Western conception or non-Western conception), thus overlooking the dynamic underlying human constructive and cultural diffusionary process critically leading to various socialsetups dynamics of relative-ontological-completeness in renewing of human meaningfulness-and-teleology, human limited-mentation-capacity-deepening thus implies that ultimately the actual knowledge attitude is that of the creative 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/intelligibilitysetup/measuringinstrument–for–conceptualisation within the artistic framing, philosophical framing or scientific/ontological framing as to their respective aporeticism need for aestheticisation (generativity potential) and/or aestheticisationtowards-ontology (ontological-performance ~<including-virtue-as-ontology> potential), and so as we can appreciate that even the artistic as to aestheticisation is much more than just mere patterning but ‘a projection of aestheticising depth’ that speaks of its specific generative, elucidative and exactifying/precisioning–of-sublimation–<as–
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\textsuperscript{13} <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 \textsuperscript{97} <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 ‘implicited philosophy’ whether the scientist is explicitly conscious or not of this such that faced with scientific dilemma some of the most novel philosophies are implicitedly articulated in scientific works in need for their philosophical explicitation (as herein
explicated as to the fact that nascent-particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving> actually point to an overall—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning sublimation as for instance with Newtonian physics pointing to an overall positivism/rational-empiricism—reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning), and likewise the scientific methods/methodologies/approaches were developed by philosophers involved in natural philosophy knowledge-reification—gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment> 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
science rather fundamentally speaks to the pre-eminence of their 
aetiologisation/ontological-escalation purpose so-reflected in the 
succession of ‘relative-ontological-completeness\(^8\) — 
apriorising/axiomatising/referencing—psychologism 
enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation—(as-to-underlying,-ontological-commitment\(^4\) 
<implied—self-assuredness-of-ontological-good— 
faith/authenticity —postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality\(>\)’ as narrowing-down selectivity of the intemporal-disposition as of 
ontological-pertinence for prospectively secondnatured institutionalisation (as from recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, our positivism/rational-empiricism manifestation of \(^3\) procrypticism—or—disjointedness-as-of—reference-of-thought and prospectively \(^7\) deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought) and is thus primarily concerned about huma 
prospective Being-development/ontological-framework-expansion—as-to— 
depth-of-ontologising-development—as-infrastructure-of— 
meaningfulness-and-teleology\(^{10}\) and thereof the derived prospective 
institutional-development—as-to-social-function-development and living-development—as-to-personality-development, so-speaking to a dispensing-with-immediacy—for-relative-ontological-completeness\(^7\)—by— 
reification/contemplative-distension\(^5\) epistemic attitude, such that the philosophical nor the scientific cannot be construed as a self-serving 

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conception (as can be so-construed in modern-day psychology individual augmentation/enhancement notion in preconverging-existential-extrication-as-of-existential-unthought) but rather ‘a self-development conception de-mentatively/structurally/paradigmatically construed in association with the development of a better world as to the selfless notional–asceticism implied’ (with a confusion as of individual augmentation/enhancement rather arising from a misconstrual of the Socratic-philosophers and their successors like stoics and cynics emphasis on self-development as to the fact that their universalising-idealisation as to their given epoch implied a more fated/precarious/perilous/uncertain world with their notion of self-development implying forming individuals that can face such a world with valour in view to a constructive projection of a better world), and such is the general basis for interpreting philosophical thought as to its specific epochal aporeticism overcoming/unovercoming associated with the corresponding human limited-mentation-capacity and the prospective projective-insights from all such specific aporeticism overcoming/unovercoming concerning their retrospective and prospective implications and is in many ways no different from a cumulative/recomposuring understanding as to scientific aporeticism overcoming/unovercoming reflection of human historiality/ontological-eventfulness/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism–determinism 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-gesturing—prospective psychologism-apriorising/axiomatising/referencing—attendant ontological-contiguity—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment-by—postconverging entailment—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—‘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 prior knowledge-reification–gesturing—in-

prior psychologismic~apriorising/axiomatising/referencing—{of-

attendant ontological-contiguity—educed

existentialising/contextualising/textualising-contiguity—

constitutedness—in preconverging entailment that equates/level-down everything across space and time as to wrongly imply everything is of the same ontological-contiguity as to the proliferation of isms–conceptualisations without any ‘relative-ontological-completeness’

<amplituding/formative>entailment—as-to-totalising-

contiguous/coherent—factuality-of-variability reflecting

<historicality/ontological-eventfulness ontology-aesthetic-tracing—

<perspective—ontological-normalcy/postconvergence-reflected—

‘epistemicity-relativism-determinism’> as well as mere conceptual-

patterning—as-devoid-of—attendant ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity ‘s—reifying-or-

elucidating-of—prospective-relative-ontological-completeness ’; so-

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

historiality/ontological-eventfulness ontology-aesthetic-tracing–

<perspective—ontological-normalcy/postconvergence-reflected—

conflatedness–in–preconverging.disentailment.by–postconverging entailment (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 \textsuperscript{27} as we can easily appreciate that the lack of blurriness \textsuperscript{27} in many a natural science as to an untenable constraining of social universal-transparency \textsuperscript{30}-(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-attendant-ontological-contiguity -deuced–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of-’prospective-relative-ontological-completeness ’;-so-rather-enabled-<by-a- nonpresencing-divulging-of-momentous- historicality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism–determinism’\}) and isms–conceptualisations because of institutional pre-eminence/imprimaturing over relative-ontological-completeness \textsuperscript{58} conception as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ ), thus speaking of the requisite underlying ontological-good-faith/authenticity \textsuperscript{69} and ontological-bad-
faith/inauthenticity insight (manifested beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existent-unthought>) when of prior knowledge-reification–gesturing<in-
prior.psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
constitutedness -in-preconverging-entailment> in domains-of-study
subject to blurriness", and critically human knowledge-reification–
gesturing<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment by}–postconverging-
entailment> as to organic-knowledge is inherently of existential
implications (as to the-very-same-immanent-existence/intrinsic-
reality/ontological-veridicality, as-to- ‘human’amplituding/formative–
epistemicity>totalising-purview-of-construal to which the sublimating
relative-ontological-completeness has to be epistemically affirmed while
the desublimating relative-ontological-incompleteness has to be
epistemically unaffirmed and so with regards to the constraining
implications as to existence—as-sublimating-withdrawal, eliciting-of-
prospective-supererogation with no naïve notion of
neutrality/goodnaturedness that wrongly leads to equating/leveling-down
everything across space and time as of naïve absolutising conceptual-
such that part and parcel of knowledge is to identify and qualify improbable, obscure and shady misanalyses passing for true knowledge (just as the Socratic-philosophers as to their universalising-idealisation and budding-positivists understood respectively with regards to mere-sophistry and mere-scholasticism) with such blurriness failing to grasp ‘relative-ontological-incompleteness’/relative-ontological-completeness (sublimating–referencing/registering/decisioning–as-self-becoming/self-conflatedness/formative–supererogating/projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations–metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism and equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning (as-devoid-of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity ’s–reifying-or-elucidating-of-’prospective-relative-
ontological-completeness :-so-rather-enabled<-by-a- nonpresencing-divulging-of-momentous- historicality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ and isms–conceptualisations providing the ubiquitous framework for a poorly accounted for media-driven pop-intellectualism subject to marionetting subterfuges of dominance/vested-interest actors as to a circular interest holding down the profound emancipative potential of the humanities and social sciences as of their inherent sublimating nature (and likewise it is critical to grasp that human sublimation as induced from nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> equally requires corresponding institutional sublimation that doesn’t just assume a relative-ontological-incompleteness –presublimation-construct–of ‘meaningfulness-and-teleology’ 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-verification,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal (de-mentating/structuring/paradigmating the veracity of knowledge necessarily as being in ontological-contiguity\(^\d\)), knowledge-
reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educated–
existentialising/contextualising/textualising-contiguity {}
conflatedness -in {preconverging-disentailment–by}–postconverging-
entailment> 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\(^\d\) constructive construal as to the starting reference which is the-very-same-immanent-existence/intrinsic-reality/ontological-verification,-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\(^\d\) conception as to the-very-same-immanent-existence/intrinsic-reality/ontological-verification,-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{65} construal) of the interpreter’ and thereof deriving the 4\textsuperscript{th}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{34} \textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\textgreater 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{65} ontological-veracity (and we can appreciate in this regards for instance that as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-

‘human-<amplituding/formative–epistemicity>totalising~purview-of-construal there was no better interpretation of say the prior foregoing physics as to when say Einsteinian physics was introduced as rather providing the more profound epistemic-projection perspective for appreciating the 4\textsuperscript{th}historiality/ontological-eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{34} \textless perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\textgreater implications of such prior foregoing physics like Newtonian mechanics and other subsequent prior physics conceptions like Lorentz transformation, Maxwell’s equations, etc. without adopting any relic/artifactual notion of their
interpretation as to equate/level-down everything across space and time as to an improbable poor sense of relative-ontological-completeness underlying/organising their comprehensive conceptualisation), and this insight is very much implicit in the Derridean and Foucauldian conceptions of interpretation as to the implicit grasp of projective-insights in deconstruction and archaeology/genealogy knowledge-reification–gesturing-><in-

prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity–}<–
conflatedness–in–{preconverging-disentailment–by–postconverging-
entailment} respectively which by their underlying/organising implicit
‘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–deprocripticism-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-determinism\> implications of relative-ontological-completeness just as it is so-implicated in the natural sciences (unlike many a presencing-absolutising-identitive-constitutedness prior_knowledge-reification-gesturing\{in-

prior_psychologism-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }-

constitutedness -in-preconverging-entailment> 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-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \{s—reifying-or-
elucidating-of—prospective-relative-ontological-completeness ;-so-
rather-enabled—by-a_ nonpresencing-divulging-of-momentous-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-
\{perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicty-relativism-determinism’\} and isms—conceptualisations
with a poor sense of the projective-insights/epistemic-projection-in-
conflatedness of apriorising/axiomatising/referencing as of
underlying/organising ‘relative-ontological-incompleteness’/relative-
ontological-completeness

reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications but for the empty institutional-imprimaturing mystification/solemnity/gravity projected’ and so-fundamentally defeating the fundamental dimensionality-of-sublimating - {<amplituding/formative> supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} that motivated the given historical thinker in the first place as to succeeding human generations relaying the prospective existentialising sublimation of their thought for human progress and so as we can appreciate that the ‘development of the mind’ that led say Mendel or Pasteur or Einstein or Newton, etc. to develop their theories will not naively construe that their worth lies in hereditary biology or germ theory or physics, etc. remaining at the level they left it as the greatest scientist of their time but rather how this is prospectively historically enabling to the overall human scientific project continuum even if their ideas come to pass as no longer the most up-to-date), with this "historiality/ontological-eventfulness"/ontological-aesthetic-tracing "<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> insight explicitly reflected and elaborated herein as to the ontological-contiguity—of-the-human-institutionalisation-process imbued "historiality/ontological-eventfulness"/ontological-aesthetic-tracing:<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> projective-insights of ‘relative-ontological-
incompleteness */relative-ontological-completeness */

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

<amplituding/formative>notional—preempting—disjointedness-as-of-

<amplituding/formative>reference-of-thought dimensionality-of-sublimating

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) profound dispensing-with-immediacy-for-relative-ontological-completeness */—by-reification/contemplative-distension */

projected apriorising/axiomatising/referencing—psychologisms) thusly striving to explain everything as of human-subpotency fatedness-of-


‘human<amplituding/formative—epistemicity>totalising—purview-of—

construal implying necessarily that the intellectual-and-moral valour in
the human knowledge-reification–gesturing–</p>

prospective psychologistic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}—

conflatedness–in–(preconverging-disentailment–by)–postconverging-
entailment–exercise is all about articulating its

{historiality/ontological-eventfulness}/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–

‘epistemicity-relativism-determinism’ as to relative-ontological-
completeness<sup>15</sup> 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–
gesturing–</p>

prospective psychologistic–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}—

conflatedness–in–(preconverging-disentailment–by)–postconverging-
entailment–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<sup>27</sup> that brings about the enculturation of strategies of
institutional self-preservation over prospective knowledge-reification–
gesturing–</p>
superseded by mere ‘projective-insights’/‘epistemic-projection-in-conflatedness’ as to the fact that there is no logical-basis/logic,-as-derived-from—transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ \[>\] for any prospective relative-ontological-completeness\[88\] meaningfulness-and-teleology\[100\] with logic rather being the inner working coherence/contiguity of any such a relative-ontological-completeness\[88\] apriorising/axiomatising/referencing construct with the consequence that the prior relative-ontological-incompleteness\[99\] meaningfulness-and-teleology\[100\] logical-basis/logic,-as-derived-from—transversality—<for—sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ \[>\] is de-mentatively/structurally/paradigmatically incompetent-and-irrelevant but for \[104\] universal human ‘projective-insights’/‘epistemic-projection-in-conflatedness’ capacity to-come-to-terms-with/to-respond-to prospective sublimating meaningfulness-and-teleology\[100\] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective—supererogation\[97\] as of human underlying ontological-commitment <implied—self-assuredness-of-ontological-good—faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> that then as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring begets the prospective relative—
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ > and disjointing/disparateness/disentailing logical-basis/logic,-as-derived-from—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
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 universalising-idealisation, budding-positivism and postmodern-thought respectively)
and involving ‘their seeding-misprising ontological-bad-faith/inauthenticity’ ~preconverging—de-
mentating/structuring/paradigming that covertly and/or overtly project respectively that afterall all the world that exists is-of-non-universalising-sophistry or is-of-non-positivising-scholasticism or is-of-disjointed
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-
normalcy/postconvergence> as to human-and-social–
expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–psychologism’;¶ human
limited-mentation-capacity-deepening as of organic-knowledge more
critically involves ‘the requisite fundamental knowledge-reification–
gesturing<_in-
prospective_psycho/logistic/apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity—edu/ded—
existentialising/contextualising/textualising-contiguity _}
conflatedness—in-{preconverging-disentailment–by}–postconverging-
entailment> 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 1/1 maximalising-recomposuring-for-relative-ontological-completeness
—unenframed-conceptualisation for effective
theoretical–conceptual–operant conceptualisation enabling ‘sublimating
supererogatory—unbeholdening-conflatedness’
<historiality/ontological-eventfulness /ontological-aesthetic-tracing<_perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism>
determinism’ (and so over referencing/registering/decisioning such nascent-particular/incipient-and-material/technical-sublimations)
existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> of ancient-sophistry, ‘non-positivising knowledge-reification–gesturing—<in-

prospective_psychologism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity-educated}

existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> of medievalscholasticism or

‘disjointing/disparateness/disentailing knowledge-reification–gesturing—<in-

prospective_psychologism~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity-educated}

existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> of modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-

prospective-totalising-entailing,—as-to-entailing-

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

ontological-completeness } as to their flawed fundamental knowledge-reification–gesturing—<in-

prospective_psychologism~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity-educated-

existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> point-of-departure cannot intelligibly conceptualise the
epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag ¹¹ that rather stifles prospective human knowledge possibilities as to their disparateness-of-conceptualisation,<unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity '>(rather than
4Foregrounding _entailment{(postconverging–narrowing-
down~sublimation-as-to-'existence—as-sublimating-withdrawal,–
eliciting-of-prospective-supererogation '-in-reflecting-'immanent-
ontological-contiguity ';–as-operative-notional–deprocrypticism)
5meaningfulness-and-teleology "° that projects requisite
<amplituding/formative>disposedness/psychologismic-construct {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–gesturing<in-
prospective_psycho/psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }–
conflatedness {in-{preconverging-disentailment by}-postconverging-
entailment> framework involving a detour to existence-
potency ¹²~sublating–nasrence,-disclosed-from-prospective-epistemic-
digression in epistemic-totalisingly¹³—resubjecting the collective and
individual mortals that we are (however the emotional-involvement as
succeeding to temporal impulses is exactly what leads to relic/artifactual conceptions of knowledge bent on institutional self-preservation rather than attending to prospective aporeticism-overcoming/unovercoming), there can’t be any pretense as of vague human-subpotency temporal purposes to compromise knowledge as to the fact that only the ‘affirmation as of sublimating veracity’ or ‘unaffirmation as of desublimating impertinence’ reflects organic-knowledge as to its requisite supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–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–<including-virtue-as-ontology>, is to enable the social and institutional attendance-to/dealing-with its prospective aporeticism-overcoming/unovercoming as to human self-surpassing and by this token rather construing of practices of institutional or social recognition within prior institutionalised framework as dispensable/superfluous with regards to prospective knowledge imbued transcendence-and-sublimity/sublimation/supererogatory–de-mentativity parrhesiastic purposes of prospective knowledge-reification–gesturing–<in-
prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity }—

conflatedness—in-{preconverging-disentailment-by}-postconverging entailment> and so beyond presencing—absolutising-identitativeconstitutedness<amplituding/formative–epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and blurriness induced pedantic abandonment to desublimating incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (in lieu of sublimating maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation with the so-induced universal-transparency) (transparency-of-totalising-entailing-as-to-entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological-completeness ) part-and-parcel of the process of human crossgenerational transformation more critical and important than any punctual enframed notions of knowledge acquiescence) and with the appropriate intellectual attitude being one beyond the immediate <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to ‘fundamentally skewing the dynamism in the play of temporal-and-intemporal-dispositions of social-stake-contention-or-confliction of the social-construct towards sublimating ontological-good-faith/authenticity~postconverging—dementating/structuring/paradigming’ and in this regards knowledge-
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-
recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation—<as-to-
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing—
<perspective-ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’>, as unenframed-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-as-
conceptualisation exteriorising/deneuterising ‘-of-motif-and-
apriorising/ axiomatising/referencing >—unenframed-conceptualisation as to dimensionality-of-sublimating
(<amplituding/formative> supererogatory/de-mentativeness/epistemic-
growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—

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equalisation) so-reflect in the epistemic-projective-perspective-of-ontological-normalcy/postconvergence-(unwinding-as-unfolding/dépliage-as-détendre of elucidation-in grasping attendant-ontological-contiguity-educed-
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 of apriorising/axiomatising/referencing—of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness in (preconverging-disentailment-by)
postconverging entailment 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 <amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-thought devolving as of instantiative-context — meaningfulness and teleology defining any given registry-worldview/dimension in reflection of the fact that there can only be one <amplituding/formative–epistemicity> totalising/circumscribing/delineating meaningfulness and teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human’ <amplituding/formative–epistemicity> totalising–purview-of-construal’ for inducing intelligibility, such that the reification issue/problem with meaningfulness and teleology is rather derivational as of human relative ontological performance – <including-virtue-as-ontology> as of ‘various relative ontological completeness’ of reference-of-thought’ in reflecting meaningfulness and teleology as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as to ‘human’ <amplituding/formative–epistemicity> totalising–purview-of-construal’ as from existence-potency – sublimating–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/intelligibility/setup/measuring/instrument for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology\(^{86}\)) as well as the given \(^8\) reference-of-

thought-developing temporal-to-intemporal ontological-performance -

<including-virtue-as-ontology> of its \(^{45}\) <amplituding/formative-

epistemicity> totalising/circumscribing/delineating of meaningfulness-

and-teleology\(^{100}\)

metaphoricity\(^{57}\) metaphoricity as evolving-and-devolving—<amplituding/formative-

epistemicity> totalising/conception-of attendant ontological-contiguity —
educed—existentialising/contextualising/textualising-contiguity\(^{67}\)-in-
elucidation-or-reification’, construed ultimately as of the crossgenerational superseding of any given registry-worldview/dimension <amplituding/formative-epistemicity> totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag\(^{33}\) meaningfulness-

and-teleology\(^{100}\) (as to ‘human 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’), as of prospective relative-ontological-

completeness\(^8\) superseding/undermining/deflating of prior relative-

ontological-incompleteness\(^8\), as \(^{56}\) meaningfulness-and-teleology\(^{90}\)
infrastructure rede-mentating/restructuring/reparadigming;\(^4\) implying
‘differing-and-incompatible \(^{56}\) meaningfulness-and-teleology\(^{90}\) finality’ of
the relative-ontological-incompleteness and the relative-ontological-completeness as of their respectively implied supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—FOR—conceptualisation as opened-construct-of—meaningfulness-and-teleology and pseudo-edginess/pseudo-incisiveness as <amplituding/formative>wooden-language-imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—or-dementing—narratives—of—the—reference-of-thought—categorical-imperatives/axioms/registry-teleology as of the implied reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as reasoning-from-results/afterthought (as to elicitable <amplituding/formative>wooden-language-imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications), thus rendering ‘propositional compatibility as of mutual aposteriorising/logicising/deriving/intelligising/measuring’ improbable as both are affirmative whereas in reality the former should be affirmed and the latter should be unaffirmed thus explaining why only a ‘prospective meaningfulness-and-teleology—routing ontologically-hegemonising-narrative’ as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ can arise from the former over the latter to restore ontological-veracity, and this is enabled/validated only by their mutually supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality>
underlying any society/social-setup conventioning as so reflected by its
‘self-assuredness-of-ontological-good-
faith/authenticity’ ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality
with respect to its social-stake-contention-or-confliction’ enabling the
relative-ontological-completeness ‘prospective ‘meaningfulness-and-
teleology’ routing ontologically-hegemonising-narrative as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence <as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment –in-self-becoming/self-conflatedness /formative–
supererogating>)’ over the relative-ontological-incompleteness
crossgenerationally as of ontological-primemovers-totalitative-
framework sublimating implications, reflecting the fact that there is no
base-institutionalisation propositional-convincing-of-dialogical-
equivalence <as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment,-in-self-becoming/self-conflatedness /formative-

supererogating> of recurrent-utter-uninstitutionalisation but rather a
‘prospective 56 meaningfullness-and-teleology\(^{(10)}\) routing ontologically-hegemonising-narrative\(^{(7)}\) as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ arising as of their ontological-primestrovers-totalitative-framework\(^{3}\) 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 56 meaningfullness-and-
teleology\(^{(10)}\) routing ontologically-hegemonising-narrative\(^{(7)}\) as to
psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring (and not propositional-convincing-of-dialogical-
equivalence<as-to-

psychologismic~apriorising/axiomatising/referencing-{of-attendant—
onological-contiguity -educed-

existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment,-in-self-becoming/self-conflatedness /formative-

supererogating>’ applies likewise in ‘affirming relative existence-
potency ‘~sublimating-nascence,-disclosed-from-prospective-epistemic-
digression sublimating-validation/desublimating-invalidation
implications’ of 104 universalisation over base-institutionalisation,
positivism/rational-empiricism over 104 universalisation, and prospectively
notional-deprocrypticism over our positivism-procrypticism, and such a state of improbable propositional-convincing-of-dialogical-equivalence-

-as-to-psychologismic-apriorising/axiomatising/referencing-{of-

attendant-ontological-contiguity -educed-

existentialising/contextualising/textualising-contiguity }-

conflatedness -in-\{preconverging-disentailment by\} postconverging-

entailment -in-self-becoming/self-conflatedness /formative-

supererogating> arises because of prior relative-ontological-
incompleteness\(^9\) shiftiness-of-the-Self\(^2\) associated with human

sovereignconstructs in \(45\)<amplituding/formative-

epistemicity>totalising-self-referring-

syncretising/circularity/interiorising/akrasiatic-drag \(^3\) 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--gesturing-<in-

prospective psychologismic-apriorising/axiomatising/referencing-{of-

attendant-ontological-contiguity -educed-

existentialising/contextualising/textualising-contiguity }-

conflatedness -in-\{preconverging-disentailment by\} postconverging-

entailment\(^1\); but then sophistic/pedantic dispositions as of social-stake-

contention-or-confliction in \(51\)incrementalism-in-relative-ontological-
incompleteness\(^9\)—enframed-conceptualisation with regards to such
supererogating> relation with <amplituding/formative>^{8} wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>} but rather is in an enlightening/educating deferential-formalisation-transference posture of ‘prospective \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} routing ontologically-hegemonising-narrative\textsuperscript{1} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and this relation between flawed sophistic/pedantic social-stake-contention-or-confliction encouraging of <amplituding/formative>^{8} wooden-language-{imbued—averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorablevoid’-with-regards-to-prospective-apriorising-implications>} propositional-convincing-of-dialogical-equivalence<as-to-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }\textsuperscript{59} conflatedness -in-{preconverging-disentailment-by/postconverging-entailment,-in-self-becoming/self-conflatedness }\textsuperscript{12} /formative-supererogating> in \textsuperscript{51} incrementalism-in-relative-ontological-incompleteness\textsuperscript{59}—enframed-conceptualisation and veridical intellectual ‘prospective \textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} routing ontologically-hegemonising-narrative\textsuperscript{1} as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ for \textsuperscript{55} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation also arises when it comes to prospective knowledge-reification–gesturing-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing-{of-
attendant\_ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by}–postconverging-

entailment> of preceding/traditional normativities, conventions, practices, etc. (such as manifested with sophistic/pedantic mediums, shamans, witchdoctors, Ancient-sophists, medieval-scholasticism pedants and modern-day pedantising/muddling/formulaic-hollowing-out—in-

subontologisation/subpotentiation\{(blurring/undermining-of-prospective-
totalising-entailing-as-to-entailing- \textless \text{amplituding/formative–
epistemicity} \textgreater \text{totalising–in-relative-ontological-completeness } \}), and

hence ultimately with respect to human limited-mentation-capacity implications sophistry can-and-is only undermined by prospective relative-ontological-completeness\textsuperscript{8} ‘prospective \textsuperscript{9} meaningfulness-and-

teleology\textsuperscript{100} routing ontologically-hegemonising-narrative\textsuperscript{71} as to psychoanalytic-unshackling/memetic-reordering/institutional-

recomposuring’ knowledge-reification–gesturing-<in-

prospective\_psychologismic~apriorising/axiomatising/referencing-{of-
attendant\_ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by}–postconverging-

entailment> in inducing the \textsuperscript{104} universal-transparency\textsuperscript{105} -{transparency-
of-totalising-entailing, as-to-entailing- \(<\text{amplituding/formative–}\text{epistemicity}>\text{totalising~in-relative-ontological-completeness}\rangle\) of the prospective registry-worldview/dimension ‘‘foregrounding _entailment_ (postconverging–narrowing-down–sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’‘in-reflecting-‘immanent-ontological-contiguity ’‘as-operative-notional–deprocrypticism) as of its construction-of-the-Self’ from whence its devolving specialisms/profound knowledge-construct can then be socially engaged in deferential-formalisation-transference undermining sophistry, and so in the sense that it is only because by-and-large every modern human construction-of-the-Self is positivistic/rational-empirical as of ‘reference-of-thought-level that the possibility of devolving specialisms/profound positivistic knowledge-construct can arise (without the possibility of its sophistic/pedantic social-stake-contention-or-confliction undermining with regards to eliciting non-positivism, naturalism, etc. \(<\text{amplituding/formative}>\text{wooden-language–imbu}d_\text{—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-

pscyhologism–apriorising/axiomatising/referencing–{of-attendant-
ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }–

conflatedness -in-{preconverging-disentailment-by}–postconverging-
entailment, -in-self-becoming/self-conflatedness /formative–
supererogating> <amplituding/formative>8 wooden-language-imbued–
averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-
prospective psychologism–apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }–
conflatedness \(^\text{in}\{\text{preconverging-disentailment-by}\}\) postconverging-entailment necessarily requires at least the induced \(^{10}\) universal-transparency \(^{10}\{\text{transparency-of-totalising-entailing-as-to-entailing-<amplituding-formative-epistemicity>-totalising-in-relative-ontological-completeness}\}\) of the \(^{17}\) deprocrypticism-or-preempting—disjointedness-as-of-\(^{84}\) reference-of-thought

‘foregrounding _entailment-(postconverging-narrowing-down—sublimation-as-to-’existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation ’-in-reflecting-’immanent-ontological-contiguity ’;—as-operative-notional—deprocrypticism) as of notional—deprocrypticism construction-of-the-Self’ from whence its implied specialised/profound knowledge-construct can be engaged in deferential-formalisation-transference (without the possibility of sophistic/pedantic undermining like the eliciting of various temporal manifestations of disjointedness-as-of-’reference-of-thought as of social-stake-contention-or-confliction implications) even if the vast majority of humans don’t have a thorough grasp of notional—deprocrypticism implied profound/specialisms knowledge-construct implications

neuterising

neuterising—ascriptivity/ascription-hardening/pseudo-referentialism-as-epistemically-flawed—\(^{99}\) presencing—absolutising-identitive-constitutedness \(^{11}\)–or–identitive-constitutedness \(^{11}\)-as-’epistemic-totality\(^{36}\)’-dereification-in-dissingularisation<as-to-the-

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

nondescript/ignora nondescript/ignorable–void, in underlying holographically-ble–void\textsuperscript{60} <conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{7} —of-the-human-institutionalisation-process\textsuperscript{65} epistemic-ricochetting/transepistemicity —foregrounding__entailment-\textless postconverging–narrowing-down–sublimation-as-to\textquotesingle existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textquotesingle-in-reflecting\textquotesingle immanent-ontological-contiguity \textquotesingle—as-operative-
desublimating-decisionality⟩-of-ontological-performance}:<including-virtue-as-ontology>, with the implication that the ‘destructuring-threshold’-{uninstitutionalised-threshold /presublimating-

\textit{desublimating-decisionality}⟩-of-ontological-performance} \langle\text{including-virtue-as-ontology}\rangle \text{ preconverging/dementing}^{19}–qualia-schema’ respectively of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/mcievalism and our \textsuperscript{16} procrypticism–or–disjointedness-as-of–reference-of-thought (as failing dispensing-with-immediacy-for-relative-ontological-completeness \langle\text{by-

reification/contemplative-distension}\rangle ) as reflected from the epistemic perspective respectively of prospective base-institutionalisation, \textsuperscript{16} universalisation, positivism and notional–deprocrypticism (as dispensing-with-immediacy-for-relative-ontological-completeness \langle\text{by-

reification/contemplative-distension}\rangle ) 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 \langle–qualia-schema’: and any such ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing \langle–qualia-schema’ can only veridically be conceptualised-and-analysed as of ‘the ontological-contiguity’—of-the-

human-institutionalisation-process \langle\text{ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity}\rangle dimensionality-of-sublimating}^{24}(<\text{amplituding/formative}\rangle \text{ supererogatory-de-mentativeness/epistemic-

ontological-contiguity of human limited-mentation-capacity-deepening in human epistemic-totalising-resubjecting or totalising-entailing-reconstrual of ecstatic-existence as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-

totalitative—implications-of-prospective—nonpresencing,-for-explicating—

ontological-completeness superseding of the relative-

ontological-incompleteness prior registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation ‘induced postconverging/dialectical-thinking—qualia-schema as from its apriorising-psychologism/mental-schema implicated value-ricoehetting/transvaluation—as-to-prospective-relative-ontological-completeness’ superseding of the relative-ontological-incompleteness prior registry-worldview’s/dimension’s supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-

apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument
ment–for–conceptualisation ‘implied prior postconverging/dialectical-thinking’–qualia-schema which becomes prospectively a prior preconverging/dementing–qualia-schema’ (thus grasping the ‘teleologically-determinative ontological-primemovers-totalitative-framework’ of the prior registry-worldview’s/dimension’s meaningfulness so-construable as of its preconverging/dementing–qualia-schema reflection of its destructuring-threshold-

(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance”–<including-virtue-as-ontology>); as the prior registry-worldview’s/dimension’s destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating-decisionality)–of-ontological-performance”–<including-virtue-as-ontology> is construed as a <amplituding/formative>wooden-language–(imbued—temporal—mere-

mysticism’ as naively analysed from their universalising-idealisation
presencing—absolutising-identitive-constitutedness perspective, and
noting as well here that the conceptual-patterning-(as-devoid-of-
attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity ‘s-reifying-or-
elicidating-of ‘prospective-relative-ontological-completeness ‘:-so-
rather-enabled-<by-a nonpresencing-divulging-of-momentous-
historicality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflecte-
'epistemicity-relativism-determinism'>) naivety of Platonism as merely
prior reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation is alien to Plato and the Socratic-
philosophers whose anamnesis rather speaks of originariness-parrhesia,—
as—spontaneity-of-aestheticisation conceptualisation of their
universalising-idealisation), as human-subpotency doesn’t constrain
‘the becoming of ecstatic-existence-as-transcendental-signifier’ as of the
latter’s transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity inducing implications such that ecstatic-existence-as-
transcendental-signifier—becoming-spontaneity-implications reflected as
existence-potency ~sublimating–nascence, disclosed-from-prospective-
epistemic-digression as from such human-subpotency prior
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation in restoring dimensionality-of-
sublimating –{<amplituding/formative> supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness } /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation), implies the prospective registry-worldview/dimension in relative-ontological-completeness is of superseding value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness so-reflected as of ‘the ontological-contiguity’—of-the-human-institutionalisation-process (ecstatic-existence prospective digression induced epistemic-ricochetting/transepemicity) dimensionality-of-sublimating ⟨

ontology> ‘presencing—absolutising-identitive-constitutedness’ ‘/identitive-constitutedness’ ‘as-‘epistemic-totality’ ‘-dereification-in-dissingularisation’ ‘<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness’ ‘> ‘as-flawed-epistemicity-relativism-determinism

induced ‘temporal/sophistic-as-ontologically-flawed/ontological-bad-
faith/inauthenticity’ induced reproducibility—mathesis/motif/thrownness-
disposition, ‘as—reproducibility-of-aestheticisation seeding-misprising of
reasoning-from-results/afterthought’ ‘meaningfulness-and-teleology’ as
covert-pretence-of-equivalence/correspondence—antiakrasiac-
aspersion-ontological-performance’ ‘<including-virtue-as-ontology>’

with the above reflecting the fact that originariness-parrhesia, ‘as—
spontaneity-of-aestheticisation inducing of prior reproducibility—
mathesis/motif/thrownness-disposition, ‘as—reproducibility-of-
aestheticisation as outcome/outfit/shell—construedhistorically-as-of-the-
specifically-aestheticised-incrusting/plating/coating-as-institutional-
manifetation is rather a ‘secondnatured positive-opportunism—of-
social-functioning-and-accordance’ 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—as-of-the-human-institutionalisation-process’ (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating—(<amplituding/formative> supererogatory-de
signifier—becoming-spontaneity-implications reflected as existence-potency~sublimating-nascence,-disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is implied), as to the fact that with regards to social-stake-contention-or-confliction the prior registry-worldview’s/dimension’s prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation <amplituding/formative> wooden-language—imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology) which is alien to the requisite
prospective registry-worldview’s/dimension’s parrhesiastic value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{58} human-and-social—expectations/anticipations—metaphoricity\textsuperscript{57}—as-rede-mentating/restructuring/reparadigming—psychologism—<as-from-perspective—ontological-normalcy/postconvergence>;\textsuperscript{¶} hence the
\textlangle amplituding/formative\rangle \textsuperscript{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—.
equalisation) as to difference-conflatedness\textsuperscript{12} as-to-totalitative-reification-in-singularisation\textsuperscript{<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemicity-relativism-determinism}, wherein the ascetically implied metaphoricity\textsuperscript{17} as of the prospective registry-worldview/dimension, by its prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the prospective construction-of-the-Self, induces ‘value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness\textsuperscript{58} meaninglessness-and-teleology\textsuperscript{50}’, thus overriding the ‘prior registry-worldview’s/dimension’s nondescript/ignorable–void as of its ontologically-flawed preconverging/dementing –qualia-schema’ with regards to its destructuring-threshold–\langle uninstitutionalised-threshold /presublimating–desublimating-decisionality\rangle–of-ontological-performance –\langle including–virtue-as-ontology\rangle, such that a \langle amplituding/formative\rangle wooden-language–imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology \rangle simply speaks of a registry-worldview’s/dimension’s \langle amplituding/formative–epistemicity\rangle totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{18} as of the ‘shiftiness-of-the-Self’ whether as of the trepidatious/warped/preclusive/occlusive \langle presencing–absolutising–}

nonpresencing - as-veridical-epistemicity-relativism-determinism


reflected as existence-potency ~ sublimating - nascence, disclosed from - prospective-epistemic-digression or existence-potency ~ sublimating - nascence, disclosed from - prospective-epistemic-digression - rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality:

nonpresencing -<perspective - ontological-normalcy/postconvergence>
speaks to the transcendental-signifier/transcendental-enabling/sublimating/supererogatory - de-mentativity that is ecstatic-existence as phenomenologically reflecting existence - as-sublimating-withdrawal, eliciting-of-prospective-supererogation ‘both as signifier-

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as-to-transcending (speaking of human-subpotency ontological-performance\(\textsuperscript{72}\)-<including-virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\(\textsuperscript{62}\) and desublimating notional-discontiguity/epistemic-discontiguity\(\textsuperscript{63}\) as of human limited-mentation-capacity-deepening\(\textsuperscript{53}\) implications) and signified-as-to-immanency (speaking of ontological-contiguity\(\textsuperscript{7}\) perspective of the unchanging immanency of existence as oneness-of-ontology as to the coherence underlying the very possibility for construing-and-reconstruing of intelligibility in existence)\(\textsuperscript{\textless}\) so-construed as reflexivity-in-ecstatic-existence, and critically in this regards reductionist conceptions will wrongly tend to imply ‘human-subpotency non-scalarity/beholdening\(\textsuperscript{\textless}\) as-to-what-has-gone-before-aesthetically-de-
<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms/distortedly-the-possibility-for-the-later-
onologisation\(\textsuperscript{\textless}\) supersedes the ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence\(\textsuperscript{\textless}\);\(\textsuperscript{\textless}\) this further explains why reductionisms (as to their \(\textsuperscript{54}<\text{amplituding/formative-epistemicity}>\text{totalising/circumscribing/delineating implications}\) fail to reflect nonpresencing<-perspective–ontological-normalcy/postconvergence as to the requisite human limited-mentation-capacity-deepening\(\textsuperscript{53}\) knowledge-reification–gesturing<-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity}—
conflatedness-in-{preconverging-disentailment–by}–postconverging-
entailment> and with such reductionisms rather inducing \[ ^{80} \] presencing—absolutising-identitive-constitutedness\[ ^{13} \] as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\[ ^{62} \]—educed—existentialising/contextualising/textualising-contiguity\[ ^{10} \] poor and relic/artifactual conceptions of knowledge that poorly contemplates of human limited-mentation-capacity-deepening\[ ^{13} \] implications, and so as ‘failing to override apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity —}

constitutedness\[ ^{12} \] in preconverging-entailment with apriorising/axiomatising/referencing-{of-attendant—ontological—contiguity -educed—existentialising/contextualising/textualising—contiguity —}—conflatedness —in {preconverging-disentailment by}—postconverging-entailment as the latter enables ‘relative-ontological-incompleteness’/relative-ontological-completeness\[ ^{89} /^{88} \]

(sublimating–referencing/registering/decisioning,—as-self-becoming/self—conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re—referencing,—in-perspective—ontological-normalcy/postconvergence>) as to human-and-social—expectations/anticipations—metaphoricity’—as-rede-mentating/restructuring/reparadigming—psychologism’\[ ^{90} \] to be drawn in keeping tab of existence—as-sublimating-withdrawal,-eliciting—of-prospective-supererogation\[ ^{97} \] ‘both as signifier-as-to-transcending (speaking of human-subpotency ontological-performance’\[ ^{72} \]<including—
virtue-as-ontology> perspective of the changing transcendence-and-sublimity of existence reflected as to sublimating notional-contiguity/epistemic-contiguity\(^2\) and desublimating notional-discontiguity/epistemic-discontiguity\(^3\) as of human limited-mentation-capacity-deepening\(^3\) implications) and signified-as-to-immanency (speaking of ontological-contiguity\(^6\) 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-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }\(_{\text{confatedness}}\) in {preconverging-disentailment–by}–postconverging-entailment construal (underlined by human limited-mentation-capacity-deepening\(^3\) as to attendant–ontological-contiguity\(^6\) -educed–existentialising/contextualising/textualising-contiguity\(_9\) ‘implied \(_{\text{amplituding/formative–epistemicity}}\) totalising–renewing-realisation,-re-perception,-re-thought-in-epistemic-confatedness’s of ontological-contiguity’ ) is critically associated with ‘presencing—absolutising-identitive-constitutedness\(^{13}\) academicism proliferation of isms–conceptualisations mere conceptual-patternning\(_{\text{(as-devoid-of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity’s–reifying-or-}}\) elucidating-of ‘prospective-relative-ontological-completeness’;\¶so-
rather-enabled-<by-a- nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-

'epistemicity-relativism-determinism'> articulated rather as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity/(wherein the knowledge-reification—gesturing—<in-

prospective psychologismic~apriorising/axiomatising/referencing-{of-
attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—

conflatedness —in—preconverging-disentailment—by—postconverging—entailment> 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 4 Amplituding/formative—epistemicity>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 associated reductionisms now substituting for the unchanging immanent-backdrop of attendant-ontological-contiguity-educed-existentia

lising/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-in-prospective psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentia

lising/contextualising/textualising-contiguity


lising/contextualising/textualising-contiguity (as to prospective knowledge-reification-gesturing-in-prospective psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentia

lising/contextualising/textualising-contiguity

conflatedness in-preconverging-disentailment-by-postconverging-entailment 'implied <amplituding/formative-epistemicity>totalising-renewing-realisation,-re-perception,-re-thought-in-epistemic-conflatedness's of ontological-contiguity in construing
of prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be conceptually
superseded/overcome in transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity as is the case with
all true science/ontology so-reflected in their ‘historiality/ontological-
eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’ (consider in this regards the
apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-
contiguity}–conflatedness{in–preconverging-disentailment–by}–
postconverging-entailment, in reflecting the unchanging immanent-
backdrop of attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity{, of recurrent
aspiration for ontological-contiguity across Galilean/Cartesian/Newtonian/Leibnizian physics to modern-day string-
thory/loop-quantum-gravity/etc. as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation{, ever always being
about conceptually superseding/overcoming the physics epistemic-
conception prospective human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint in producing the
‘successive sublimating physics as successive</amplituding/formative–
epistemicity>totalising/circumscribing/delineating conception of
ontological-contiguity{ of physics across-the-times’ (as to ‘the very same
existentialising/contextualising/textualising-contiguity

conflatedness -in- {preconverging-disentailment-by/}- postconverging- entailment> across-the-times as preceding-and-framing any given concepts’ like failing to realise that the ‘notion of time in physics’ priorly speaks to different physics ’knowledge-reification-gesturing<-in-
prospectivepsychologism-<apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by/}- postconverging- entailment> in ontological-contiguity‘ in reflection of attendant-
ontological-contiguity -educed-
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 across-the-
times with respect to physics relative-ontological-completeness
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
conflatedness / formative–supererogating-<projective/reproductivity-
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence> } as
to human-and-social–expectations/anticipations—metaphoricity’—as-
rede-mentating/restructuring/reparadigming—psychologism’ and so ‘as
to a superficiality and ontological-bad-faith/inauthenticity that is
patently incapable of construing underlying human
⟨amplituding/formative–epistemicity⟩totalising–thrownness-in-
existence relevant human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint to be superseded and
rather often directly/indirectly contravene/disregard such re-originary
parrhesiastic insights’ (as so-often instigated with such idle/single ‘isms–
conceptualisations mere conceptual-patterning’ (as-devoid-of-attendant–
ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity ‘s–reifying-or-
elucidating-of ‘prospective-relative-ontological-completeness ‘;–so-
rather-enabled–by-a nonpresencing-divulging-of-momentous–
historiality/ontological-eventfulness /ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–
‘epistemicity-relativism-determinism ’> )’ in
apriorising/axiomatising/referencing–{of-attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising-
contiguity }–constitutedness } in preconverging entailment as of
elaboration-as-to-mere–
reflecting ‘immanent-ontological-contiguity’; as-operative-notional–depocrypticism operantly implying ‘drawing out the full
<amplituding/formative–epistemicity> totalising/circumscribing/delineating implications of assertions/claims/conceptualisations as of ontological-contiguity in reflection of attendant-ontological-contiguity–educed–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-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-
attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness in {preconverging-disentailment–by} postconverging–entailment in ontological-contiguity in reflection of attendant–ontological-contiguity–educed–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 implied with deconstruction, genealogy and other critical theory practices are
meant to articulate meaningfulness-and-teleology\textsuperscript{17}/conceptualisations by their derivation/delineation/disambiguation as from human epistemic-embeddedness in existence so-construed as \textsuperscript{45}totalising-thrownness-in-existence\textsuperscript{14} (as to the phenomenological aspiration/possibility for overcoming imbued deficiency construed as metaphysics-of-presence\textsuperscript{implicated-nondescript/ignorable-void }\textsuperscript{-as-to- presencing—absolutising-identitive-constitutedness\textsuperscript{13}}, 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\textsuperscript{17}/relative-ontological-completeness\textsuperscript{18}’ (sublimating—referencing/registering/decisioning.\textsuperscript{-as-self-becoming/self-conflatedness }/formative—supererogating—\textsuperscript{<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{7}—as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90} underlying knowledge-reification—gesturing—\textsuperscript{<in—prospective.psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed— existentialising/contextualising/textualising-contiguity }—}}
conflatedness in {preconverging-disentailment by} postconverging entailment, such that in many ways the poor appreciation of postmodern-thought is very much associated with their critics fundamentally poor grasp of the precedence of 'knowledge-reification–gesturing.<in-
prospective psychologically-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed
existentialising/contextualising/textualising-contiguity }

conflatedness in {preconverging-disentailment by} postconverging entailment in ontological-contiguity in reflection of attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity as of 'relative-
ontological-incompleteness/relative-ontological-completeness
 ⟨sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reproductive–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming–psychologism over mere apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-
contiguity }

constitutedness in preconverging entailment shallow-minded articulation of conceptualisations with a poor sense of 'relative-
ontological-incompleteness/relative-ontological-completeness
 ⟨sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>\} as

to human-and-social–expectations/anticipations—metaphoricity\cite{12}–as-
rede-mentating/restructuring/reparadigming–psychologism\cite{90}, ‘as so-
exemplified with naïve truth relativism accusations as to the weirdly and
wrongly implied posture that human limited-mentation-capacity-
deepening\cite{12} doesn’t occur’,\footnote{\textsuperscript{11}} and the specific articulation herein by this
author is rather of a profound ‘knowledge-reification–gesturing-<in-
prospective\textsubscript{psychologismic}–apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity--educed--
existentialising/contextualising/textualising-contiguity}\}

\textit{conflatedness }–in-\{preconverging-disentailment by\}–postconverging-
entailment> in ontological-contiguity\textsuperscript{39} in reflection of \textit{attendant–
ontological-contiguity--educed--
existentialising/contextualising/textualising-contiguity}\textsuperscript{39} as of ‘relative-
ontological-incompleteness\textsuperscript{89}/relative-ontological-completeness\textsuperscript{88}–
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>\} as

to human-and-social–expectations/anticipations—metaphoricity\cite{12}–as-
rede-mentating/restructuring/reparadigming–psychologism\cite{90} as
reflecting \textit{<amplituding/formative–
epistemicity>totalising/circumscribing/delineating }\textit{attendant–
ontological-contiguity^67-educed-
existentialising/contextualising/textualising-contiguity^67

^4foregrounding_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>’ prompted derivation/delineation/disambiguation of
conceptualisations in apriorising-conflatedness ^1-as-to-difference (over-
and-undermining apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity ^}=

constitutedness -in-preconverging-entailment as-to-absolutising-

identity) with regards to the conceptual ‘overcoming of metaphysics-of-

presence-{implicit–’nondescript/ignorable–void ‘-as-to– presencing–

absolutising-identitive–constitutedness } } intermediating-ascriptivity or

neuterising of human ^56-meaningfulness-and-teleology^100 apriorising

conceptualisation’ (so-articulated from the ‘deepest phenomenological

transcendental-point-of-departure handle as of the

notional–conflatedness^14 of notional–deprocrypticism deneuterising^16—

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^73-<including-virtue-as-ontology> at

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mentation-capacity-deepening implied <cumulating/recomposuring-
attendant-ontological-contiguity >-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 neutising/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
‘<amplituding/formative–
epistemicity>totalising–random-as-impulsive de-scalarising’, base-
institutionalisation–ununiversalisation ‘<amplituding/formative–
epistemicity>totalising–nominal-as-tendentious de-scalarising’,
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–self-referencing-
syncretising/circularity/interiorising/akrasiac-drag ) the ontological-
performance”-<including-virtue-as-ontology> of the
‘scalarity/immanency of existence’s ontological-
normalcy/postconvergence’ so-implied veridically as to the
deneuterising/deascriptivity of deprocrypticism–or–preempting—
disjointedness-as-of-reference-of-thought ‘<amplituding/formative–
scalarising’;¶ (thus ‘scalarising of human \( ^{56} \) meaningfulness-and-teleology\(^{100} \)’ effectively speaks of ontological-normalcy/postconvergence epistemic-projection perspective as to nonpresencing-<perspective–ontological-normalcy/postconvergence> implications while ‘descalarising of human \( ^{56} \) meaningfulness-and-teleology\(^{100} \)’ effectively speaks of epistemic-abnormalcy/preconvergence \(^{0} \) epistemic-projection perspective as to the specifically given \(^{0} \) presencing—absolutising-identitive-constitutedness\(^{13} \) registry-worldview/dimension), and it should be noted as well that besides the defining de-scalarising of any specifically given registry-worldview/dimension as \(^{84} \) reference-of-thought epistemic-totality\(^{36} \) of \( ^{56} \) meaningfulness-and-teleology\(^{100} \), the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions as to their \(^{84} \) reference-of-thought-\(^{85} \) devolving further involve ‘devolving de-scalarising and scalarising of human \( ^{56} \) meaningfulness-and-teleology\(^{100} \)’ (that is, de-scalarising as to epistemic-devolving~random-as-impulsive, epistemic-devolving~nominal-as-tendentious, epistemic-devolving~ordinal-as-qualifying, epistemic-devolving~intervalist-as-categorising and scalarising as to epistemic-devolving~ratio-contiguity/ratiocination-as-referentialism) reflecting the manifest specifically given registry-worldview/dimension ontological-performance-<including-virtue-as-ontology> of human \( ^{56} \) meaningfulness-and-teleology\(^{100} \) with regards to ‘human living-development–as-to-personality-development and human institutional-development–as-to-social-function-development’, as rather

attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }

conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment'} for agenda-driven deceitful/dastardly/scheming purposes in
proximity with deceptive supposedly objectively mediative institutions,
and so as to underlying ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming inducing a social intellectual
impotency undermining the supposed purpose of veridically
cumulating/expanding the breadth of human knowledge as to an
intellectual potency that never/hardly comes but for its institutional-
being-and-craft human-subpotency agency (in disparateness-of-
conceptualisation¬<unforegrounding-disentailment,-failing-to-reflect-
'immanent-ontological-contiguity '>) substituting for and in many ways
not exposed to the sublimating-validation/desublimating-invalidation of
existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression, so-associated with sycophantic beholdenness to
socially dominant vested-interests/actors reflecting an underlying overall
8 procrypticism–or–disjointedness-as-of- reference-of-thought
<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 }, as the evaluation of
assertions/claims as to such a prospective } deprocrypticism–or–
preempting—disjointedness-as-of- reference-of-thought projected
ontological-contiguity\textsuperscript{7} overcoming \textquotesingle\textquotesingle procrypticism–or–disjointedness-as-of-\textquotesingle\textquotesingle reference-of-thought blurriness\textsuperscript{7} of \textquotesingle\textquotesingle meaningfulness-and-teleology\textsuperscript{10} is rather of \textquotesingle\textquotesingle foregrounding\textsuperscript{10} entailment\textsuperscript{10}(postconverging-narrowing-down-sublimation-as-to\textsuperscript{-}existence–as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textquotesingle\textquotesingle in reflecting\textsuperscript{-}\textquotesingle\textquotesingle immanent-ontological-contiguity \textsuperscript{1};–as-operative-notional–deprocrypticism) and strictly-defined as of \textquotesingle\textquotesingle notional–deprocrypticism originariness-parrhesia,—as–spontaneity-of-aestheticisation–

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation\textsuperscript{1} so-reflected as of deprocrypticism–apriorising/axiomatising/referencing–psychologism

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

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

faith/authenticity \textsuperscript{-}postconverging–de-

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

construed-as \textquotesingle\textquotesingle preempting—disjointedness-as-of\textquotesingle\textquotesingle reference-of-thought,-as-to\textquotesingle\textquotesingle

<amplituding/formative–epistemicity>growth-or-conflatedness\textsuperscript{10}/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textsuperscript{10}—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism\textsuperscript{1} given \textquotesingle\textquotesingle relative
<amplituding/formative-epistemicity>totalising/circumscribing/delineating attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity


<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'/transvaluative-
rationaising/transepistemicity/anamnestic-residuality/spirit-
driveness’—in-superseding-mere-formulaic-positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism’ given ‘relative
disparateneness-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-
transverse/sublimation/sublimation,—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-
developed-referencing-imbued-ontological-performance—<including-
virtue-as-ontology>/’ at its given/defined uninstitutionalised-threshold
ontologically-deficient epistemic-conception of ‘the very same overall
phenomenality/manifestation of existence—as-sublimating-withdrawal,
eliciting-of-prospective-supererogation’’), with the ‘deprocrypticism—
apriorising/axiomatising/referencing–psychologism
enculturated/constructed social-pragmatics-framing-of—predicative-
effectivity—sublimation—<as-to-underlying,—ontological-commitment
<br>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-scalarising-construal-of-
existence) perspective construes of prospective knowledge-reification–
gesturing<-in-
prospective_psychologistic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity —
conflatedness –in {preconverging-disentailment by|postconverging-
entailment> as of ‘the full ontological implications of full human limited-
mentation-capacity-deepening” as to its deepest/most-profound
‘foregrounding__entailment–(postconverging–narrowing-
down–sublimation-as-to ‘existence—as-sublimating-withdrawal–
eliciting-of-prospective-supererogation ‘-in-reflecting–’immanent-
ontological-contiguity ‘;–as-operative-notional–deprocrypticism’)’ thus
speaking to deprocrypticism requisite de-
mentative/structural/paradigmatic delineation of both the existentially
contextualised ‘sublimating ontological-good-
faith/authenticity’~postconverging–de-
mentating/structuring/paradigmimg ‘underlying intemporal ontological-
performance’~<including-virtue-as-ontology> (as of dimensionality-of-
sublimating ~(<amplituding/formative> supererogatory)~
dementativeness/epistemic-growth-or-confoundedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) profound dispensing-with-immediacy-for-relative-
ontological-completeness~by-reification/contemplative-distension
projected apriorising/axiomatising/referencing–psychologism)’ and
‘desublimating ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigmimg ‘underlying temporal ontological-
performance’~<including-virtue-as-ontology> (as of dimensionality-of-
desublimating-lack-of ~(<amplituding/formative> supererogatory–
dementativeness/epistemic-growth-or-confoundedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-
ontological-completeness~by-reification/contemplative-distension
projected apriorising/axiomatising/referencing–psychologism)’
associated with any ‘‘deprocrypticism–or–preempting—disjointedness-
as-of’‘ reference-of-thought prospective knowledge-reification–
gesturing~<in-
prospective psychologismic~apriorising/axiomatising/referencing–{of-
attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity —
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> as ever always about preserving the ascendancy of organic-
knowledge in superseding-andoverriding mechanical-knowledge (with the
latter rather associated with <amplituding/formative>“wooden-
language-imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing—narratives—of-the—reference-of-thought—categorical-
imperatives/axioms/registry-teleology  ) thus involving the anticipation
of human temporal-to-intemporal ontological-performance”-<including-
virtue-as-ontology> of prospective knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity —
conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> imbued "reference-of-thought—categorical-
imperatives/axioms/registry-teleology”;  and critically so, as to the fact
that
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru-
ment—for–conceptualisation rather speaks of ‘one long continuous whole
of human originariness-parrhesia,—as—spontaneity-of-aestheticisation as
of notional~deprocrypticism’ (reflecting ‘relative-ontological-
incompleteness”/relative-ontological-completeness”}
as to human-and-social—expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism—which as
guiding spirit no huma 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—by mere-
formulaic—methodologising/mutualising/organising/institutionalising the
human-subpotency
apriorising/axiomatising/referencing—imbuing—
enframing/imprintedness—as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition in gimmickiness/desublimation,
as supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—
of—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation underlies dimensionality-of-sublimating—
(<amplituding/formative> supererogatory—de-mentativeness/epistemic-
growth-or-conflatedness /transvalulative—
just about projected reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, which at uninstitutionalised-threshold actually involves

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

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness’ as to the fact that knowledge cannot be articulated to imply other human-beings are not warranted to project the requisite dispensing-with-

immediacy-for-relative-ontological-completeness

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—
gesturing

prospective_psychologismic~apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—

existentialising/contextualising/textualising-contiguity}—
conflatedness -in-\{preconverging-disentailment-by\}-postconverging-entailment\> as to positive-opportunism—of-social-functioning-and-accordance as wrongly and seemingly implying that if such prospective knowledge-reification–gesturing\<in-\>
prospective\_psychologism\_apriorising/axiomatising/referencing-\{of-attendant\_ontological-contiguity \-educed–
existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-\{preconverging-disentailment-by\}-postconverging-entailment\> untenable constraining and positive-opportunism—of-social-functioning-and-accordance 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–gesturing\<in-\>
prospective\_psychologism\_apriorising/axiomatising/referencing-\{of-attendant\_ontological-contiguity \-educed–
existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-\{preconverging-disentailment-by\}-postconverging-entailment\> arises as of ontological-good-faith/authenticity\(\text{reasoning-through/messianicreasoning induced sublimation-over-desublimation,}
and in many ways human cognitive confliction at uninstitutionalised-threshold\(\text{doesn’t imply the given \text{presencing—absolutising-identitive-constitutedness is the ontologically-veridical framing for reconstruing human ontological-performance--including-virtue-as-ontology}}\) even as it is the apriorising/axiomatising/referencing—psychologism/mental-schema since it is fundamentally about overcoming
bluntness to solipsistic falsehood and ontological-bad-faith/inauthenticity as to its self-contained intemporal purpose as of the very defining tradition of all such historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> 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-constructs 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

\[\text{amplituding/formative}\] wooden-language \(\text{imbued—averaging-of-thought—}\) as to leveling/resentment/closed-construct-of-
meaningfulness-and-teleology \(\text{as-of—nondescript/ignorablevoid’—}\) with-regards-to-prospective-apriorising-implications\]

\[\text{amplituding/formative—epistemicity}\] totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \(\text{as of—}\)
against the requisite dispensing-with-immediacy-for-relative-ontological-
completeness \(\text{by-reification/contemplative-distension—}\) associated with
all such prospective aporetism-overcoming/unovercoming superseding
sublimation-overdesublimation; in this respect, the ‘equalisation of all
historiality/ontological-eventfulness /ontological-aesthetic-tracing—
\[\text{amplituding/formative—epistemicity}\] aestheticisation—and—
aestheticisation-towards-ontology’ as to dimensionality-of-sublimating
\[\text{supererogatory—de-mentativeness/epistemic—}\]
growth-or-conflatedness /transvalutative-
\[\text{amplituding/formative}\] rationalising/transepistemicity/anamnestic-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-dentating/structuring/paradigming ’ reflecting the implications of human limited-mentation-capacity-deepening in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, as to the fact that the intemporal-projection (driven as of ontological-good-faith/authenticity) associated with the reference-of-thought–categorical-imperatives/axioms/registry-teleology in respectively superseding prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism addressing/bound-to-address their given prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint are flipped-about mechanically as of mere-formulaic–methodologising/mutualising/organising/institutionalising temporal-projection (driven as of ontological-bad-faith/inauthenticity) in respectively undermining the attainment of prospective base-institutionalisation, universalisation, positivism and notional–deprocrypticism as to the fact that such temporal-projection associated with sophistic and pedantic tendencies are rather of
presencing—absolutising-identitive-constitutedness relation with prior
reference-of-thought—categorical-imperatives/axioms/registry-teleology originally meant to address prior human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (as so-reflected with the sophists satisfaction with non-universalising sophistry in the face of Socratic-philosophers universalising-idealisation, medieval scholastics satisfaction with non-positivising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation


<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness of flawed prior_knowledge-reification–gesturing—in-
prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant_ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
constitutedness—in_preconverging-entailment> that fails ‘prospective
veridical knowledge-reification–gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-
attendant_ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—

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‘immanent-ontological-contiguity ’; as-operative-
notional–deprocrypticism operant test of ‘drawing out the full
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating implications of
assertions/claims/conceptualisations as of ontological-contiguity in
reflection of attendant ontological-contiguity educed–
existentalising/contextualising/textualising-contiguity such that there is
hardly any notional–disjointedness of the
assertions/claims/conceptualisations as validating their ontological-
veracity’;\¶ and to perfectly understand what is meant by ‘equalisation of
all \¶historiality/ontological-eventfulness/ontological-aesthetic-tracing–
<perspective–ontological-normalcy/postconvergence-reflected–
epistemicity-relativism-determinism’ aestheticisation–and–
aestheticisation-towards-ontology’ as to dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation⟩, the idea is that as of underlying \¶maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation for institutional-cumulation/institutional-recomposure–
(as-to- historiality/ontological-eventfulness /ontological-aesthetic-
tracing–<perspective–ontological-normalcy/postconvergence-reflected–
epistemicity-relativism-determinism⟩ with regards to \¶reference-of-
thought–and–\¶reference-of-thought–\¶devolving–\¶meaningfulness-and–
teleology\textsuperscript{100} implications had Socrates as typifying \textsuperscript{100} universalising-idealisation Socratic-philosophers been at the more profound human limited-mentation-capacity-deepening\textsuperscript{1} aporeticism overcoming/unovercoming possibility for prospective positivism/rational-empiricism as to existence—\textsuperscript{as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} he would have supererogatorily (even as there is no \textsuperscript{1} universalising-idealisation logical-basis/logic,-as-derived-from—transversality—<for-sublimating—existential—eventuating/denouement—~of-affirmative-and-unaaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’—> for advocating any such positivism/rational-empiricism but for Socrates ‘aporeticism—overcoming/unovercoming supererogating ontological-performance\textsuperscript{12}—<including-virtue-as-ontology>’ which manifested in inducing \textsuperscript{104} universalising-idealisation over prior non-universalising sophistry which had no logical-basis/logic,-as-derived-from—transversality—<for-sublimating—existential—eventuating/denouement—~of-affirmative-and-unaaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’—> for any such \textsuperscript{1} universalising-idealisation) acted as Descartes as typifying the budding-positivists and likewise had Descartes and Socrates been at the more profound human limited-mentation-capacity-deepening\textsuperscript{53} aporeticism overcoming/unovercoming possibility for prospective deprocrypticism—or—preempting—disjointedness-as-of—‘reference-of-thought as articulated herein they would have supererogatorily adopted this same \textsuperscript{1} deprocrypticism—or—preempting—disjointedness-as-of—
underlying/organising ‘relative-ontological-incompleteness’/relative-ontological-completeness’

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 deprocripticism) and thus reflecting the human limited-mentation-capacity centrality of ‘originariness-parrhesia,—as—spontaneity—of—aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming’’ as preceding—and-defining in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint before—and-over any so-derived mere-formulaic—methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility—of—aestheticisation with respect to the fact that ontological-pertinence rather priorly lies with the addressing of prospective human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint (and this is the fundamental insight about all knowledge and philosophical interpretations as rather construed implicitly or explicitly as of difference-conflatedness’—as—to-totalitative-reification-in-singularisation—as—to-the-nondisjointedness/entailment-of-prospective-nonpresencing>—as-veridical-epistemicity-relativism-determinism in aporetically reflecting prospectively the ontological-good-faith/authenticity’—postconverging—de-
mentating/structuring/paradigmimg ’ 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–deprocripticism) and so as superseding “presencing—
absolutising-identitive-constitutedness which poor aporeticism hardly
contemplates of such profound prospective human limited-mentation-
capacity-deepening” implications and rather adopting the framework of
prior mere-formulaic–
methodologising/mutualising/organising/institutionalising reflecting
dimensionality-of-desublimating-lack-of

(⟨amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) ’as to the fact that dimensionality-of-sublimating

(⟨amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–
equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation” is aporetically the more fundamental
incipient/seeding originariness-parrhesia,—as—spontaneity-of-
aestheticisation to both Descartes thinking-proposition for budding-
positivism and Socrates’s universalising-idealisation in then
secondarily inducing their respective reproducibility—mathesis/motif/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 amplituding/formative\rangle supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation \rangle as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\rangle , 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\rangle , ontological-eventfulness /ontological-aesthetic-tracing\rangle , reflected-'epistemicity-relativism-determinism‘ 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 miscalification/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 pre-presenting—
absolutising-identitive-constitutedness 3 <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 7 as so-implied with advanced postmodern-thought), and
their ‘epistemic projective-equalisation’ exactly implies that Descartes
and budding-positivists and Socrates and 104 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/psychologismic-construct’ 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-determinism’> in the overall human institutional-cumulation/institutional-recomposure<(as-to_‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>) of ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (as the ‘veracity of all prior human aporeticism self-surpassing of ‘reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology’ in reflection of the immanence of existence as the very same all along’ has ever always veridically been about attaining ‘deprocrypticism–or–preempting—disjointedness-as-of’ reference-of-thought but for human limited-mentation-capacity implications thus inducing the entailing dynamics of ‘the <cumulating/recomposuring–attendant-ontological-
contiguity > 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-constrained-as-to-ontological-normalcy/postconvergence-perspective-
scalarising-construal-of-existence) as notional—deprocrypticism in overcoming any relative presencing—absolutising-identitive-constitutedness and so no different from say human aporeticism self-surpassing associated with construing what-matter-is-made-up-of as of the succession of such defining questioning and answers across registry-worldviews/dimensions even if just as with overall existence concerning overall human meaningfulness-and-teleology what-matter-is-made-up-of equally remains immanently the same all along but for human aporeticism overcoming/unovercoming implications of limited-mentation-capacity-deepening pointing out that the veracity of the questioning and answers about what-matter-is-made-up-of by the Democrituses and others is veridically as of the prospective profoundness of such questioning and answers being wrestled with today as the sublimated modern-day and future developments of physics and so as to the physics epistemic-conception human limited-mentation-capacity-deepening implied ‘originariness/origination-(so-constrained-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\(^{69}\)~postconverging~dementating/structuring/paradigming\(^{70}\) is rather about not construing of their prior mere-formulaic~methodologising/mutualising/organising/institutionalising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation in ontological-bad-faith/inauthenticity\(^{67}\)~preconverging~dementating/structuring/paradigming\(^{67}\) failing to factor in their relative-ontological-incompleteness\(^{69}\) human limited-mentation-capacity aporeticism overcoming/unovercoming context so as to falsely justify our present procrypticism—or—disjointedness-as-of\(^{8}\) reference-of-thought presencing—absolutising-identitive-constitutedness\(^{81}\) and then fail to address our own prospective human aporeticism overcoming/unovercoming context as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{97}\) but rather lies in conceptualising how to reconstrue of their projected ‘originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness as to the ontological-good-faith/authenticity\(^{69}\)~postconverging~dementating/structuring/paradigming\(^{70}\)’ in the light of our present human limited-mentation-capacity-deepening\(^{9}\) aporeticism overcoming/unovercoming context so-reflected as our prospective procrypticism—or—disjointedness-as-of reference-of-thought human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint and this is what crucially explains the ontological-normalcy/postconvergence epistemic-projection perspective of analysis assumed herein as to our prospective

procripticism—or—disjointedness-as-of—reference-of-thought

aporeticism resolvable as of

deprocripticism—or—preempting—

disjointedness-as-of—reference-of-thought

historiality/ontological-

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

notional–deprocripticism) with this insight pointing to ‘the unassailability/centrality across all times of human dimensionality-of-

sublimating -(<amplituding/formative> supererogatory-de-

mentativeness/epistemic-growth-or-conflatedness /transvaluative-

rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation) with regards to human knowledge-reification—gesturing-

<in-prospective_psycho logicalism~apriorising/axiomatising/referencing-

{of-attendant–ontological-contiguity –educed—

existentialising/contextualising/textualising-contiguity )}—

conflatedness –in {preconverging-disentailment–by}–postconverging-

entailment ‘(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-
notional-contiguity/epistemic-contiguity<profound-supererogation-of-
mentally-aestheticised-postconverging/dialectical-thinking
=qualia-schema>\{in\-‘mutual
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for-conceptualisation\}–whether-with-regards-to-mutual-relative-
ontological-incompleteness–or-mutual-relative-ontological-
completeness\{of-the-underlying-reference-of-thought-level\},
notwithstanding-differing-notional-firstnatures—temporal-to-
itintemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–ontological-performance<including-
virtue-as-ontology>–as-to-reference-of-thought–devolving-level-as-
implying-differing-
aposteriorising/logicising/deriving/intelligising/measuring}¶ notional-
contiguity/epistemic-contiguity<profound-supererogation-of-
mentally-aestheticised-postconverging/dialectical-thinking=qualia-schema> (as
of
such
‘mutual
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for-conceptualisation\} rather speaks to difference-in-
kind/difference-in-aposteriorising-orlogicising}¶ and finally, as-of-the-
epistemic-VERACITY-implications-forknowledge-construal as implied with
‘the-specific-notional-contiguity/epistemic-contiguity<profound-
supererogation–of-mentally-aestheticised–postconverging/dialectical-
thinking–qualia-schema>–of-ontological-contiguity}’; notional-
contiguity/epistemic-contiguity - profound-supererogation -of-mentally-aestheticised -postconverging/dialectical-thinking -qualia-schema >
speaks-of-the-epistemic-normalcy-and-ontological-normalcy/postconvergence-perspective-of-analysis

notional-discontiguity/epistemic-discontiguity - shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing - qualia-schema > - (in-differing-relative-ontological-incompleteness -and-
relative-ontological-completeness -at -reference-of-thought-level-as-
implying - differing)
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness -of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument -for-conceptualisation -fundamentally-implying-at-their-
reference-of-thought-devolving-level-the-irrelevance-or-ontological-
impertinence-of-the-relative-ontological-incompleteness -in-relation-to-
the-relevance-or-ontological-veracity-of-the-relative-ontological-
completeness -
foraposteriorising/logicising/deriving/intelligising/measuring)

notional-discontiguity/epistemic-discontiguity - shallow-
supererogation -of-mentally-aestheticised-preconverging/dementing - qualia-schema > (as of such differing-relative-ontological-
incompleteness -and-relative-ontological-completeness -at -reference-
of-thought-level-as-implying - differing)
supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness -of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru
ment—for-conceptualisation') rather speaks to difference-in-

natura/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—.spokes-of-
the-epistemic-abnormalcy/preconvergence ’—perspective

ontological-bad-
faith/inauthenticity —<as-to-manifest-or-induced-
discrete/noncontiguous/incoherence-human-subpotency-epistemic-

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perspective-of-notional-discontiguity/epistemic-discontiguity -failing-to-
reflect-ontological-contiguity , -in-preconverging-existential-extrication-
as-of-existing-unthought-as-in-dimensionality-of-desublimating-lack-
of —<amplituding/formative> supererogatory—de-
mentativeness/epistemic-growth-or-conflicatedness /transvaluative-

transrationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
equalisation)

ontological-bad-
faith/inauthenticity —~preconverging—de-
mentating/structuring/paradigming—<seeding/incipient—shallow-

~preconverging—

supererogation”, as-mentally-aestheticised—preconverging/dementing”—
de—

qualia-schema—<as-of-formative—thrownness-projective—
mentating/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~7


psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by—postconverging—
entailment,-in-self-becoming/self-conflatedness /formative—
supererogating>’ (beyond-and-superseding the wrongly-implied ‘prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence<as-to-

psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by—postconverging—
entailment,-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-
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-attendant–
ontological-contiguity -edued-

existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> (as to its naïve pretence of mere logical convincing rather tha prospective transcension-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-attendant–
ontological-contiguity -edued-

existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment,-in-self-becoming/self-conflatedness /formative–
supererogating> is more of prior reasoning-from-results/afterthought secondnatured institutionalisation derived from ‘prior reasoning-through/messianic-reasoning induced transcension-and-sublimity/sublimation/supererogatory–de-mentativity out of prior human
ontological-faith-notion-or-ontological-fideism—imbued- 
underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality', thus dialogical-equivalence—<as-to-psychologismic—apriorising/axiomatising/referencing—{of-attendant—onto-
logical-contiguity—educed—existentialising/contextualising/textualising-contiguity }
—conflatedness—in-{preconverging-disentailment—by}—postconverging—enthallment—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-
syncretising/circularity/interiorising/akrasiatic-drag 
<amplituding/formative—wooden-language—<imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-
or-dementing —narratives—of-the—reference-of-thought—categorical-
impertatives/axioms/registry—teleology }) cannot substitute for prospective 
transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of prospective 
originariness-parrhesia,—as—spontaneity-of-aestheticisation as to
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence

psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–

existentialising/contextualising/textualising-contiguity–

conflatedness–in–{preconverging-disentailment–by}–postconverging–

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

supererogating>^\_\_ as rather tied/constrained to existence-potency/−~sublimating–nascence,−disclosed-from-prospective-epistemic-digression, explaining why all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity are rather about breaking from prior reproducibility—mathesis/motif/thrownness-disposition,−as–reproducibility-of-aestheticisation; and in this regards, the ontological-commitment<implied−self-assuredness-of-ontological-good-faith/authenticity/postconverging–de-

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

significance of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence<as-to-

psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–

existentialising/contextualising/textualising-contiguity–

conflatedness–in–{preconverging-disentailment–by}–postconverging–

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

supererogating>^\_\_ rather arises as ‘a prospectively conflated possibility/invention’ as from prospective human ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
wherein the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity\(^{69}\)~postconverging—de-
mentating/structuring/paradigming \(\sim\)–over–desublimating-deselectivity-of-ontological-bad-faith/inauthenticity\(^{64}\)~preconverging—de-
mentating/structuring/paradigming as of dimensionality-of-
sublimating \(\langle<\text{amplituding/formative}\rangle\text{supererogatory-de-
mintativeness/epistemic-growth-or-conflatedness}\rangle\text{/transvaluative-
ratonalising/transepistemicity/anamnestic-residuality/spirit-drivenness-
equalisation}\rangle\) for human \(^{84}\)reference-of-thought—and\(^{84}\)reference-of-
ought—devolving—\(^{57}\)meaningfulness-and-teleology\(^{100}\) generation of
‘prospective base-institutionalisation apriorising/axiomatising/referencing’ out of recurrent-utter-
uninstitutionalisation, ‘prospective universalisation apriorising/axiomatising/referencing’ out of base-institutionalisation—ununiversalisation, ‘prospective positivism/rational-empiricism apriorising/axiomatising/referencing’ out of universalisation—non-
positivism/medievalism, and ‘prospective notional~deprocrypticism apriorising/axiomatising/referencing’ out of positivism–procrypticism, and in all the above instances of ‘prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity percolation-
channelling-\(\langle\text{in-deferential-formalisation-transference}\rangle\) as-to-
social/institutional/conceptual-constructs
formation/establishment/superseding—metaphoricit\(^{72}\)’ actually rendered
collateralising-beholdening-protohumanity’-to-‘attain-sublimating-
humanity’-as-to-existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression to supersede human
temporality ~/shortness <ampliituding/formative> ‘wooden-language-
(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-
construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-
implications>) ) choices (as to ontological-faithnotion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-
reality) of the Socrates, Galileos, Descartes, Newtons, Darwins,
Einsteins, etc. and as associated with corresponding human knowledge
and scientific breakthroughs did not have any valid prior-
apriorising/axiomatising/referencing—superseded-logical-basis-
of-dialogical-equivalence <as-to-
psychologismic—apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity ) —
conflatedness in {preconverging-disentailment by} postconverging-
entailment, in-self-becoming/self-conflatedness formative—
supererogating> but for 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 ~/ that could invent/made-possible the
prospective-apriorising/axiomatising/referencing-superseding-logical-basis-of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-in-
conflatedness-in-preconverging-disentailment-by-postconverging-entailment-in-self-becoming/self-conflatedness-formative-
supererogating-and so as of their 'prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity-percolation-channelling-in-deferential-formalisation-transference-as-to-social/institutional/conceptual-constructs-
formation/establishment-superseding-metaphoricity-in-
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-as-to-
psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-
conflatedness-in-preconverging-disentailment-by-postconverging-entailment-in-self-becoming/self-conflatedness-formative-
but rather eliciting ‘prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity percolation-channelling-<in-deferential-formalisation-transference> as to social/institutional/conceptual-constructs formation/establishment/superseding-metaphoricity’ as to ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-
‘epistemicity-relativism-determinism’> and critically as of prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence–<as-to-
psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–{educed–
existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment-by}–postconverging–
entailment,—in-self-becoming/self-conflatedness/fromative–
supererogating> in reflecting 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>
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-

dialogical-equivalence> 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-

dialogical-equivalence>
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-attendant–ontological-contiguity -educated-}

existentialising/contextualising/textualising-contiguity }–


psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity -educated-}

existentialising/contextualising/textualising-contiguity }–


ontological–ontological-contiguity -{as-of-theffectively-operant-implications-of-
contiguity\(^67\)

prospective-relative-ontological-completeness\(^88\)-of-apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument,-for-aposteriorising/logicising/deriving/intelligising/measuring\(\rangle\),

as-of-affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring instrument-validating-measuring\(\langle\)as-to-postconverging-or-dialectical-thinking\(\rightarrow\)apriorising-psychologism\(\rangle\),

while implying as of the same unaffirmation/deprojection/deassertion/undueness-invalidating-logicising/unsuitable-measuring instrument-invalidating-measuring\(\langle\)as-to-preconverging-or-dementing\(\rightarrow\)apriorising-psychologism\(\rangle\)-of-prior-relative-ontological-incompleteness\(^89\)-of-reference-of-thought\(\rangle\), and ontological-contiguity speaks-of-and-inherently-implies notional-contiguity/epistemic-contiguity\(\langle\)profound-supererogation\(\rightarrow\)of-mentally-aestheticised~postconverging/dialectical-thinking\(\rightarrow\)qualia-schema\(\rangle\) as from the perspective of relative-ontological-completeness\(^88\) in ontological-contiguity, for instance as of ‘the very same physics\(\langle\)amplituding/formative–epistemicity\(\rangle\)totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the state of relative-ontological-completeness\(^88\) of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with respect to the state of relative-ontological-incompleteness\(^89\) of classical-mechanics—axiomatic-constructs implies that the former perspective is of notional-contiguity/epistemic-contiguity\(\langle\)profound-supererogation\(\rightarrow\)of-mentally-aestheticised~postconverging/dialectical-thinking\(\rightarrow\)qualia-
since its perspective sublimating "historiality/ontological-eventfulness"/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism–determinism'> provides knowledge about itself and enlightens the interpretation of the latter as to its correctness-and-flaws, while the latter perspective is rather of notional-discontiguity/epistemic-discontiguity—shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> since it cannot grasp the overall picture of its own correctness-and-flaws and furthermore it is inherently in no position to analyse and account for the picture of the correctness-and-flaws of the former, and insightfully this equally explains why prospective notional–deprocrypticism perspective implying existence-potency/sublimating–nascence–disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is the notional-contiguity/epistemic-contiguity—profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> for articulating and explaining the ontological-contiguity—of-the-human-institutionalisation-process since it is the most profound human state of relative-ontological-completeness–reference-of-thought affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring—as-to-postconverging-or-dialectical-thinking –apriorising-psychologism>; it should be noted here that there is no such thing as 'ontological-discontiguity' by the mere fact that ontology/intrinsic-
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/epistemicity-relativism-determinism in existence as ontological (so-reflecting
<amplituding-formative> disposedness/psychologismic-construct (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
 imbuend-and
contiguity}—conflatedness— in preconverging disentailment—by—postconverging entailment implications, with the idea of ontological-causality/metaphysical-causality rather a confusion arising out of human presencing—absolutising-identitive-constitutedness (and this further translates to imply that existence is what is of ‘immanent determination’ notwithstanding ‘human-subpotency epistemic-causality imbued underdetermination’ of the ‘immanent-ontological-contiguity determination that is existence’ such that a notion like overdetermination is also a confusion arising out of human presencing—absolutising-identitive-constitutedness given that there can’t be any determination superseding the ‘immanent-ontological-contiguity determination that is existence’ with any exaggerated-as-supposedly-overdetermination or understated-as-supposedly-underdetermination conception of determination rather speaking of ‘human-subpotency epistemic-causality imbued underdetermination’ in waiting for the validative/invalidative manifestation of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that as such speaks of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to implicated human <amplituding/formative-epistemicity>totalising~thrownness-in-existence, -imbued-projective-arbitrariness/waywardness)(as-to-the-human–projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of<'amplitunding/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-
supererogation -of-mentally-aestheticised–preconverging/dementing –
qualia-schema>’, explaining why existence is rather tautologically
construed as overall reifying-and-empowering-reflexivity-of-ecstatic-
existence-as-panintelligibility -{imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
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-aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) is conceptually/theoretically exactly what is most profoundly of epistemic-normalcy and ontological-normalcy/postconvergence about existence’ as starkly manifested with such epiphenomenon like quantum entanglement (even as ‘classical interpretations about reality’ superficially as of” human conscious level of epistemic-sufficiency-constitutedness/’ seem to overlook-the-reflexivity-or-wrongly-imply-the-non-reflexivity of existential sublimating manifestation reflected with the epistemic-conception of phenomenal/manifest-subpotencies-(in-transitive-conflatedness-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence), failing to grasp that the ontological-veracity is one of transitive-
conflatedness\(^1\)–reflexivity speaking of an
‘imbricated/threaded/recomposing reflexivity-connection between
epistemicity and ontologisation of existential-phenomena-and-
epiphenomena-subpotencies-<wherein–‘subpotencies-as-their-
conflatedness\(^1\)’-structuring-out-their-phenomenal-conflation-over-
supervened-epiphenomena> as to overall-ecstatic-existence-supervening-
conflatedness\(^1\’) basically because there is nothing beyond existence and
‘all phenomenal/manifest-subpotencies–(in-transitive-conflatedness\(^1\))
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) are
epistemic situations that speak to the transitive-conflatedness\(^1\)–reflexivity
that is existence’ as ‘there is no whole that is construable as existence
and then beside that whole the epistemic-conception of
phenomenal/manifest–subpotencies–(in-transitive-conflatedness\(^1\))
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\(^1\))
reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence) in
transitive-conflatedness\(^1\)–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 \(^7\)–imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’-
human-subpotency–epistemic-perspective-of-projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
is human notional-discontiguity/epistemic-discontiguity of shallow-supererogation of mentally-aestheticised-preconverging/dementing qualia-schema as of its formativeness/formative-existential-process (that is of epistemic/notional lack of notional-contiguity/epistemic-contiguity of profound-supererogation of mentally-aestheticised-postconverging/dialectical-thinking qualia-schema), so-construable as to the amplituding/formative-epistemicity causality as to projective-totalitative-implications of prospective nonpresencing, for explicating ontological-contiguity of overall reifying-and-empowering-reflexivity of ecstatic-existence-as-panintelligibility (imbued-and

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency–epistemic-perspective-of-projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation) with regards to ‘varying magnitudes/scales—as to successively-profound-rede-

mentating/restructuring/reparadigming–frames as from–living, -institutionalising, -and–Being-ontologising/infrastructure of–meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued–

‘notional–firstnatures—temporal-to-intemporal-dispositions—so-

construed as from–perspective–ontological–normalcy/postconvergence’–existentialism-form-factor’, and this then explains the defective ontological-performance —including-virtue-as-
ontology> of all presencing—absolutising-identitive-constitutedness as de-mentatively/structurally/paradigmatically (as to de-mentation)

(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) of mental-aestheticisation induced level of human notional-discontiguity/epistemic-discontiguity of mental-aestheticisation induced level of human notional-discontiguity/epistemic-discontiguity tied down to underlying relative-ontological-incompleteness of a registry-worldview’s/dimension’s

supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument —for—conceptualisation for aposteriortising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology in existence and thereof the social dynamics of the derived temporal manifestations of postlogism and ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations as to social-stake-contention-or-confliction

ontological—ontological-contiguity—of-the-human-institutionalisation-process (as of its attendant—

the-human—epistemicity>totalising/circumscribing/delineating

institutionalisation ontological-contiguity—educed
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
eliciting ontological-contiguity <as-from-prospective-ontological-
normalcy/postconvergence-epistemic-or-notional–projective-
perspective> ), speaks of overall philosophical depth of contemplation as
to ‘coherence/contiguity-of-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 ‘a deflating-andunifying conception of human
ontological-performance’-<including-virtue-as-ontology> across
prior/present/prospective sublimating /historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-
determinism> ‘as ‘true-ontology—as-of-Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology’", 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> wherein such a conception ‘deflates-and-unifies-by-its-more-
profound-explication all hitherto philosophical ideas and insights as well
as raising up questions-of-coherence-beyond-the-prism-of-enframed-traditional-thinking’ as from ‘relative-ontological-incompleteness\(^8\) to relative-ontological-completeness\(^8\) (renewing supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—for-conceptualisation, as of apriorising-teleological-thresholding—as-teleological-framework-or-narrative-framework) induced

<amplituding-formative—epistemicity>causality—as-to-projective-
existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disentailment—by}—postconverging—entailment>—so-construed as of difference-conflatedness\(^12\)—as-to-totalitative-reification-in-singularisation<as-to-the—
nondisjointedness/entailment-of-prospective—nonpresencing>—as-
veridical—epistemicity-relativism-determinism or 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—epistemicity-relativism-determinism’, thus providing ‘a seeding-level of philosophical—meaningfulness-and-teleology\(^{100}\) that overcomes human—subpotency emotional-involvement and institutional
<preconverging~'motif-and-apriorising/axiomatising/referencing'–imbuing>-existentialising–enframing/imprintedness (as-to-history–tracing—in-presencing–hyperrealisation/hyperreal-transposition), and can enable the social domain to truly attain the same ontological-depth of operant construal of existence-potency ~sublimating–nascence,—disclosed-from-prospective-epistemic-digression as is sought in the natural sciences, given that the apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness / in {preconverging-disentailment—by}–postconverging—entailment—construal—of attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity /—as—of
<amplituding/formative—epistemicity> causality—as—to-projective—totalitative–implications—of—prospective—nonpresencing,—for—explicating—ontological-contiguity knowledge—reification—gesturing—<in—prospective_philosophism—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness / in {preconverging-disentailment—by}–postconverging—entailment—’ 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—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—
contiguity \{=} constitutedness\[3\] in preconverging entailment as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—attendant-ontological-contiguity\[6\]—educed—
existentialising/contextualising/textualising-contiguity\[10\] ending up in its very own \[4\]<amplituding/formative-epistemicity\[3\]totalising-self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag\[3\]
meaningfulness-and-teleology\[100\] that in many ways (as of our present positivism—procrypticism registry-worldview/dimension) increasingly amalgates in its practice knowledge-reification—gesturing-<in-
prospective-psychologismic—apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity \{=\}
conflatedness—in-{preconverging-disentailment—by—postconverging-
entailment—} with social/media-driven influence and is poorly discriminating with \[4\]<amplituding/formative—wooden-language—
(imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-
construct-of—meaningfulness-and-teleology—<as-of-
‘nondescript/ignorable—void—’with-regards-to-prospective-apriorising-
implications—)} as of a sophistic/pedantic inclination, and so beyond-the-
consciousness-awareness-teleology\[100—<in-preconverging-existential-
extrication—as-of-existential-unthought—‘;¶ the ontological-contiguity\[67—of-the-human-institutionalisation-process as such is reflexive of human-
subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—
faith/authenticity~postconverging–de-
mentating/structuring/paradigming–supererogation~as-mentally-aestheticised–postconverging/dialectical-
thinking~qualia-schema>\{(as-of-formative-thrownness-projective-
mentating/structuring/paradigming\textsuperscript{70}
apriorising/axiomatising/referencing\{as-postconverging-or-dialectical-
thinking\}) prospectively reflecting existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation
ontologically-ontologically-hegemonising-
hegemonising-narrative/narrativity/notional~deprocrypticism-narrative/totalitative-narrative\textsuperscript{71}/narrativ
aspiring-or-`hegemonising-intemporal-as-ontological-narrative-
iosity/notional~depro
metaphoricity~as-of-ontological-aesthetic-tracing~perspective-
crypticism-ontological-normalcy/postconvergence-reflected-`epistemicity-relativism-
narrative/totalitativ
determinism\}>\{(ontologically-driven construal as of correspondingly
profund supposed coherent ontological-commitment ~implied—self-
e-aspiring-or-
`hegemonising-intemporal-as-
ontological-
narrative-
ontological-
metaphoricity~as-
of-ontological-
aesthetic-tracing~faith/authenticity~postconverging–de-
mentating/structuring/paradigming~as-being-as-of-existential-reality

<perspective-
ontological-
normality/postconv

the absolute primacy of existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression over human-subpotency as of 45\textsuperscript{amplituding/formative–epistemicity}\textsuperscript{causality~as-to-projective-totallative–implications-of-prospective–nonpresencing.-for-explicating-ontological-contiguity}


self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity}}}}

postconverging–de-mentating/structuring/paradigming \textsuperscript{postconverging–de-mentating/structuring/paradigming \textsuperscript{postconverging–de-mentating/structuring/paradigming \textsuperscript{postconverging–de-mentating/structuring/paradigming \textsuperscript{postconverging–de-mentating/structuring/paradigming}}}}

~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality}}}}

self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{self-assuredness-of-ontological-good-faith/authenticity}}}}

~postconverging–de-mentating/structuring/paradigming \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textsuperscript{~postconverging–de-mentating/structuring/paradigming}}}}

~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality\textsuperscript{~as-being-as-of-existential-reality}}}}

with respect to its social-stake-contention-or-confliction;\textsuperscript{with respect to its social-stake-contention-or-confliction;\textsuperscript{with respect to its social-stake-contention-or-confliction;\textsuperscript{with respect to its social-stake-contention-or-confliction;\textsuperscript{with respect to its social-stake-contention-or-confliction;}}}} with meaningfulness-and-teleology\textsuperscript{meaningfulness-and-teleology\textsuperscript{meaningfulness-and-teleology\textsuperscript{meaningfulness-and-teleology\textsuperscript{meaningfulness-and-teleology}}}} construed epistemically in reflecting the human subject ‘level of relative-ontological-incompleteness\textsuperscript{relative-ontological-incompleteness\textsuperscript{relative-ontological-incompleteness\textsuperscript{relative-ontological-incompleteness\textsuperscript{relative-ontological-incompleteness}}}}/relative-ontological-completeness\textsuperscript{relative-ontological-completeness\textsuperscript{relative-ontological-completeness\textsuperscript{relative-ontological-completeness\textsuperscript{relative-ontological-completeness}}}}

\textsuperscript{sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness}/\textsuperscript{formative–supererogating–<projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>} of
and living-development—as-to-personality-development) and so-evaluated as to ‘human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> of individuation’ in reflection of the dementative/structural/paradigmatic implications of human limited-mentation-capacity-deepening as so-underlied by human institutional-cumulation/institutional-recomposure—⟨as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—⟨perspective—ontological-normalcy/postconvergence-reflect<epistemicity-relativism—determinism⟩⟩ (as to the <cumulating/recomposing—attendant-ontological-contiguity ⟩succession of registry-worldviews/dimensions) as so-operatively enabled as of human de-mentation—⟨supererogatory—ontological—de-mentation—or-dialectical—de—mentation—stranding—or-attributive-dialectics⟩ thus ontological-performance—⟨including-virtue-as-ontology⟩ as herein construed (as from nonpresencing—⟨perspective—ontological-normalcy/postconvergence⟩) is rather all about evaluating/assessing human meaningfulness-and-teleology while notionally accruing the conceptivity/epistemic-reflexivity/epistemicity-relativism—determinism implications as to relative-ontological-incompleteness/relative-ontological-completeness—⟨sublimating—referencing/registering/decisioning—as-self-becoming/self—conflatedness/formative—supererogating—⟨projective/reprojective—aestheticising—re-motific—and—re-apriorising/re-axiomatising/re—
referencing,-in-perspective–ontological-normalcy/postconvergence>},
so-reflected as of human ‘referencing/registering/decisioning of shallow-
supererogation’—to—profound-supererogation’ conception of social-
stake-contention-or-confliction’, and in this regards just as say medicine
in the understanding of the body for rederentating/restructuring/reparadigming the possibility of curing is way
more than just curing (as to the fact that at any given moment in time just
a little proportion of the human population is actually/directly in quest
for medical attention) with the even grander social implications of
modern medicine being the ‘overall sublimation-induced human-and-
social–expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–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-
determinism’>’ likewise the articulation of human ontological-
performance—<including-virtue-as-ontology> (as to relative-ontological-
incompleteness /relative-ontological-completeness
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) is much more than just as of the ‘direct conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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>
<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-determinism’>)’ associated with ‘relative-ontological-incompleteness”/relative-ontological-completeness”
(sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–<projective/reprojective–
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,-in-perspective–ontological-normalcy/postconvergence>) as to human-and-social–expectations/anticipations—metaphoricity”~as-
rede-mentating/restructuring/reparadigming–psychologism” (as to the fact for instance that say the prevalence of notions-and-accusations-of-
sorcery as inducing vices-and-impediments” in a non-positivistic social-
setup is much more than just about doing away with the ‘direct
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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-
determinism’>’ 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/epistemicity-relativism-determinism’ 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 depicrocrypticism—or—preempting—disjointedness-as-of-
reference-of-thought <postconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentialising—
are even much more profoundly significant as to potentially reflecting ‘human-decisionality-\(\text{as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation}\)’ 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-\(\text{including-virtue-as-ontology}\) arise as to the epistemic-projection perspective of relative profound-supereration\(\text{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)}
mentating/structuring/paradigming –as-being-as-of-existential-reality>)


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–gesturing-)‘in-

prospective_psychologismic-apriorising/axiomatising/referencing-{of-

attendant-ontological-contiguity-educed—

existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment–by}–postconverging-

entailment>) ‘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-reflected in ontological-prime movers-totalitative-framework—so-

construed-as-from-ontological-normalcy/postconvergence-epistemic-

perspective / notional-projective-perspective-of-
existence-as-transcendental-signifier speaking of ‘ontological-
primemover-totalitative-framework as causality as of construction’,
whereas a \(^{13}\) presencing—absolutising-identitive-constitutedness \(^{13}\) will
naively equate any one of the registry-worldview’s/dimension’s given
perceptivity of ‘health epiphenomenon of existence’ in which it projects-
mentally-by-its-\(^{14}\) reference-of-thought as the ‘absolute basis for
construing, defining and refining the conception of causality’ failing to
factor-in that it is rather in an ‘epistemic situation as of epistemic-
abnormalcy/preconvergence\(^{30}\) in relative-ontological-incompleteness\(^{30}\)’
requiring not such an apriorising/axiomatising/referencing-\{of-
attendant—ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity \} —
constitutedness\(^{13}\) — in preconverging entailment
apriorising/axiomatising/referencing but rather an
apriorising/axiomatising/referencing-\{of-attendant—ontological-
contiguity—educted—existentialising/contextualising/textualising-
contiguity \} — conflatedness — in \{preconverging disentailment by\} —
postconverging entailment/projective-conflating
apriorising/axiomatising/referencing in relative-ontological-
completeness\(^{38}\) 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 \(46\) historiality/ontological-
eventfulness /ontological-aesthetic-tracing=>perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> in attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity as of human limited-mentation-capacity-deepening , and this explains why a registry-worldview/dimension is a wooden-language-imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable—void ‘-with-regards-to-prospective-apriorising-implications>) with the state of relative-ontological-incompleteness just as well aspiring for progress just as the state of relative-ontological-completeness but the former failing to grasp that progress de-mentatively/structurally/paradigmatically arises rather by a change of supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation for aposteriorising/logicising/deriving/intelligising/measuring of meaningfulness-and-teleology in existence, such that even such budding-positivists like Newton or Descartes while making breakthroughs as of positivism/rational-empiricism are still caught up in ‘reasoning as of the old’ non-positivism/medievalism apriorising/axiomatising/referencing respectively with Newton’s interests in alchemy and in the case of Descartes lingering religious sacrality/inviolability influence/grip on his thoughts; causality as herein
construed as ontological-primemovers-totalitative-framework can thus be understood as the 'de-mentative/structural/paradigmatic implications of relative-ontological-completeness' in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness' as so constructively implied herein, as to the reality that 'a traditional conception of causality as if human-subpotency is constituting the possibility for causations in existence’ is herein construed as ontologically-flawed as it fails to reflect that existence is already a given and the very exercise of ‘human-subpotency construal of causation is one of apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging-disentailment–by–postconverging-entailment/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 ‘intemperal individuation or intemperal 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\(^8\) in superseding/overcoming/transcending human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-ontological-incompleteness\(^9\)’, reflecting a human-causative-construction conception in apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–confilatedness—in–{preconverging-disentailment–by–postconverging-entailment/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-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–constitutedness\(^1\)–in–preconverging-entailment as of...
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)


holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process with respect to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, including prospectively say as of our present positivism–procrypticism requiring the de-
mentative/structural/paradigmatic implications of prospective / deprocrypticism—or–preempting—disjointedness-as-of—reference-of-
thought aetiologisation/ontological-escalation)

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

(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-
projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-
axiomatising/re-referencing~conceptualisation) underscores ‘the more
fundamental <amplituding/formative–epistemicity> totalising
theoretical–conceptual–operant difference–scientific-construal of
underlying existence phenomenality/manifestation as of
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
involving phenominal/manifest–subpotencies (in-transitive-
conflicatedness—reflexivity, in the full-potency of
existence’s~sublimating–nascence) as to their perspective epistemic-
totalising ~resubjecting or totalising-entailing–reconstrual of motif-as-
to-aestheticisation-<imbued-projective-arbritrariness/waywardness> to
existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
<as-to-perspective—ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'> so-underlying their dynamic—intelligibilities/teleologies in existence reflected as to re-motif—and—re-apriorising/re-axiomatising/re-referencing automatism’ (and specifically with regards to human-subpotency panintelligibility—effusing/ecstatic—inlining reflects ‘the epistemic-totalising’—resubjecting 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⟩ as so-underscored by ‘effectively underlying human beholdening—inchling,—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—determinism’⟩’ and so as to the inherent absolutising referencing/registering/decisioning ontological-deficiency

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necessarily arising from human limited-mentation-capacity’ requiring ‘projective-insights’/‘epistemic-projection-in-confatedness’ 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/epistemicity-relativism-determinism in existence as ontological’, and with overall panintelligibility—effusing/ecstatic—inlineing reflected as of ‘the full-potency of existence as epistemically integrative of phenomenal/manifest-subpotencies-(in-transitive-confatedness—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<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by–postconverging-
entailment> (of shallow epistemicity insight) and the Derridean
différance conception knowledge-reification–gesturing-<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by–postconverging-
entailment> (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-<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-
attendant–ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment-by–postconverging-
entailment> (panintelligibility as articulated herein rather projects of
scientific exactifying/precisioning–of-sublimation-<as-to-entailing-
thoretical,-conceptual-and-operant-implications>, as so-underlied by
‘existential phenomenalities/manifestations projected perspective
<amplituding/formative>disposedness/psychologismic-construct-(as-to-
orientation/value-construct/valuation–and–derived-parameterising) and
<amplituding/formative>entailment-(as-to-totalising-
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/epistemicity-relativism-determinism in existence as ontological’ (and so-reflected by their projected perspective disposedness/psychologismic-construct-as-to-orientation/value-construct/valuation–and–derived-parameterising) and entailment-as-to-totalising-contiguous/coherent–factuality-of-variability as to the overall coherence/ontological-contiguity/integrality of their variously implied intelligibilities/teleologies construed as from ‘existence projected perspective singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-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-in-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-in-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence) are rather of reductionist <amplituding/formative–epistemicity>totalising~thrownness-in-existence~conception’ (with the underlying nonreduction being of overall panintelligibility–effusing/ecstatic–inlining of existence) and thus are supersedingly underlied by ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility–effusing/ecstatic–inlining of existence’ (as the ‘veridical perspective singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism backdrop for sublimation-over-desublimation’ to which ‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence~conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism adopts a projective-insights as of difference–conflatedness for sublimation-over-desublimation’), such that panintelligibility also ‘doesn’t actually speak of any constitutive-emergence conceptualisation
(though entertains an overall-ecstatic-existence-supervening-conflatedness\textsuperscript{12} conceptualisation) as such a constitutive-emergence conceptualisation will rather imply the idea of any such

\textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{13} conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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 \textless amplituding/formative–epistemicity\textgreater totalising

\textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence\textsuperscript{14} conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ as to prospective supererogation\textsuperscript{17} for relative-ontological-completeness\textsuperscript{18} inherent conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism

imbuement of existence) rather than ‘\textless amplituding/formative–epistemicity\textgreater totalising projective-insights as of difference–conflatedness\textsuperscript{12} epistemicity nonreductionism of phenomenal/manifest-subpotencies\textsuperscript{19} (\textless in-transitive-conflatedness\textsuperscript{12} reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence)’ as to ‘superseding nonreductionist ontologically-contiguous–epistemicity of the underlying overall panintelligibility—effusing/ecstatic–inlining of
existence’ (in other words phenomenal/manifest epistemicity reductionist human conceptions are of ‘<amplituding/formative-epistemicity>totalising–thrownness-in-existence’ conceplicity/epistemic-reflexivity/epistemicity-relativism-determinism’ and cannot constitutively explain existence even as various phenomenal/manifest reductionist human elucidations can provide in upriorising/axiomatising/referencing-
towards ‘nonreductionist epistemic-reflexive conflating-construal of existential phenomenality/manifestation as to ontological-normalcy/postconvergence perspective’ reflecting existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ <as-to-perspective—ontological-normalcy/postconvergence-implied—’prospective-aporeticism-overcoming/unovercoming’> and so over-and-beyond grotesquely punctual confusion/misconstrual as of ‘reductionist conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism constituting-construal of existential phenomenality/manifestation as to human epistemic-abnormalcy/preconvergence’ perspective’ as manifested for instance with naïve science-ideology interpretations of the social in the sense that in many ways such science-ideology interpretations tend to ‘confusingly in shallow-supererogation’ implicit the reality of the ‘<amplituding/formative—epistemicity>totalising/circumscribing/delineating necessitation frame—of—ontological-contiguity’ of the social and socio-psychological epistemic-conception phenomenal/manifest—subpotencies—in-transitive—conflatedness—reflexivity,—in-the-full-potency-of—existence’s—sublimating—nascence) (as to their implied sublimating existence’s necessitating implications and consequences)’, and then surreptitiously project/select/pop-up (in totalisingly-disentailing—discretion/whim-of-thought) opportune/ad-hoc biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological frame—of—ontological-contiguity’, and so as of


supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential as of relative-ontological-incompleteness”/relative-ontological-completeness” (sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-

<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> ) epistemicity underlying ontological-performance”<including-virtue-as-ontology>’ speaking to the inherent imbuement of existence as of its ‘transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and immanence

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apriorising/axiomatising/referencing’ relative-ontological-
incompleteness’/relative-ontological-completeness’

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

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

perversion-and-

perversion-and-derived-perversion-of- reference-of-thought-<as-
derived-

preconvergingly-apriorising/axiomatising/referencing-in-

<construed-as-of-human-limited-mentation-capacity-

supererogation >-{construed-as-of-human-limited-mentation-capacity-

induced-‘temporal-to-intemporal-notional-binarity’-of– categorical-

imperatives/axioms/registry-teleology },-reconceptualised-rather-as-of-

apriorising/axiomatising/referencing/—re-apriorising/axiomatising/re-
tising/referencing-in-

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

g-as-to-shallow-

supererogation >

positive-

positive-opportunism—of-social-functioning-and-accordance speaks to

opportunism—of-

social-functioning-

the fact that unlike is the case with intemporal/firstnatureness solipsistic

constructs, ‘underpinning-suprasocial-construct and as reflected as to
and-accordance human notional-firstnaturedness—temporal-to-intemporal-dispositions—
<so-construed-as-from-perspective—ontological-normalcy/postconvergence> underlying
gesturing—<in—prospective_psychoanalytic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment—by}—postconverging—entailment— generation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation, given that the underpinning—suprasocial-construct of ‘meaningfulness-and-teleology as reflected in any social-setup institutionally is rather ‘a secondnatured/habituated institutionalisation construct as from deferential-formalisation-transference as to ‘presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism>’ rather arising from the ‘untenable existentially constraining knowledge-reifying—and-empowering conceptivity/epistemic-reflexivity/epistemicity—relativism-determinism imbued theoretical/conceptual/operant implications sublimating-over-desublimating implications of existence—
potency as of dimensionality-of-sublimating as of supposedly coherent human ontological-commitment ~postconverging~

as of supposed—self-assuredness-of-ontological-good-faith/authenticity ~postconverging~

discovered from prospective epistemic digression as of dimensionality-of-sublimating

as of supposedly coherent human ontological-commitment ~postconverging~

~sublimating–nascence,~disclosed-from-prospective-epistemic-digression induced metaphoricity as of dimensionality-of-sublimating

as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning in solipsistic transversality-<for-sublimating–existential-eventuating/denouement'>, and thus reflecting the ontological-veracity that any such underpinning–suprasocial-construct is not the inherently relevant basis for prospective knowledge-reification–gesturing-<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }

conflatedness in {preconverging-disentailment by} postconverging-entailment> as of ‘a convincing of human-subpotency exercise’ but rather what is relevant is ‘the pertinence of its underlying deferential-formalisation-transference-as-non-sophistic in-integrating/as-to-susceptibility-to prospective existence-potency as of supposedly coherent human ontological-commitment ~implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging~

discovered from prospective epistemic-digression’ so-induced metaphoricity as of supposed—self-assuredness-of-ontological-good-faith/authenticity ~postconverging~

discovered from prospective epistemic-digression’ so-induced metaphoricity as of supposed—self-assuredness-of-ontological-good-faith/authenticity ~postconverging~

~as-being-as-of-existential-reality>
and so validated as of ontological-primemovers-totalitative-framework with respect to ‘adhering to existence-potency~sublimating–nascence-disclosed-from-prospective-epistemic-digression implications’ in order for prospective deferential-formalisation-transference suprasocial meaningfulness-and-teleology to arise; as the fact is underpinning-suprasocial-constructs are rather afterthought/reasoning-from-results as for instance it is not the inherent budding-positivists meaningfulness-and-teleology as of mere abstraction that induced a social transformation into positivist thinking but rather the ‘accruing constraining effect on existence’ of such budding-positivism instigated positivist and liberal meaningfulness-and-teleology that then induced its social adoption later on as of social-stake-contention-or-confliction-with-regards-to-rationalising-the-benefits-of-the-world-as-of-technical-well-being-health-and-social-development-implications, as ‘underpinning-suprasocial-constructs remain beholden to their prior relative-ontological-incompleteness framework of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’ in wooden-language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology—as-of—‘nondescript/ignorablevoid’ with-regards-to-prospective-apriorising-implications} with poor post-converging-nonextricatory-existential-preempting-of-existential-
unthought without such manifest positive-opportunism—of-social-functioning-and-accordance and the possibility for transcendence-and-sublimity/sublimation/sublimate~de-mentativity can only arise as of untenable prospective existence-potency~sublimating—nascence—disclosed-from-prospective-epistemic-digression constraining relative-ontological-completeness


overcoming—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications)

explaning 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 causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity that any given suprasocial framework is inherently of ‘epistemically underdeterminative contemplation for ontologically and intellectually assessing its prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ as the suprasocial mathetic/motiffed/throwned state of recurrent-utter-uninstitutionalisation is of epistemically underdeterminative contemplation as of its 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 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 trepidatious/warped/preclusive/occlusive identitive-constitutedness\[^{1}\] as-epistemic-totality\[^{1}\] -dereification-in-dissingularisation<as-to-the- disjointedness/disentailment-of presencing—absolutising-identitive- constitutedness > as-flawed-epistemicity-relativism-determinism, and this is exactly what renders all such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity rather as of 'intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event\[^{1}\] reasoning-through/messianic-reasoning’ involving the ‘displacement/decentering-of-the-human-subject induced as of \[^{1}\] de-mentation\[^{1}\] (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\[^{1}\]—of-the-human-institutionalisation-process\[^{1}\] (ecstatic-existence prospective digression induced epistemic-ricochetting/transepistemicity) dimensionality-of-sublimating (<amplituding/formative> supererogatory-de-mentativeness/epistemic- growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—
postlogism—
postlogism-as-psychopathy—as-of—‘attendant-intradimensional’—psychopathy-as-of—preconverging/dementing—or—apriorising-psychologism—
‘attendant—intradimensional’—apriorising/axiomatising/referencing—induced-disontologising—<—as-so—preconverging/dem—undermining-the—‘attendant-intradimensional—ontologising’<—as-to—apriorising—

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facing~postconverging/dialectical-thinking
apriorising-psychologism>

prelogism\(^{79}\)-as-of-apriorising/axiomatising/referencing’-logical-dueness

prelogism\{(as-of-the-‘intradimensional’-postconverging/dialectical-thinking
-\apriorising-psychologism,-of-‘attendant-intradimensional
-ontologising’<\as-to-attendant-intradimensional
\<\existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing–imbued

<\contextualising/existentialising–attendant-ontological-contiguity >\)

educing—self-referencing-syncretising—forward-

\‘attendant-intradimensional

\apriorising/axiomatising/referencing’-logical-dueness

\{so-implied,-as-toexistentially-veridical

\precedes-
apriorising/axiomatising/referencing-as-of-the-‘intradimensional’-

\disontologising-postconverging-or-dialectical-thinking –\apriorising-psychologism]

\logical-outcome-

\precedes-disontologising-logical-outcome-arrived-at-\{so-implied,-as-to

\existential-nonveridicality/\<\decontextualising/de-existentialising–of-

\attendant-intradimensional–\apriorising/axiomatising/referencing>

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

\preconverging-or-dementing –\apriorising-psychologism\)}
presencing or presencing / metaphysics-of-presence-implicted

presencing—presencing—absolutising-identitive-constitutedness / ordinary-nontranscendental-reasoning / pseudoconflation perspective/framing/reference/horizon/projection of meaningfulness-and-teleology as to identitive-constitutedness—as—


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

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–attendant-ontological-contiguity >-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 deprocripticism—or—preempting—
identitive-constitutedness\textsuperscript{13} social-vestedness/normativity-\textsuperscript{discretely-implied-functionalism} of human \textsuperscript{10} meaningfulness-and-teleology\textsuperscript{10} of the \textsuperscript{cumulating/recomposuring–attendant-ontological-contiguity} successive registry-worldviews/dimensions as poorly amenable to existence-potency\textsuperscript{13} sublimating–nascence, disclosed-from-prospective-epistemic-digression (so-arising as to ‘human-subpotency non-scalarity/beholdening-<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-thepossibility-for-the-later-ontologisation> of ontological-performance\textsuperscript{15} <including-virtue-as-ontology> as undermining prospective ontological-veracity’ so-reflected with regards to human-subpotency prospectively implied epistemic-abnormalcy/preconvergence\textsuperscript{8} construed as of incrementalism-in-relative-ontological-incompleteness\textsuperscript{8} enframed-conceptualisation epistemic projection, in contrast to the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of \textsuperscript{6} nonpresencing-<perspective–ontological-normalcy/postconvergence>’)\textsuperscript{14} with the implication that more than just a question of dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests, as-inducing-prospective-threshold-of-institutional-and-social-desublimation>, ‘presencing—atbsolutising-identitive-constitutedness \textsuperscript{7} as of social-vestedness/normativity\textsuperscript{discretely-implied-functionalism}’ (taking account of the \textsuperscript{amplituding/formative–epistemicity} totalising/circumscribing/delineating nature of human
epistemicity\textsuperscript{totalising/circumscribing/delineating signposting exercise’}
operating on the overall basis of the given registry-worldview’s/dimension’s \textsuperscript{social-construct} epistemicity\textsuperscript{totalising/circumscribing/delineating} given prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \textsuperscript{imbued secondnaturing’ when it comes to social-stake-contention-or-confliction:\textsuperscript{¶} and as from the overall human aestheticisation–and–aestheticisation-towards-ontology existentialising–frame of ontological-performance\textsuperscript{including-virtue-as-ontology}, ‘presencing—absolutising-identitive-constitutedness as of social-vestedness/normativity\textsuperscript{discretely-implied-functionalism}’, thus speaks of human-subpotency beholding-becoming—
distortiveoriginariness/distortive-origination–as-to\textsuperscript{historicity-tracing—inhibitedmental-aestheticising} (as manifested with the
presencing—absolutising-identitive-constitutedness\textsuperscript{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\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected}
\textsuperscript{’epistemicity-relativism-determinism’\textsuperscript{disinhibited-mental-aestheticising as of the scalarity/immanency of existence’s ontological-normalcy/postconvergence as ‘bechancing-backdrop of \textsuperscript{nonpresencing-
perspective–ontological-normalcy/postconvergence>’; and in this respect the peculiarity of many of the terms/terminologies and overall

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conceptualisation articulated herein has to do with this critical recognition of ‘prospectively distortive dementative/structural/paradigmatic presencing—absolutising-identitive-constitutedness’<preconverging~’motif-and-apriorising/axiomatising/referencing ‘–imbuing’–existentialising—enframing/imprintedness—(as-to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) conceptualisation implications’ (as to ‘presencing—absolutising-identitive-constitutedness’ preconverging/dementing—apriorising-psychologism epistemic-projection perspective’ which fails to factor in that human limited-mentation-capacity implies that the<amplituding/formative–epistemicity>totalising construal is relatively deficient as of its epistemic contitutedness apriorising/axiomatising/referencing) with respect the terms/terminologies and overall conceptualisation veridical nonpresencing-<perspective–ontological-normalcy/postconvergence> sublimating meaningfulness-and-teleology (herein rather construed as of appropriate nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing in relative-ontological-completeness (as to ‘ nonpresencing-<perspective–ontological-normalcy/postconvergence> postconverging/dialectical-thinking —apriorising-psychologism epistemic-projection perspective’ which compensates for human limited-mentation-capacity ontologically deficient/disjointed <amplituding/formative–epistemicity>totalising construal by epistemic—
conflatedness as of projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing), and so for instance with the notion of say teleology (construed herein as from nonpresencing-<perspective–ontological-normalcy/postconvergence>) as 'phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological’ (so-reflecting disposedness/psychologismic-construct-(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’

corresponding protracted institutional-development–as-to-social-
function-development and living-development–as-to-personality-
development implications), with this projective ontological-
normalcy/postconvergence epistemic-conception conceptual approach
herein including the very notion of 'presencing—absolutising-identitive-
constitutedness' rather construed herein as from nonpresencing-
<perspective–ontological-normalcy/postconvergence>' to imply the
ontological-veracity of 'presencing—absolutising-identitive-
constitutedness' 'is not present to itself' but rather to its prospective
relative-ontological-completeness perspective and so in 'contrast to the
epistemic-conception of such a notion like presentism' (lacking such
<amplituding/formative–epistemicity>totalising conception backdrop
as of Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of– meaningfulness-and-
teleology underlied totally-entailing by the overall ontological-
contiguity—of-the-human-institutionalisation-process implied
epistemic-conflatedness as of projective/reprojective—aestheticising-re-
remotif–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' thus failing to reflect the overall
existential becoming/conflatedness/formative–supererogating (and so
'epistemic-reflexively as of human limited-mentation-capacity-
deepening' -{<amplituding/formative–epistemicity>totalisingly–as-to-

de-mentation ⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩ postconverging/dialectical-thinking apriorising-psychologism—by—preconverging/dementing —apriorising-psychologism as to human meaningfulness-and-teleology ontological-performance"
procrypticism–or–disjointedness-as-of-reference-of-thought is rather as
of the specific positivism/rational-empiricism prospective
uninstitutionalised-threshold of failing of deprocrypticism–or–
preempting—disjointedness-as-of-reference-of-thought, and across the
successive registry-worldviews/dimensions in reflection of all the
uninstitutionalised-threshold (as successive ‘failing of notional–deprocrypticism–or–notional–preempting—disjointedness-as-of-
reference-of-thought’) so-construed as notional–procrypticism–or–
meaningfulness-and-teleology-in-arrogation,-out-of attendant–
ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity -reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context>. so-
construed-as-of-threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation -as-to-‘attendant-intradimensional’-
prospectively-disontologising–preconverging/dementing –apriorising-
psychologism ’, so-reflected by its ontologically-perspectival-degraded-
as-decentered/preconverging-or-dementing ’-reflexive/entailing-
teleology-differentiation-as-of-subtransversality<in-desublimating–
existential-eventuating/denouement>–of-motif-and-

conflatedness–in-preconverging-disentailment–by–
postconverging-entailment,-in-self-becoming/self-conflatedness


ontological—contiguity—educed—existentialising/contextualising/textualising—
contiguity ⟛

conflatedness ⟛

{preconverging-
disentailment–
by–
postconverging-
entailment,-in-self-
becoming/self-
conflatedness }—

supererogating}

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reference-of-thought ⟛{(registry/anchoring-of-meaning/meaningful-
reference/ontological-reference/contending-reference/registry-worldview
reflected-as-of-soundness-or-ontological-good-faith/authenticity }—of-
reference-of-thought’} construed as projected-or-anticipated-grandest-
existential-axiomatic-construct ‘as underlying psychologically the very
instigation of human apriorising/axiomatising/referencing for the
production of \[85\]meaningfulness-and-teleology\[100\];¶ the reference-of-
thought speaks to ‘referencing of \[85\]meaningfulness-and-teleology\[100\]’ and
reference herein is underlined by both reference-of-thought (so-construed
as human \[45\]<amplituding/formative--
epistemicity>totalising/circumscribing/delineating backdrop for
constructively setting-up the prospect of human \[85\]meaningfulness-and-
teleology\[100\] as to the projected apriorising/axiomatising/referencing--
psychologism) and reference-of-thought\textsuperscript{55} devolving (so-construed as to human becoming existential-instantiations effective delineating of human meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}} anchored upon the reference-of-thought backdrop of overall conceptualisation as to overall reference of meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}} and so for articulating devolving-conceptualisations as devolving axiomatic-constructs of meaningfulness-and-teleology\textsuperscript{\textsuperscript{100}}, with reference herein thus implying ‘relative-ontological-incompleteness’/relative-ontological-completeness \{sublimating–referencing/registering/decisioning—as–self-becoming/self-conflatedness /formative–supererogating–\}<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> \} as to human-and-social–expectations/anticipations—metaphoricity’—as-rede-mentating/restructuring/reparadigming–psychologism’\textsuperscript{\textsuperscript{90}} as to human limited-mentation-capacity-deepening\textsuperscript{\textsuperscript{53}} (and this conception of reference differs from a \textsuperscript{80}presencing—absolutising-identitive-constitutedness perspective ‘of referencing existence in absolute identitive terms’ which fail to project the requisite epistemic insight as to the sublimating implications of human limited-mentation-capacity-deepening\textsuperscript{\textsuperscript{53}} underlined by its dimensionality-of-sublimating \{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) associated with the overall ontological-contiguity\textsuperscript{\textsuperscript{67}}—of-the-
human-institutionalisation-process as to its difference-conflatedness as-to-totalitative-reification-in-singularisation

nondisjointedness/entailment-of-prospective nonpresencing> -as-

veridical-epistemicity-relativism-determinism and so with regards to

‘the very same overall phenomenality/manifestation of existence—as-

sublimating-withdrawal, eliciting-of-prospective-supererogation’, so-

reflected as from originariness/origination (so-construed-as-to-

ontological-normalcy/postconvergence-perspective-scalarising-

construal-of-existence))

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

devolving

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

worldview’s/dime <as-Being-or-ontological-or-existential–defect>—with-regards-to-

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

threshold—

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

defect<as-Being-
or-ontological-or-

e existential—defect> representation/mentation/consciousness-awareness-teleology

reification reification is teleologically reflected as of notional—singularisation—

to-the-nondisjointedness/entailment-of-prospective—nonpresencing>
more-shallow construal; in other words, reification is about supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument—for—conceptualisation resetting of the amplituding/formative—epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology purview to the prospective relative-ontological-completeness as of human limited-mentation-capacity-deepening.

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

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

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

‘relative—ontological—incompleteness’ /relative-ontological-completeness’ (sublimating—referencing/registering/decisioning,—as—self-becoming/self-conflatedness /formative—supererogating—
self-becoming/self-conflatedness /for existentionalising/contextualising/textualising-contiguity<refying-or-
mative— elucidating-of-prospective-relative-ontological-completeness-of-
supererogating— reference-of-thought— devolving-as-of-instantiative-context> and <projective/reproje speaks to the fundamental
cutive— supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
aestheticising-re-

motif—and—re-

ment—for—conceptualisation—meaningfulness-and-teleology
apriorising/re-

mimplications as to human limited-mentation-capacity-deepening (so
axiomatising/re-

referring,—in-

perspective— extrapolating/constituting/abstracting/deducing/inferring-of-elucidation—
ontological— outside—attendant-ontological-contiguity—duced—
normalcy/postconv existentialising/contextualising/textualising-contiguity develop an
ergence> as to ontologically-flawed overall absolutising epistemic-
human-and-social— abnormalcy/preconvergence perspective of construal of existence’ by
expectations/antic expectations— so-projecting of ‘an underlying absolute intelligibility framework’ that
ations— supposedly supersedes existence—as-the-absolute-a-priori-of-
metaphoricity— as-rede-

of-prospective-supererogation <as-to-perspective—ontological-
mentating/restruct normalcy/postconvergence—implied—prospective-aporeticism—
uring/reparadigm overcoming/ unconverning >, with the consequence that such an
g—psychologism ontologically-deficient prior_knowledge-reification—gesturing:<in-

prior_psychologismic—apriorising/axiomatising/referring—of-
attendant—ontological-contiguity—duced—
existentialising/contextualising/textualising-contiguity —

constitutedness —in—preconverging-entailment framework goes on to analyse sophisticated thought not making the same mistake as supposedly ontologically-flawed as of its presencing—absolutising-identitive-constitutedness instigated paradoxical criticism of relativity), factoring in that ‘existence is not beholdening to human-subpotency’ as to when the human projects any supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation which needs to be validated as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, and thus the conception of relative-ontological-completeness speaking rather of the validative pertinence imparted by existence and so relatively (with regards to registry-worldviews/dimensions reference-of-thought as to implied 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) as from recurrent-utter-uninstitutionalisation to prospective notional-deproprocrypticism supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as of the overall ontological-contiguity —of—the—human—institutionalisation-process (whereas the presencing—
absolutising-identitive-constitutedness perspective by equating/leveling-down everything across space and time as of naive absolutising conceptual-patterning-as-devoid-of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity ‘s-
reifying-or-elucidating-of-‘prospective-relative-ontological-
completeness ′; -so-rather-enabled-<by-a- nonpresencing-divulgeng-of-
momentous- historiality/ontological-eventfulness /ontological-aesthetic-
tracing-<perspective-ontological-normalcy/postconvergence-reflected-
′epistemicity-relativism-determinism’>⟩ and isms–conceptualisations as
to wrongly imply everything is of the same ontological-contiguity ′ in
absolute terms as to its epistemic lack of projective-insights as to
contrasting relative-ontological-incompleteness⁵⁹ and relative-
ontological-completeness⁶⁸ apriorising/axiomatising/referencing–
psychologisms, ‘will naively equate in absolution as to a relativity-
accusation such relative-ontological-completeness⑥ projective-insights
about the overall ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸ as to difference-conflatedness¹¹-as-to-
totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-determinism as to imply by the
relativity-accusation it is along the same lines with Ancient-sophists non-
universalising ⁵⁶meaningfulness-and-teleology⁵⁹ or it is basically
unintelligible’, and so since it wrongly operates on the basis that its
presencing—absolutising-identitive-constitutedness perspective is
supposedly of absolutely profound knowledge-reification–gesturing-<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—

conflatedness ^ in-{preconverging-disentailment-by}–postconverging-
entailment> without factoring the implications of human limited-
mentation-capacity and human limited-mentation-capacity-
deepening ),¶ and operantly ‘relative-ontological-
incompleteness’/relative-ontological-completeness

(sublimating-referencing/registering/decisioning—as-self-becoming/self-
conflatedness /formative-supererogating-projective/reprojective—
aestheticising-re-motif-and-re-apriorising/re-axiomatising/re-
referencing,-in-perspective-ontological-normalcy/postconvergence> } as
to human-and-social-expectations/anticipations—metaphoricity—as-
rede-mentating/restructuring/reparadigming—psychologism’ refers to
epistemic-veracity for knowledge-reification—gesturing<in-
prospective_psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—

conflatedness ^ in-{preconverging-disentailment-by}–postconverging-
entailment>/ontological-veracity rather construed as of human limited-
mentation-capacity-deepening ‘given axiomatic-
constructs/’ reference-of-thought apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—

conflatedness ^ in-{preconverging-disentailment-by}–postconverging-

entailment

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


re-originary–as-unenframed/unbeholdening/outlier-conceptualisation

(re-originary–as-unenframed/unbeholdening/outlier-conceptualisation

(imbeded-postconverging/dialectical-thinking - ‘projective-

‘projective- ‘projective-

epistemic-projection-in-conflatedness’ -of-

(of-

notional–deprocrypticism-prospective-sublimation)-(so-reflected as of

of-

the ontological-normalcy/postconvergence epistemic projective-

perspective as to dimensionality-of-sublimating -

growth-or-conflatedness /transvalitative-

epistemic-projection-in-conflatedness

of-

notional–deprocrypticism-prospective-sublimation- of-

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

universalisation, -positivism/rational-empiricism-and-prospectively-

deprocrypticism’/-with regards to Being-development/ontological-

framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of- meaningfullness-and-teleology, institutional-

development–as-to-social-function-development and living-development-

as-to-personality-development)


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
defined registry-worldview’s/dimension’s ‘reference-of-thought
attendant-ontological-contiguity’-educed
existentialising/contextualising/textualising-contiguity
absolutising-identitive-constitutedness at its uninstitutionalised-
threshold,-as-of-its-specific-immediacy-<preconverging~‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-(as-to historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’
as trepidating/warping/precluding/occluding-as-to-notional–procrypticism
imbued teleological-inflections-{of-more-profound-nondisjointing–
<amplituding/formative–
epistemicity>totalising/circumscribing/delineating} ‘respectively as its
so-shifty-defined apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework
of contextualising/existentialising/instantiative-devolving-meaningfulness’
reflected as of its mere reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation poorly contemplative
of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation requisite prospective originariness-parrhesia,—as—
spontaneity-of-aestheticisation

singularisation–‘epistemically-immanent’d-as-of-internal-necessity-and-
<as-to-the-
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
nondisjointedness/
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instru
entailment-of-
ment—for–conceptualisation;’ as-of-apriorising-teleological-

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prospective-wholeness/nested-congruence singularisation-<as-to-the-
nonpresencing>\(^93\) nondisjointedness/entailment-of-prospective-\(^6\) nonpresencing>

(operantly-construed-as-of-maximalising-recomposuringfor-relative-
ontological-completeness /preempting—disjointedness/as-internal-
coherencing).¶ and thus singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-\(^6\) nonpresencing> is
construed ‘as from prospective \(^6\) nonpresencing-<perspective–
tonological-normalcy/postconvergence> reflection of
\(^4\)<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications-of-prospective- nonpresencing.-for-explicating-
tonological-contiguity of relative-ontological-incompleteness\(^99\)/relative-
tonological-completeness

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

rather as ‘postconverging-or-dialectical-thinking —apriorising-
psychologism representation’, with singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective-\(^6\) 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
\[ \text{<amplituding/formative>} \text{wooden-language-} \text{imbued — temporal — mere-}
\text{form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-}
or-dementing —narratives—of-the— reference-of-thought— categorical-
imperatives/axioms/registry-teleology } \) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’ (with the
implication that such ‘prospectively induced singularisation— as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing> is not
really meaning but rather metaphoricity’—as-event—of-prospective-
intemporal parrhesiastic-aestheticisation with regards to the prior
preconverging-or-dementing—apriorising-psychologism temporal
underpinning—suprasocial-construct as to
\[ \text{<amplituding/formative>} \text{wooden-language-} \text{imbued — temporal — mere-}
\text{form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-}
or-dementing —narratives—of-the— reference-of-thought— categorical-
imperatives/axioms/registry-teleology } \) and sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation as reasoning-from-results/afterthought’, say for instance
with regards to the de-mentative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstru
ment implications of a God-of-plane type of assertion by a non-positivism social-setup speaking of its deficient prior-temporal-parrhesiastic-aestheticisation so-reflected-in-its-non-positivismmathesis/motif/thrownness-disposition-that-is-not-positivistic/rational-empiricistic, as meaning rather requires that such a non-positivism social-setup 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-intemporal-parrhesiastic-aestheticisation because the non-positivism social-setup rather enters into ‘a crossgenerational non-positivism pseudo-edginess/pseudo-incisiveness
event \^\textsuperscript{7}\textsuperscript{-of-prospective-intemporal-parrhesiastic-aestheticisation} induced transitioning as from relative-ontological-incompleteness \^\textsuperscript{8}\textsuperscript{-of-reference-of-thought} towards relative-ontological-completeness \^\textsuperscript{8}\textsuperscript{-of-reference-of-thought}, and this reality should equally prospectively be reflected with regards to our \^\textsuperscript{8}presencing—absolutising-identitive-constitutedness\^\textsuperscript{13} positivism–procrypticism prospective integration of notional–deprocrypticism \^\textsuperscript{7}\textsuperscript{meaningfulness-and-teleology}\^\textsuperscript{100} effectively rather implies metaphoricity\^\textsuperscript{17}—as-event \^\textsuperscript{7}-of-prospective-intemporal-parrhesiastic-aestheticisation and not meaning to our \^\textsuperscript{8}presencing—absolutising-identitive-constitutedness\^\textsuperscript{13} positivism–procrypticism as we rather enter into a pseudo-edginess/pseudo-incisiveness <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \^\textsuperscript{33} as of our apriorising-teleological-thresholding–as-teleological-framework/narrativeframework' with the prospective metaphoricity\^\textsuperscript{17}—as-event \^\textsuperscript{7}-of-prospective-intemporal-parrhesiastic-aestheticisation as notional–deprocrypticism \^\textsuperscript{7}\textsuperscript{meaningfulness-and-teleology}\^\textsuperscript{100})

socially-functional-and-accordant\^\textsuperscript{94} (construed-in-terms-of-‘least-and-
derived-temporal-operating-modalities-of-the- reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness)—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\^\textsuperscript{117}–and-not-
‘maximal-as-intemporal-operating-modality-of- reference-of-thought-as-of- maximalising-recomposuring-for-relative-ontological-
completeness)—unenframed-conceptualisation-as-inducing-the-

storied-

storied-construct/ontologically-valid-narration\({}\)as-of-\(\)ontologically-valid-narration\(\)construct/ontologic

hegemonising-narrative\(\)ontological-performance\(\)-including-virtue-as-ontology\(\)

subknowledging\(^{95}\)subknowledging-{preconverging-or-dementing-as-if-of-ontologically-veridical-sound-thought}

sublimation-

educing—

textuality/hermeneutic/reprojecting/supererogating/zeroing—

possibilities-of-self-becoming-as-of‘existential-

utic/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/epistemicity-relativism-determinism-as-

self-becoming-as-

from-‘nonpresencing-<\)perspective—ontological-

of‘existential-

normalcy/postconvergence>,\(\)as-eliciting-relative-ontological-

interpretation/epistemicity-in-

completeness\(^{\circ}\)‘foregrounding__entailment\(\)postconverging-

emity-in-

narrowing-down—sublimating-as-to‘existence—as-sublimating-
apriorising/axiomatising/referencing-in-of-existence\textsuperscript{96} withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting-immanent-ontological-contiguity ‘,–as-operative-notional~deprocrypticism\textsuperscript{67} in-so-inducing-prospective-ontological-contiguity’-and-thus-as-of-ontology/science’-as-from-human-‘<amplituding/formative–epistemicity>totalising~thrownness-in-existence\textsuperscript{14}’-imbuing–attendant-ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{74}—for-dialectical-thinking/postconverging-epistemic-projection-and-reprojection’,-and-so-over-‘merely-analogised-or-dialecticised-or-any-elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity\textsuperscript{67}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{74}—as-to-its-given–presencing-perspective–epistemic–abnormalcy/preconvergence\textsuperscript{10}—as-preconverging/dementing ’-‘-induced-disparateness-of-conceptualisation-implied-unforegrounding-disentailment-failing-to-reflect-ontological-contiguity\textsuperscript{77},-and-thus-not-as-of-ontology/science> supererogation\textsuperscript{97} supererogation speaks to the fact that the very possibility for all human meaningfulness-and-teleology\textsuperscript{100} arises by way of individuals solipsistic 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> detour to existence-potency\textsuperscript{18}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to ‘underlying individuals ontological-commitment <implied—self—

assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming –as-being-as-of-existential-reality>
so-reflected as from the contiguous/coherent superseding–oneness-of-ontology that is existence in inducing sublimation-over-desublimation’ with ‘existence itself inherently intercessory to the formative possibility for all human \[56\] meaningfulness-and-teleology\[\text{100}\]’ (and thus with ‘human \[56\] meaningfulness-and-teleology\[\text{100}\] more precisely construed as intersolipsistic-intercessory-notions as to human individuals and collective-individuals phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 \[56\] meaningfulness-and-teleology\[\text{100}\]
derailed by language, culture, social institutions, technical knowhow, etc. of any \[80\] presencing—absolutising-identitive-constitutedness\[\text{13}\]
<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-
ormalcy/postconvergence> solipsistic-and-intersolipsistic conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism as to their self-eliciting/stimulating epistemic-conflatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-
axiomatising/re-referencing in existence’ for the possibility for any such ‘supposed reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc. of any presencing—absolutising-identitive-constitutedness

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

for


$<\text{amplituding/formative—epistemicity}>$ totalising—thrownness-in-existence—imbued-projective-arbitrariness/waywardness—(as-to-the—human—projective/reprojective—aestheticising-re-motif—and—reapriorising/re-axiomatising/re-referencing-process-of—

$<\text{amplituding/formative—epistemicity}>$ totalising—conceptualisation’), with the attendant fact that the human is thus a subpotency in existence with possibilities of individuals and collective-individuals self-recreation/self-regeneration as to human developing-and-redeveloping intelligibility (so-implied as of ‘the epistemic-totalising—resubjecting or totalising-entailing—reconstrual of motif-as-to-aestheticisation—imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in rede-
mentating/restructuring/reparadigming intelligibility-(as-to-human-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,-in-<amplituding/formative–epistemicity>totalising~conceptualisation)}, with the veridical implication here that there is truly no ‘supposed reproducibility—-mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology’ underlied by language, culture, social institutions, technical knowhow, etc.’ but ever always rather individuals and collective-individuals ‘self-becoming/self-conflatedness’<formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>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-measuringinstrumenting-process,-in-<amplituding/formative–epistemicity>totalising~conceptualisation) for human existential-
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 „; critically supererogation thus
implies that human ‘self-becoming/self-conflatedness\textsuperscript{12}/formative—
supererogating:<projective/reprojective—aestheticising-re-motif—and—
re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence> ontological-performance"-
<including-virtue-as-ontology>’, in existential-instantiations
signifying/connoting/indicating/suggesting any ‘supposed
reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation of \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}
underlied by language, culture, social institutions, technical knowhow,
etc.’ (reflecting human limited-mentation-capacity as to human
\textsuperscript{45}<amplituding/formative–epistemicity> totalising—thrownness-in-
existence\textsuperscript{1}) 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
\textsuperscript{50}meaningfulness-and-teleology\textsuperscript{100}, and that conversely the possibility for
human limited-mentation-capacity-deepening\textsuperscript{53} imparts the ability for
human self-becoming/self-conflatedness\textsuperscript{12}/formative—supererogating—
<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-
axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence> reappraisal of the
overall as notional–deprocrypticism out of respectively recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospective procrypticism in relative-ontological-incompleteness so-construed overall as notional–procrypticism as to the fact that ‘human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence
under the logical-basis/logic,-as-derived-from—transversality-<for-sublimating–existential-
<amplituding/formative–epistemicity>eventuating/denouement>-<of-affirmative-and-unaffirmative–
<amplituding/formative–epistemicity>disambiguated-‘motif-and-apriorising/axiomatising/referencing’}
> of the prior relative-ontological-incompleteness implied reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation of ‘meaningfulness-and-teleology 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-
ormalcy/postconvergence-implied-‘prospective-aporeticism–overcoming/unovercoming’> enabling human reappraisal as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation in sublimatingly pointing to the ‘more profound relative-ontological-completeness apriorising/axiomatising/referencing logical-
<amplituding/formative–epistemicity>transversality-<for-sublimating–
existential-eventuating/denouement>-<of-affirmative-and-unaffirmative–
<amplituding/formative–epistemicity>disambiguated-‘motif-and-apriorising/axiomatising/referencing’>’
which the human can as of prospective ‘aporeticism–
overcoming/unovercoming supererogating ontological-performance<sup>2</sup>-<including-virtue-as-ontology><sup>’</sup> consciously choose to pursue (or opt not to pursue as to its<sup>3</sup> presencing—absolutising-identitive-constitutedness<sup>4</sup><amplituding/formative><sup>5</sup> wooden-language<sup>6</sup> (imbued—temporal—mere-form/virtualities/dereification/akrasiacaldrag/denatured/preconverging—or-dementing<sup>7</sup>—narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology<sup>8</sup> ) 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<sup>9</sup> (imbued-postconverging/dialectical-thinking-'projective-insights’/epistemic-projection-in-conflatedness’-of-notional—deprocrypticism-prospective-sublimation)° profound-supererogation;¶ with the broader implications that all supererogating sublimating-over-desublimating human possibilities (and as these become prospective secondnaturized institutionalisation ‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducing-of-aestheticisation of 'meaningfulness-and-teleology<sup>10</sup> underlied by language, culture, social institutions, technical knowhow, etc.’ and so even as to their mere existential instantiations) are rather as of shallow (human institutional-development—as-to-social-function-development and living-development—as-to-personality-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<sup>11</sup>) 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—

mentating/structuring/paradigming ~deselectivity-
of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ’, with all the possibility for the merest human sublimating/desublimating ‘meaningfulness-and-
teleology\(^{100}\) to arise necessarily bound notionally to individuals self-becoming/self-conflatedness\(^{12}\)/formative–supererogating-

<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to ‘human epistemic-conflatedness’ in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ for that ‘meaningfulness-and-teleology’\(^{100}\) however shallow or profound the ‘aporeticism–overcoming/unovercoming supererogating ontological-performance’\(^{-}<\text{including-virtue-as-ontology}>’ 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\(^{12}\)/formative–supererogating:\(<\text{projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\) (with human supererogation as such critically defining-and-distinguishing the human from any humanoid/robot of mere mechanical-potentiality);\(\downarrow\) 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\(^{12}\)/formative–supererogating:\(<\text{projective/reprojective—aestheticising-re-motif-and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence}>\)’ 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\(^{12}\) /formative–supererogating-<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to its relational construal-and-absorption of the given social-construct culture/practices so-defining consequentially its very personhood (as to ‘human epistemic-conflatedness\(^{12}\) in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond ‘robotic reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’) in concurrent cumulating/recomposuring as the learner/child matures-in-readiness for succeedingly/successively profound social-stake-contention-or-confliction supererogating capacities, and likewise in the bigger picture institutional constructs are underlied by originariness-parrhesia,—as–spontaneity-of-aestheticisation supererogatory instigations of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^{100}\) (as to ‘human epistemic-conflatedness\(^{12}\) in projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing breath-of-life/making-alive’ beyond just

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

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

meaningfulness-and-teleology ontological-performance —including-virtue-as-ontology deepening’ 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,isclosed-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, Copernicuses, Galileos,
Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. (upon whose meaningfulness-and-teleology infrastructure building ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ arise and outlandishly skew human meaningfulness-and-teleology in presencing—absolutising-identitive-constitutedness\(^3\) when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness\(^8\)’ implications of human meaningfulness and inducing incrementalism-in-relative-ontological-incompleteness\(^5\)—enframed-conceptualisation as to social-stake-contention-or-confliction immediacy purposes at destructuring-threshold\(^5\)—uninstitutionalised-threshold \(\langle\text{unsublimating–desublimating-decisionality}\rangle\) of ontological-performance\(^2\)-<including-virtue-as-ontology> as detrimental/structural/paradigmatic impediment to ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ supererogating instigations requiring maximalising-recomposuring-for-relative-ontological-completeness’—enframed-conceptualisation)

\(^9\)surrealising\(<\text{-as-to-supererogation}\> \text{ 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  

*perspective epistemic-abnormalcy/preconvergence* scalarising-and-rescalarising epistemic-confledness\(^2\) as of projective/reprojective—aestheticising-re-motif—

and–re-apriorising/re-axiomatising/re-referencing for ‘perspective ontological-normalcy/postconvergence’ and ‘so-undergirded by human dimensionality-of-sublimating’

\(\langle{\text{amplituding/formative}}\rangle\) supererogatory-de-mentativeness/epistemic-growth-or-confledness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of the operative human mental-devising-representation
dementation\(\langle{\text{supererogatory–ontological–de-mentation-or–dialelcal–de-mentation—stranding-or-attributive-dialec}}\rangle\)

dialectical-thinking–apriorising-psychologism—by—

preconverging/dementing\(\langle{\text{apriorising-psychologism as to human}}\rangle\)

meaningfulness-and-teleology\(\langle{\text{ontological-performance}}\rangle\)-

*<including-virtue-as-ontology>* deepening’), so-reflected as to ‘germinative intensification—amplituding of aestheticisation—

beholdening-out-of-bechancing’ / ‘taxingness-of-originariness,-imbued–

sublimating-by-desublimating—amplituding as to the backdrop-of-
inherent-immanent-existence’s–sublimation-structure—of-

‘unsurrealistic-as-real’–ontological-normalcy/postconvergence’; ¶
critically herein thus surrealising-<as-to-supererogation> speaks notionally and denotatively to human supererogating epistemic—projection perspective openness/re-ontologisation/rescalarisation (as of
nonpresencing-<perspective–ontological-normalcy/postconvergence>)

for prospective relative-ontological-completeness


and this contrasts with hyperrealisation which speaks notionally and denotatively to human shallow-supererogating epistemic-projection perspective closure/subontologisation/descalarisation (as of any punctual

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


teleology speaks to ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting disposedness/psychologismic-construct-(as-to-orientation/value-construct/valuation–and–derived- parameterising) and entailment-(as-to-totalising-contiguous/coherent–factuality-of-variability))’, and so as to any given phenomenal/manifest-subpotency–(in-transitive-conflatedness–reflexivity,-in-the-full-potency-of-...
existence's~sublimating–nascence) as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility

(imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-
 projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing~conceptualisation); and teleology is thus the cognate to coherent intelligibility articulation of phenomena as to existential-reality, given that ‘all phenomenal/manifest~subpotencies–(in-
transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence's~sublimating–nascence) are epistemic situations that speak to the transitive-conflatedness12–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-contiguity17 (as the implied ‘full epistemic coherence of existence’ as to overall-ecstatic-existence-
supervening-conflatedness17) inherently explains ‘the specific decoherencing-effect of phenomenal/manifest~subpotencies–(in-
transitive-conflatedness –reflexivity,-in-the-full-potency-of-
existence's~sublimating–nascence), wherein


mathesis/motif/thrownness-disposition in existence’ and

‘phenomenal/manifest–subpotencies (in-transitive–confalatedness)—reflexivity, in-the-full-potency-of-existence’s~sublimating–nascence) in relatively deeper <amplituding/formative–epistemecy>totalising/circumscribing/delineating


shallower teleological-depth), as without such an originariness/origination-(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)-epistemic-conception disambiguation of human meaningfulness as to postconverging-or-dialectical-thinking−apriorising-psychologism perspective deeper teleological-depth or preconverging-or-dementing—apriorising-psychologism perspective shallower teleological-depth, then human meaningfulness will wrongly/uninsightfully be construed as to the inherent presencing—absolutising-identitive-constitutedness

when wrongly implying no ‘relative-ontological-incompleteness’ to relative-ontological-completeness’ implications of human meaningfulness; thus the implied teleology of any given registry-worldview/dimension as to its reference-of-thought–and–reference-of-thought-devolving–meaningfulness-and-teleology (as reflecting the registry-worldview/dimension human limited-mentation-capacity-deepening level) speaks to the causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-ontological-contiguity as to the registry-worldview’s/dimension’s institutionalised-and-uninstitutionalised-threshold de-mentatively/structurally/paradigmatically imbued ontological-performance—including-virtue-as-ontology> and vices-and-impediments, and in this regards the ‘inordinary contemplation about any given registry-worldview/dimension preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism perspective shallower teleological-depth’ (as to its uninstitutionalised-threshold\textsuperscript{03} implied notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\textsuperscript{20}) can be so-conceptualised as from the originariness/origination–(so-construed-as-to-ontological-
notional-discontiguity/epistemic-discontiguity -<shallow-
supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema\textsuperscript{20}) can be so-conceptualised as from the originariness/origination–(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective ‘reflecting the meaningfulness-and-teleology contiguity of iterative-looping-narrations at any given registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{03} so-construed as uttered as of its specific notional–procrypticism/notional–disjointedness–as-of–reference-of-thought ontological-performance –<including-virtue-as-ontology>’ (as to the fact that with regards to human Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-
television, institutional-development–as-to-social-function-development and living-development–as-to-personality-development, the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold\textsuperscript{03} are ‘successive teleological-inflections-(as-to-more-profound-nondisjointing–
<amplituding/formative–
epistemicity> totalising/circumscribing/delineating) of meaninglessness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–conceptualisation for their existential-instantiations
mentatively/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—
<amplituding/formative–
<amplituding/formative–epistemicity> totalising/circumscribing/delineating state of positivism—
procrypticism while ‘adhering to positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism is de-
mentatively/structurally/paradigmatically cognisant-and-integrative-
<as-to-its-notional–disjointedness-imbued-preconverging-or-dementing QUALIA SCHEMA> of failing preempting—disjointedness-as-of- reference-of-thought, -as-to—
<amplituding/formative–epistemicity> growth-or-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’)

transcendentally-enabling-level-of-ontological-good-faith-or-
transcendentally-enabling-level-of-ontological-good-faith-or-
transcendentally-enabling-level-of-ontological-good-faith-or-
transcendentally-enabling-level-of-ontological-good-faith-or-
transcendentally-enabling-level-of-ontological-good-faith-or-
transcendentally-enabling-level-of-ontological-good-faith-or-
transcendentally-enabling-level-of-ontological-good-faith-or-
ontological-faith-notion-or-ontological-fideism – imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—
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authenticity


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

epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which is exactly what needs to be superseded as of human developing selfconsciousness/construction-of-the-Self for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to arise as of transversality->for-sublimating–existential–eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ induced reasoning-through/messianic-reasoning, such that the notion of prospective human value and aspiration beyond the ‘given registry-worldview/dimension/registry-reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation that underlies its underpinning—suprasocial-construct and <amplituding/formative>wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry—teleology’) doesn’t exist and as to the consequent susceptibility to sophistic/pedantic manipulation of such presencing—absolutising-identitive-constitutedness human-subpotency epistemic-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-
**notional-deprocrypticism]** epistemic-disposition over a pseudo-edginess/pseudo-incisiveness disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-
‘immanentontological-contiguity’> epistemic-disposition wherein the appropriate perspective of subject-matters/domains-of-study elucidation知識化-gesturing-＜in-
prospectivepsychologismic~apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity} -educed-
existentialising/contextualising/textualising-contiguity ↓-
conflatedness -in-{preconverging-disentailment-by}-postconverging-
entailment＞ 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-asp-
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-unaffirma-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further speaks to the fact of existence-potency/sublimating–nascence,-
disclosed-from-prospective-epistemic-digression
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness-of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

ment –for–conceptualisation perspective
‘affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of ‘meaningfulness-
and-teleology\(^{(0)}\) as of prospective relative-ontological-completeness\(^{(0)}\),
over the ‘unaffirmation/deprojection/de-assertion/undueness-
invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring<as-to-preconverging-or-dementing –apriorising-
psychologism> of ‘meaningfulness-and-teleology\(^{(0)}\) as of prior relative-
ontological-incompleteness\(^{(0)}\), wherein for instance the underlying
misinformation/misanalysis/misrepresentation about postmodern-thought
as of its prospective relative-ontological-completeness\(^{(0)}\) arises because of
its assessment from the ontologically-flawed perspective of naïve
identitive mere-formulaic positivism/rational-empiricism manifestation of
\(^{8}\)procrypticism–or–disjointedness-as-of–reference-of-thought as rather
in prior relative-ontological-incompleteness with further susceptibility
to sophistry of intellectual falsehood and muddlement as of institutional-
being-and-craft, just as assessing budding-positivism/rational-empiricism
thought from medieval scholasticism perspective will induce a ridiculous
and ontologically-flawed apriorising/axiomatising/referencing outcome
about budding-positivism which was further susceptible to medieval
pedantic sophistry as of institutional-being-and-craft;\(\parallel\) furthermore,
transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–
disambiguated-’motif-and-apriorising/axiomatising/referencing’ as of its implied ‘existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression

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

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

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reference-of-thought’ value-reference over our positivism–procrypticism relative-ontological-incompleteness\textsuperscript{57} value-reference even if such a contemplation is rather beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-preconverging-existential-extrication-as-of-existential-unthought>-\textsuperscript{6} as the incoherence here will rather be to egotistically and sophistically imply that the very same fundamental ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{8} as of ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}’ doesn’t apply to us;\textsuperscript{¶} ultimately, transversality-<for-sublimating–existential-eventuating/denouement>-<of-affirmative-and-unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’ further entails that the inherent incompatible and contrastive <amplituding/formative–epistemicity> causality<as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity of ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as to existence-potency\textsuperscript{54}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness\textsuperscript{8} opened-construct-of–meaningfulness-and-teleology\textsuperscript{100} in its dispensing-with-immediacy-for-relative-ontological-completeness ‘by-reification/contemplative-distension’\textsuperscript{6} (as of human self-surpassing—existentialism-form-factor,–in-
overcoming-‘notionally–collateralising-beholdening-protohumanity’-to-
‘attain-sublimating-humanity’-as-to-existence-potency ~sublimating-
nascence-disclosed-from-prospective-epistemic-digression to supersede
human temporality /shortness <amplituding/formative> wooden-
language–(imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-
teleology -as-of-‘nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications>) as enabling prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’
and
‘apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument in pseudo-edginess/pseudo-incisiveness as of human-subpotency
implied prior relative-ontological-incompleteness
<amplituding/formative> wooden-language–(imbued—averaging-of-
thought-<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>) and as it is
reinforced with sophistic/pedantic institutional-being-and-craft in
preconverging–existential-extrication-as-of-existential-unthought’, means
that human and social transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity while critically
instigated as from ‘human dimensionality-of-sublimating
(<amplituding/formative> supererogatory–de-mentativeness/epistemic-
growth-or-conflatedness /transvaluative-

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

imperatives/axioms/registry-teleology }, wherein the institutionalising-
mathesis/motif/throwness-disposition attains its institutionalising limits
as of human-subpotency relative to existence’s full-potency of sublimation
as so-construed from perspective ontological-
normlacy/postconvergence;¶ and-so-construed-as-from-the-instigating-
intemporal-ontological-faith-notion-or-ontological-fideism—imbued-

underdetermination-of-motif-and-apriorising/axiomatising/referencing–

as-so-being-as-of-existential-reality,-recurrent-shot-or-reprojection-for-

prospective-relative-ontological-completeness—with-respect-to-the-

‘parrhesiastic seeding-promise-of-human-subpotency ontological-
performance’<including-virtue-as-ontology> correspondence-with-the-

full-potency-of-existence’s~sublimating~nascence-as-of-its-

coherence/contiguity’

universal/universalised/universalising-<as-to-universalisation> refers to

the specific universalisation registry-worldview/dimension as to its

‘universalising apriorising/axiomatising/referencing—rules of

entailing<amplituding/formative–epistemicity>totalising

meaningfulness-and-teleology’ while when expressed herein in a
general sense universal/universalised/universalising actually and
precisely refers to ‘totalising-entailing of implied knowledge-reification–

gesturing<in-
prospective psychologismic-apriorising/axiomatising/referencing—of-
attendant ontological contiguity—educed—
existentialising/contextualising/textualising-contiguity }—
conflatedness—in—preconverging-disentailment by—postconverging—entailment‘ 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—growth-or-
conflatedness—in-superseding—disjointedness-as-of reference-of-thought—as-to—‘
features—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—
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
features—formative–epistemicity>growth-or-
conflatedness—in-superseding—disjointedness—as-of reference-of-thought—as-to—‘
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 profundness 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-
onological-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


devices-and-impediments—as-of—reference-of-thought imbued de-
impediments\textsuperscript{106} \textit{mentative/structural/paradigmatic-defect-of-ontological-performance}²\textsuperscript{-}\textless \text{including-virtue-as-ontology}\textgreater\textsuperscript{(with regards to human living-development–as-to-personality-development, institutional-development–as-to-social-function-development and as so-ultimately preconvergingly–de-mentated/structured/paradigmed as of underlying Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{-1}meaningfulness-and-teleology\textsuperscript{(v)}})
There is a common word that already exists that best describes what a psychopath is philosophically-speaking. It is a French word that doesn't exactly exist in English. The word is ‘cinglé’ and is better translated in English as ‘slanted mind’ (in contrast to the straightness/candor/organic-comprehension-thinking of a ‘conviction-as-to-profound-supererogation’ predisposed human mind’ so-reflected as prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical- outcome-arrived-at> and so-construed as of human candidity/candour-capacity. It should equally be noted that sometimes the word cinglé is used intermittently with deranged (dérangé) which is a more general word that does not capture the socially-functional-and-accordant phenomenological specificity that is of relevance herein. In other words, ‘the cinglé’ perceives meaning as ‘a hollow mimicking form in-of-itself that determines others behaviour’ in contrast to the normal–as-of-candidity/candour-capacity human relation to meaning as of essence or supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’- postconverging/dialectical-thinking —apriorising-psychologism or prelogism we abide by (and so, even in the case of ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking — apriorising-psychologism’ or bad prelogism where the bad logic of the prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical-‘attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical- outcome-arrived-at> mind operates by an ad-hoc and circumspect exaggeration or omission). In other words, the psychopath manifests postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the- ‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising/attendant-
ontological-contiguity -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>- by its reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology construed as ‘how can a perverted sought after outcome be obtained with an interlocutor or interlocutors with respect to a targeted end-goal or targeted individual by falsely projecting hollow-abstract logic notwithstanding that it is existentially unreal or it is faked or it is opportunistically raised or raised out-of-context (existential-decontextualised-transposition), i.e. meaning-as-form or pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, contrasted to the normal prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> minds construed as ‘what does the veridical logical-processing-or-logical-implicitation—supposedly-apriorising/axiomatising/referencing-in-conviction-as-to-profound-supererogation of a given existential situation intrinsically imply as relevant and sound outcome’, i.e. meaning-as-ontologically-veridical/in-conviction-as-to-profound-supererogation, whether thereafter the logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is rightly or wrongly assumed). Hence prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> is all about the appropriateness of logic without any implication/questioning about any issue with the reference-of-thought on which logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation is based, and thus the idea of re-engaging is valid on the basis that the logical-processing-or-logical-implicitation—
differentiation of existential meaningfulness-and-teleology. The postlogic disposition is associated pathologically with the psychopathic character as a faulty-mentation-procedure-deception-or-urge with respect to perceived social-stake-contention-or-confliction but can equally extend ad-hocly or more profoundly as a manifestation of conjugated-postlogism /preconverging-or-dementing -integration (due to psychopathic/postlogism induced social loss-of-awareness of the social universal-transparency -(transparency-of- totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising~in- relative-ontological-completeness )) where it elicits temporal-dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfite-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in situations of social-stake-contention-or-confliction.

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

[Fundamentally thus the issue of postlogism associated with psychopathy is dem- entatively/structurally/paradigmatically related to human prelogism underlined by candidity/candour-capacity as to an ontological-contiguity in notional–symmetrisation-<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking– by–preconverging-or-dementing -perspectives-of-human– meaningfulness-and-teleology>; and so as the overall backdrop of human meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology> appraisal which elucidation underlines the more profound human hermeneutic/reprojecting/supererogating/zeroing psychology as to the elucidation of overall human becoming in existence implications of human meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology>. ‘Candidity/Candour-capacity’ as such involves two-levels of construal with the first-level being
operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity\textsuperscript{educed–expanded–}
existentialising/contextualising/textualising-contiguity\textsuperscript{reifying-or-elucidating-of–}
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context\textsuperscript{ontological-contiguity}\textsuperscript{ontological-contiguity}; as reflecting the variance of the ontological-contiguity\textsuperscript{ontological-contiguity}—of-the-human-institutionalisation-process\textsuperscript{difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing} as from the notional–deprocrypticism point-referencing required for a construal/conceptualisation that is uninhibited/decomplexified with respect to our positivism–pro crypticism registry-worldview/dimension given
\textsuperscript{amplituding/formative–epistemicity}totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag , and so as from the
apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity\}–conflatedness \textsuperscript{in–[preconverging–
disentailment by]–postconverging-entailment construal of the prospective
notional–deprocrypticism registry-worldview’s/dimension’s \textsuperscript{reference-of-thought–and–
reference-of-thought– devolving–}meaningfulness-and-teleology\textsuperscript{ontological-
performance}–<including-virtue-as-ontology> as so-reflecting the postconverging-or-
dialectical-thinking\textsuperscript{and-centered-prospective-institutionalisation’s–categorical-
imperatives/axioms/registry-teleology} while the positivism–procrypticism registry-
worldview/dimension is construed as of preconverging-or-dementing\textsuperscript{and-decentered-prior-
institutionalisation’s \textsuperscript{reference-of-thought–categorical-imperatives/axioms/registry-
teleology}. ‘Candidity/Candour-capacity’ as of the ontological-contiguity\textsuperscript{ontological-contiguity}—of-the-human-
institutionalisation-process\textsuperscript{difference-in-nature/difference-in-apriorising-or-
axiomatising-or-referencing} thus refers to the comprehensiveness or
\textsuperscript{amplituding/formative–epistemicity}totalising–social-context-construed-conflatedness \textsuperscript{of
individuation and consequently social capacity for ontological-normalcy/postconvergence, so

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construct. Furthermore, such a candidity/candour-capacity approach as syncing with a
notional-deprocrypticism reference-of-thought as of (beyond-the-consciousness-awareness-
teleology -<in-preconverging-existential-extrication-as-of-existential-unthought> )
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity } conflatedness -in-[preconverging-
disentailment by] postconverging entailment over our positivism-procrypticism reference-
of-thought and uninhibited/decomplexified from the latter, provides ‘direct ontological insight of
notional-deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology’ as to the nature of the
positivism-procrypticism social-functioning-and-accordance—as-of-social-stake-contention-
or-confliction threshold as uninstitutionalised-threshold amenable to perversion-and-derived-
perversion-of-reference-of-thought<as-preconveringly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation on the basis of its more simplistic and direct notion of candidity/candour-
capacity variance of the same construct. Unlike the ‘<amplituding/formative-
epistemicity>totalising-intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in-‘oclusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> categorisation scheme’ which rather construes a
<amplituding/formative-epistemicity>totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that is postconverging-or-dialectical-
thinking apriorising-psychologism and centered positivism-procrypticism registry-
worldview/dimension; the ontological-contiguity of a notional–deprocrypticism
candidity/candour-capacity construal/conceptualisation articulated as of
‘notional–deprocrypticism narrative of candidity/candour-capacity’ is as of a
uninhibited/decomplexified apriorising/axiomatising/referencing–{of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preconverging-disentailment by] postconverging-entailment in 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 as
postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology and construing our positivism–
procrypticism registry-worldview/dimension as preconverging-or-dementing-and-decentered-
prior-institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-
teleology. Candidity/Candour-capacity as such highlights from the perspective of the
postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–
categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-
faith/authenticity–reference-of-thought as notional–deprocrypticism opened-construct-of–
meaningfulness-and-teleology the preconverging-or-dementing–apriorising-
psychologism/unsoundness-or-ontological-bad-faith/inauthenticity reference-of-thought
of the positivism–procrypticism wooden-language–(imbued–
 averagin-of-thought<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-
teleology–as-of–nondescript/ignoreable–void-with-regards-to-prospective-apriorising-
implications>, despite the latter’s <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag apparent soundness, at its
uninstitutionalised-threshold of procrypticism as wooden-
and-teleology in the 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 attendant-ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
instantiative-context reflection of candidity/candour-capacity and that our own positivism–
procrpticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is relatively abnormal by its meaningfulness

In order words, just as retrospectively we can construe that the respective placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of recurrent-utter-uninstitutionalisation as of totalising--random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-
‘trepidatious-consciousness’-enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant-ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-

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instantiative-context>, base-institutionalisation–ununiversalisation as of


prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context>, universalisation–non-positivism/medievalism as of


prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context>; were respectively defective in their reflection of the fullness/completeness of existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to perspective intrinsic-reality/ontological-veridicality, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of our positivism–procrypticism is defective as well as of


prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
<amplituding/formative-epistemicity> totalising-random-as-impulsive/totalising-nominal-as-tendentious/totalising-ordinal-as-qualifying/totalising-intervalist-as-categorising/totalising-ratio-contiguity-or-ratiocination-as-referentialism,–phenomenal-abstractiveness-of-presencing-apriorising/axiomatising/referencing/ intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of attendant-ontological-contiguity\(^{\text{educed}}\) existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context constrained as notional-conflatedness\(^{12}\), and so conceptually as of an ahistorical-emancipation more like the science/laws of physics is inherently ahistorically-emancipated from exact physical phenomena occurrences/events archaeology as to historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> and is capable of construing-of-and-informing-as-to such exact physical phenomena occurrences/events archaeology as to historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism>, thus enabling for instance the veracity/ontological-pertinence of say astronomy as an archaeology as to historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism> derived-science that speaks to the how and why of exact astronomical occurrences/events. Insightfully, such a candidity/candour-capacity notional-deprocrypticism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) 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-
awareness-teleology\(^1\) is ‘by itself inherently an utterly discreet and arbitrary construct’ but for the fact that every registry-worldview’s/dimension’s \(^2\)reference-of-thought has been habituated to its own as of its existentialism/full-depth-of-existential-implications \(^3\)meaningfulness-and-teleology\(^4\) 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 \(^5\)of \(^6\)reference-of-thought as it so defines the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^7\) veracity/ontological-pertinence as of attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \(^8\) -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>, as implied with the notion of ‘postconverging-or-dialectical-thinking \(^9\)– 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\(^1\) as of 
\(\textless\text{amplituding/formative–epistemicity}\textgreater\text{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 
an attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity 
\(-\textless\text{reifying-or-elucidating-of-}
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context\textgreater\) is actually more real and profound ontologically to ours as of our positivism–procrypticism 
\(\textless\text{amplituding/formative–epistemicity}\textgreater\text{totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in–occlusive-consciousness’}-\text{enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological contiguity educed
existentialising/contextualising/textualising-contiguity <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-abstractioniveness-of-presencing-in—reclusive-consciousness—enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological contiguity educed
existentialising/contextualising/textualising-contiguity <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-
mentation—(supererogatory—ontological—de-mentation—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—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 with respect to the unaffirmation/deprojection/de-assertion/undueness-invalidating-

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existentialising/contextualising/textualising-contiguity }—conflatedness—\text{in\{preconverging-disentailment-by\}—postconverging-entailment,\ highlighting\ \text{‘the\ concatenation\ to\ intemporal-projection\ inextricably\ of\ derived-denaturing\ -deprojections-in-distractiveness-of-intemporal-projection,\ with\ the\ former\ in\ relative\ intemporality\ /longness\ and\ the\ latter\ in\ relative\ temporality\ /shortness\ as\ of\ distractiveness’};\ construed\ as\ temporal-concatenation-to-intemporality\ or-ontological-veridicality-as-of—reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\’.\ As\ a\ further\ elucidation,\ by\ ‘protensive-consciousness’\ is\ meant\ the\ consciousness-awareness-teleology\ of\ perpresencing,-for-explicating-ontological-contiguity\ of\ apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—\text{in\{preconverging-disentailment-by\}—postconverging-entailment\} as\ an\ anticipatory\ mental-disposition\ with\ respect\ to\ deprocrypticism’s\ preempting—disjointedness-as-of—reference-of-thought\ Being-development\ and\ its\ meaningfulness-and-teleology\ certitude/uninhibited—reference-of-thought-as-to-preconverging/postconverging—de-mentating/structuring/paradigming—ontological-performance\ wherein\ ‘limited-mentation-capacity\ is\ overcome\ by\ its\ referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness\’\ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’\ as\ of\ ‘ontological-normalcy/postconvergence\ of\ the\ full-cohesive\ transcendental-enabling/sublimating/supererogatory—de-mentativity\ determinativeness\ ingrained\ in\ social\ universal-transparency\ \{transparency-of-totalising-entailing,-as-to-entailing—\text{amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,-for-explicating-ontological-contiguity\} of\ existentialising/contextualising/textualising-contiguity }—conflatedness—\text{in\{preconverging-disentailment-by\}—postconverging-entailment\} in\ contrast\ to\ our\ positivism—procrypticism\ ‘occlusive-consciousness’\ with\ consciousness-awareness-teleology\ implications\ as\ of\ ‘human\ limited-mentation-capacity\ by\ its
holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^7\) —of-the-human-institutionalisation-process\(^6\) is grounded on its least common human temporality /shortness-to-intemporality /longness denominator which is the ‘constraining social \(^{104}\)universal-transparency\(^9\) —{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} }; and while the ‘complementing grander social—universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is aspirational as inducing dimensionality-of-sublimating—\(<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) mental-disposition behind the ‘inventing’ of prospective institutionalisation, it effectively occurs spontaneously to the intemporal-disposition and cannot be the basis for collective grounding of such human consciousness apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment as this inevitably leads to temporal concatenation to intemporality\(^5\), 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\(^3\) 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-deprocripticism 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 implied as to knowledge-notionalisation, and so as of ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ given their respectively underlying limited-mentation-capacity in achieving referentialism imbued knowledge-notionalisation. While in reality these are respectively of ‘categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-respective-specific-constitutedness mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments’, they still act as if of ‘notional-deprocripticism referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and so ‘in their beyond-the-consciousness-awareness-teleology preconverging-existential-extrication-as-of-existential-unthought> preconverging-or-dementing –apriorising-psychologism’ thus generating as of their ‘pseudo-referentialism mental-dispositions/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments levels’ their respective neuterising construed as of ‘their prior relative-ontological-incompleteness-of-reference-of-thought of meaningfulness-and-teleology’. Neuterising thus refers to human attribution of meaningfulness-and-teleology as of human limited-mentation-capacity de-mentative/structural/paradigmatic misconstruing, with respect to
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’, that is secondnatured as of its prior relative-ontological-incompleteness—reference-of-thought with the consequent implications of relatively defective meaningfulness-and-teleology ontological-performance—whooping-including-virtue-as-ontology. For instance, as of their relative-ontological-incompleteness—reference-of-thought, an animist society might notice that going to a given forest leads to illness and ascribe evil to that forest but then a prospective relative-ontological-completeness—reference-of-thought positivism interpretation may be that at a certain time of the day and during a certain time of the year that forest attracts mosquitoes that cause malaria for instance which can be prevented by rubbing a certain leaf on ones cloths and body, together with the fact that a given root can be used to cure the malaria, and in addition to a whole web of nuanced understanding available to the positivism meaningfulness-and-teleology relative to the ‘utter and brute’ animistic interpretation as meaningfulness-and-teleology neuterising that it is an evil forest one should not trespass together with a whole cohort of ‘imaginary tales’ in shoring up that posture, speaking of its threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to-
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing
apriorising/axiomatising/referencing–psychologism’, positivism–procrypticism existential reference-of-thought next-after-next level of neuterising is elicited by its ‘occlusive-consciousness categorising—ontologically-compromised-mediating, as-of-its-specific-constitutedness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument failing preempting—disjointedness-as-of reference-of-thought, as-to-
ontological-normalcy/relative-ontological-completeness of reference-of-thought, as it is the elucidation of ontological-normalcy/relative-ontological-completeness of reference-of-thought as truly reflecting intrinsic-reality/ontological-veridicality, whether we are aware of it as of postconverging-or-dialectical-thinking—apriorising-psychologism or unaware beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought as of preconverging-or-dementing—apriorising-psychologism/deassertion, that reveals neuterising as of epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness of reference-of-thought as it is construed in its ontological-veridicality as ‘a deficient derived-construction of ontological-normalcy/relative-ontological-completeness of reference-of-thought’. This insight equally explains why it is ‘through the deficient derived-construction of apriorising/axiomatising/referencing—{of-attendant ontological-contiguity—reduced—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by—}—postconverging-entailment’ that is construed the ontologically-veridical nature of distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing destructuring. Understanding and overcoming neuterising as such reveals the beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought dynamism of human temporal-to-intemporal individuations mental-dispositions/apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as critical across all the registry-worldviews/dimensions construed as of de-mentation ⟨supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics⟩. The ontological-veridicality of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ as associated with ‘intemporal ontological-faith-notion-or-ontological-fideism—
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ is universally attributable as if humans had only the intemporal/longness-of-register-of—meaningfulness-and-teleology individuation without temporal/shortness-of-register-of—meaningfulness-and-teleology individuations will simply fail to recognise the generation-and-upholding of neuterising and thus unable to reveal perversion-and-derived—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 like universalisation—non-positivism/medievalism by mere-and-vague impression-driven/good-naturedness/wishfulness wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}) in social-aggregation-enabling, people will ‘simply by magic’ find themselves articulating positivistic meaningfulness-and-teleology without grasping that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring crossgenerational process is effectively the mechanism for ‘overcoming non-positivism/medievalism uninstitutionalisation neuterising’ to be able to then reveal, construe and uphold positivistic Being and meaningfulness-and-teleology, and this equally applies with regards to overcoming our procrypticism—or—disjointedness-as-of—reference-of-thought meaningfulness-and-teleology neuterising’ to attain futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism Being and meaningfulness-and-teleology. As a further elucidation, a comparison can be made between a construct of ‘notional—referentialism’ disambiguated as referentialism,
categorising, neuterising, qualifying, neuterising, tendentious, neuterising and impulsive neuterising, and in parallel a reflection of ‘data conceptualisation’ disambiguated as ratio-contiguous referencing, intervalist pseudo-referencing, ordinal pseudo-referencing, nominal pseudo-referencing and random pseudo-referencing. We can grasp that effectively data conceptualisation as of intrinsic-reality/ontological-veridicality is inherently ratio-contiguous as of ontological-normalcy/relative-ontological-completeness of reference-of-thought but then we don’t always have the capacity to reference ratio-contiguous data and so the other types of data conceptualisations are available to us as well ‘as of the limitations of our measuring capacity’, and we grasp that the latter are actually in ‘constructed-deficiency of <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism’ as of their respective epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness of reference-of-thought. Here as well it is important to understand that it is the ratio-contiguous referencing data conceptualisation that provides the ‘overriding framework as of apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment–by}–postconverging-entailment’ for making-sense-of/constructing the relatively deficient referencing data conceptualisations as of their ‘defined tolerable levels’ of neuterising. This elucidation is to point out that reference-of-thought constructs in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness of reference-of-thought in the very first place cannot be the basis for articulating, as of their given apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-entailment, by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity
ontological-completeness-of-reference-of-thought; as what is so generated is nothing as of reality but rather a virtuality-or-ontologically-flawed-construal. Instead such a construction of prospective relative intrinsic-reality/ontological-veridicality is an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment of ‘traditional classical mechanics axiomatic-construct’ by an epistemic-totalising~renewing-realisation/re-perception/re-thought 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-existent-reality to reconstruct the same physics domain-of-study as the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and rather reflects the ontological-veridicality that ‘traditional classical mechanics axiomatic-construct’ as of its epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness—of-reference-of-thought is ‘construed as a constructed-deficiency of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ontological-normalcy/relative-ontological-completeness—of-reference-of-thought perspective’, and the former can only be subsumed/implied/construed-as-non-contradictory to the latter. Such a basic conception of comparative axiomatic-constructs in their reflection of the very same epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality highlights that ontologically-veridical meaningfulness is a construction or derived-construction as of inherent intrinsic-reality/ontological-veridicality or the closest axiomatic-construct approximation to it; the insight here being that ‘relative completeness/profundness of axiomatic-construct/reference-of-thought with respect to intrinsic-reality/ontological-veridicality’ is what is ontologically preeminent/critical for the
notional perspective of ontological construal/conceptualisation. This is equally relevant with
regards to the reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ which refers to the transcendental-enabling/sublimating/supererogatory—de-mentativity conceptual framework that sets up the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for a registry-worldview’s/dimension’s reference-of-thought construction possibilities of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as of existential-instantiations’, on the same unchanging intrinsic-reality/ontological-veridicality construed/conceptualised by all registry-worldviews/dimensions, but generating with human limited-mentation-capacity-deepening successive more and more relatively profound/complete registry-worldviews/dimensions reference-of-thought constructions of derived axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue; with the (given consciousness’s neuterising-induced-or-deneuterising—induced)—reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’. For instance, all subsequent axiomatic-constructs of meaningfulness-and-teleology as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue of the recurrent-utter-uninstitutionalisation registry-worldview/dimension are possible only by its trepidatious-consciousness neuterising-
induced)→reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness which is non-rules—
apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-
mental-disposition as this basically defines the possibility of institutionalisation within
recurrent-utter-uninstitutionalisation as inherently non-existent. Likewise it is the habituated
rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for the prospective
institutionalisation of base-institutionalisation that is the (warped-consciousness neuterising-
induced)—reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness for enabling intradimensional
existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-
teleology as knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue of base-institutionalisation. This insight
extends to all successive registry-worldviews/dimensions institutionalisations in construing their teleological-de-
mentating/structuring/paradigming/teleological-possibilities. This equally explains the
divergence of individuals and societies ontological-performance—<including-virtue-as-
ontology> across registry-worldviews/dimensions even though all humans have the same basic
intellectual potential; as within the institutionalisation limits of a registry-
worldview’s/dimension’s reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ as its underlying reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, individuals
cannot all of a sudden start thinking in terms—as-of-axiomatic-construct enabled by a
prospective registry-worldview’s/dimension’s institutionalisation reference-of-thought—
devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’; given that there is a need for the requisite institutional-cumulation/institutional-recomposure\(\text{as-to-}\)historiality/ontological-eventfulness /ontological-aesthetic-tracing–\langle\text{perspective–ontological-}\)

tormalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\rangle as of successive psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring underlying the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in reflecting holographically–\langle conjugatively-and-transfusively\rangle the ontological-contiguity —of-the-human-institutionalisation-process\(\text{as of successive}\). The fact is that all \(\text{meaningfulness-and-teleology}\)\(\text{ontological-performance}\)–\langle\text{including-virtue-as-ontology}\rangle, whether teleologically-degraded or teleologically-elevated, implied as of within a given ‘reference-of-thought are necessarily in ontological-contiguity\(\text{as of successive}\), construed as of a difference-in-kind/difference-in-aposteriorising-or-

logicising\(\text{as of successive}\) of the same \(\langle\text{amplituding/formative–epistemicity}\)
totalising/circumscribing/delineating \(\text{reference-of-thought}\)–\langle\text{devolving}\rangle. Such that a registry-worldview/dimension \(\text{reference-of-thought associated postlogism –slantedness manifestation, which is inevitably being instigated as postlogism\(\text{denaturing}\)}\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-

\text{teleology \}}} \langle\text{meaningfulness-and-teleology}\rangle, as well as the temporal manifestations of the registry-worldview/dimension including conjugated-postlogism\(\text{as of successive}\), is inevitably in notional-contiguity/epistemic-contiguity \langle\text{profound-supererogation –of-mentally–}

aestheticised–postconverging/dialectical-thinking –qualia-schema\rangle with all other \langle\text{meaningfulness-and-teleology}\rangle of that registry-worldview/dimension \langle\text{reference-of-thought since there are all grounded either in a ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-}
supererogation\textsuperscript{97} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared \textsuperscript{3} reference-of-thought–\textsuperscript{2} categorical-imperatives/axioms/registry-teleology\textsuperscript{4}. Such notional-contiguity/epistemic-contiguity \textsuperscript{5}<profound-supererogation -of- mentally-aestheticised~postconverging/dialectical-thinking –qualia-schema> is implied by the fact that a reference-of-thought is a \textsuperscript{6}<amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{7} implied as of the same/common/shared reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{8} and with all its meaningfulness-and-teleology\textsuperscript{9} ontological-performance\textsuperscript{10}<including-virtue-as-ontology>, given its prior relative-ontological-incompleteness\textsuperscript{11}-of- reference-of-thought as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant ontological-contiguity –reduced–existentialising/contextualising/textualising-contiguity\textsuperscript{12}–in-reification/dereification, being mutually cognisant-and-integrative by ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{13} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{14} as flawed supposedly teleologically-elevated’ relationship with the same/common/shared \textsuperscript{15} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{16}. In this regard, a non-positivistic as ‘a superstitious centered- <amplituding/formative–epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{17} implied as of the same/common/shared reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{18} as associated with say a medieval or animistic social-setup implies that a postlogism -slantedness, conjugated-postlogism \textsuperscript{19} 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{20}<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought--devolving-as-of-
instantiative-context—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{00} that is cognisant-and-integrative as of its apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of attendant-ontological-contiguity\textsuperscript{39} dereification in notional-contiguity/epistemic-contiguity\textsuperscript{39} \textsuperscript{<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/intelligibility/setup/measuring/ instrument ‘\textsuperscript{<amplituding/formative-epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology\textsuperscript{00} implied as of the same/common/shared \textsuperscript{reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{00} as of the overall \textsuperscript{84}reference-of-thought underlying\textsuperscript{4}} \textsuperscript{<amplituding/formative-epistemicity>totalising/circumscribing/delineating belief in superstition, and so beyond-the-consciousness-awareness-teleology\textsuperscript{00} \textsuperscript{<in-preconverging–existential-extrication-as-of-existential-unthought>}. Such a construal equally applies to our positivism–procrypticism associated manifestation of disjointedness-as-of-\textsuperscript{reference-of-thought associated with a postlogism\textsuperscript{78}–slantedness, conjugated-postlogism\textsuperscript{78} or any other temporal mental-disposition instigation wherein our underlying \textsuperscript{8} procrypticism–or–disjointedness-as-of-\textsuperscript{reference-of-thought mental-disposition is a notional-contiguity/epistemic-contiguity\textsuperscript{<profound-supererogation-of-mentally-aestheticised-postconverging/dialectical-thinking-qualia-schema>} of the positivism–procrypticism \textsuperscript{4} \textsuperscript{<amplituding/formative-epistemicity>totalising/circumscribing/delineating context—\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} \textsuperscript{8}\textsuperscript{\textsuperscript{reference-of-thought–devolving-as-of-instantiative-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> as of ‘conscious–nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7} as teleologically-degraded’ or ‘naïve-conviction-as-to-profound-supererogation\textsuperscript{7} as flawed supposedly

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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 as of the same/common/shared reference-of-thought–categorical-imperatives/axioms/registry-teleology, as it is in circular <amplituding/formative-
epistemicity>totalising/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument centered–epistem-totalisation grounding; thus explaining the endemisation and enculturation of the associated vices-and-impediments. Rather than a difference-in-kind/difference-in-
aposteriorising-or-logicising implied as of ‘notional-contiguity/epistemic-contiguity–
<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –
qualia-schema>’, it is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-
referencing as of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity–
<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-
schema>’ as of the prospective relative-ontological-completeness of the prospective
reference-of-thought
<amplituding/formative-
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology implied different and relatively-more-profound-and-complete reference-of-thought–categorical-imperatives/axioms/registry-teleology which is non-cognisant and non-integrative and ‘not in notional contiguity’ with the prior registry-worldview’s/dimension’s reference-of-thought
‘aetiological concern’ as to the possibility of an apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument reflection of attendant ontological-contiguity-in-reification/dereification mental-disposition that can be cognisant-and-integrative in notional-contiguity/epistemic-contiguity with numerous existential circumstances reflecting the endemising/enculturating of non-positivistic superstition and its vices-and-impediments. The same applies from a notional–deprocrypticism perspective with regards to a procrypticism–or–disjointedness-as-of-reference-of-thought mental disposition as an argument seeming to articulate meaningfulness-and-teleology in the same disjointedness-as-of-reference-of-thought terms-as-axiomatic-construct by which the procrypticism–or–disjointedness-as-of-reference-of-thought arises in the first place is in circular

<amplituding/formative–epistemicity>totalising/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of the same centered–epistemic-totalisation/reference-of-thought defect. Thus it is ontologically impossible to address any given registry-worldview/dimension vices-and-impediments as of that fundamental

<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought-devolving-as-of-instantiative-context—meaningfulness-and-teleology centered–epistemic-totalisation, besides at best palliative constructs of a non-universal nature, as not of an aetiologisation/ontological-escalation nature. Thus further validating the idea that it is a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring in secondnaturing such a prospective institutionalisation reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—meaningfulness’ that enables such a transformation whether from a retrospective or prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity perspective. This explains ontological-
void ’-as-to- presencing—absolutising-identitive-constitutedness ⟯

simply imply the presence universalisation non–non-positivism/medievalism uninstitutionalisation reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness as the basis of instigating logical-dueness for elucidation and thereof construing ontologically-veridical meaningfulness-and-teleology, as such a mental-reflex representing/skewing-the-representation of the presence as universalisation non–non-positivism/medievalism uninstitutionalisation will overlook the presence uninstitutionalised-threshold and wrongly represent its meaningfulness-and-teleology at its uninstitutionalised-threshold as of elevation/institutionalisation in soundness-or-ontological-good-faith/authenticity of reference-of-thought projection’. It is rather the apriorising/axiomatising/referencing–of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-disentailment–by}–postconverging-entailment projective/anticipative contrast between the said uninstitutionalised-threshold however the mental-reflex complex of presence and the prospective positivism institutionalisation however the mental-reflex complex of the latter’s abstractness as from the presence uninstitutionalised-threshold perspective that enables their respective meaningfulness-and-teleology contrastive fundamental elucidations in grasping ontological-veridicality as of their respective prior relative-ontological-incompleteness –and-completeness-of reference-of-thought perspective. Thus it is the ‘anticipation/projection/thrownness-disposition of overall fundamental elucidative contrast’ between prior degradation/uninstitutionalised-threshold and prospective elevation/institutionalisation respectively implied reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness so-construed on the basis of apriorising/axiomatising/referencing–of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity conflatedness in {preconverging-
disentailment by postconverging entailment as of the most 'sound/profound/complete anticipation/projection' relative to existence’s imbricatedness/threadedness/recomposuring existential-instantiations, which is at reference-of-thought-as-of-'reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’—de-
mentative/structural/paradigmatic-contrastive-devolving-analysis as-of-the-contrast-of-elevation-as-of-prospective-institutionalisation—and—degradation-as-of-uninstitutionalised-
threshold that is more profoundly elucidative of existential-instantiations issues of perversion-and-derived-perversion-as-of-reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation whether with regards to notions-and-accusations-of-sorcery in non-
positivism or psychopathy and social psychopathy as of our procrypticism—or—disjointedness-
as-of-reference-of-thought or generally issues arising as of being/existential/ontological/axiomatic-construct problem of perversion-and-derived-
perversion-as-of-reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation speaking of prior relative-ontological-incompleteness of reference-of-
thought; in other words, with respect to the elucidation of existential-instantiations issues, beyond just issues of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation as of logical coherence, we need to move at the
<amplituding/formative—epistemicity>totalising/circumscribing/delineating level of analysis which is the reference-of-thought and then construe
meaningfulness-and-teleology cannot be referenced/registered/decisioned as of the
degradation/uninstitutionalised-threshold\textsuperscript{103} but rather the elevation/institutionalisation as of its prospective relative-ontological-completeness\textsuperscript{98}-of- reference-of-thought with respect to the very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’ with the implication that meaningfulness-and-teleology\textsuperscript{100} lies-with-and-is wholly as of elevation/institutionalisation \textsuperscript{84} reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’. Insightfully, \textsuperscript{46} historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism–determinism’> as of notional–conflatedness\textsuperscript{12}/constitutedness\textsuperscript{12}–to-conflatedness\textsuperscript{12} points out that as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to- ‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’: it is rather and critically more apt to ‘articulate organically as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ the transcendental construct of prospective base-institutionalisation institutionalisation while in recurrent-utter-uninstitutionalisation uninstitutionalisation (doing so by failing the ‘<amplituding/formative> wooden-language\textsuperscript{8} (imbued—temporal—mere-form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) of recurrent-utter-uninstitutionalisation’ in de-emphasising the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97} <as-to–‘attendant-intradimensional’–prospectively–disontologising–preconverging/dementing –apriorising-psychologism> and emphasising the supplanting–conviction-as-to-profound-supererogation \textsuperscript{97}–of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism of prospective relative-ontological-completeness\textsuperscript{88} meaningfulness-and-teleology\textsuperscript{100} as of knowledge-reification–
failing 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 104universalisation—non-positivism/medievalism’ in de-emphasising the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to-
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing –
apriorising-psychologism> and emphasising the supplanting—conviction-as-to-profound-
supererogation 97—of—‘attendant-intradimensional’—postconverging/dialectical-thinking –
apriorising-psychologism of prospective relative-ontological-completeness 97 meaningfullness-
and-teleology 90 as of knowledge-reification—gesturing<in-
prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in—{preconverging-disenstalment—by}—postconverging-entailment>, and
prospectively ‘articulating organically as of ontological-faith-notion-or-ontological-fideism—
imbed-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality’ the transcendental construct of futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfullness-and-teleology100 as of prospective notional—deprocrypticism
institutionalisation while in positivism—procrypticism uninstitutionalisation (doing so by failing
the ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-
teleology } of positivism—procrypticism’ in de-emphasising the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ –<as-to—‘attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—

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psychologism*> and emphasising the supplanting–conviction-as-to-profound-supererogation* of-*attendant-intradimensional’*-postconverging/dialectical-thinking –apriorising-
psychologism of prospective relative-ontological-completeness* meaningfulness-and-
teleology* as of knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity}–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in–{preconverging-disentailment-by}–postconverging-entailment>); such that
supplanting–conviction-as-to-profound-supererogation —of-*attendant-intradimensional”*-postconverging/dialectical-thinking –apriorising-psychologism is actually 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 7 over ontological-bad-faith/inauthenticity 8
elucidation/reification of attendant ontological-contiguity 6–educed–
existentialising/contextualising/textualising-contiguity 7, and so as to dimensionality-of-
sublimating {<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-
conflatedness }/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}. This reflects 46 historiality/ontological-eventfulness 37/ontological-
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-
relativism–determinism’> as of its notional–conflatedness 3 nature of ontological-
performance 72-<including-virtue-as-ontology> as anti-nihilistically grounded on ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as enabled by
56 maximalising-recomposuring-for-relative-ontological-completeness 18—unenframed-
conceptualisation. It points out that ontologically-veridical meaningfulness cannot be construed
beyond-the-consciousness-awareness-teleology* —<in–preconverging-existential-extrication-as-

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of-existential-unthought> as of a soulless nihilistic-teleology

as of a soulless nihilistic-teleology

for the attainment-of-temporality

/human-mortal-whims as it simply brings an end to the transcendental potential for

the human existential tale perpetuation; as the organic-knowledge behind the ‘invention’ of

prospective institutionalisation necessarily has to take precedence in further driving the

ontological-contiguity

—of-the-human-institutionalisation-process over a conceptualisation

as of denaturing

of reference-of-thought–categorical-imperatives/axioms/registry-teleology

Such an approach to transcendence-and-sublimity/sublimation/supererogatory-dementativity is exactly what validates transcendental knowledge as of a psychoanalytic-unshackling commitment and not a grounded knowledge-construct commitment; as an

approach as of grounded knowledge-construct commitment that merely implies transcendence-and-sublimity/sublimation/supererogatory-dementativity as being incremental to the prior

registry-worldview's/dimension's

reference-of-thought doesn't undermine/unshackle that prior

reference-of-thought with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-‘human<amplituding/formative–

epistemicity>totalising~purview-of-construal’ as of the requisite undermining/unshackling by the

prospective enlightenment of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, -as-to-‘human<amplituding/formative–

epistemicity>totalising~purview-of-construal’ by the prospective registry-worldview’s/dimension’s

reference-of-thought ontological-performance

<including-virtue-as-ontology> given its prospective relative-ontological-completeness

reference-of-thought. Rather implying a grounded knowledge-construct commitment merely ‘circularly-complexifies’ the uninstitutionalised-threshold

reference-of-thought as it adopts by mental-reflex

an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-disposition rather than a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition and thus fails to
fulfil the requisite \( \text{amplituding/formative–epistemicity} \) totalising–renewing-realisation/re-perception/re-thought referencing/registering/decisioning–of-its’ \( \text{reference-of-thought} \) rather-as-preconverging-or-dementing\(^{10} \) and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology\(^{100} \) and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity \( \text{/nihilistic} \) as of \( \text{de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics)} \), which is what allows for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to the prospective \( \text{reference-of-thought} \) for renewal; that is, this will rather bring about the \( \text{amplituding/formative–epistemicity} \) totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3} \) of the prior \( \text{reference-of-thought} \) in ‘incremental circular-complexification’ and so beyond-the-consciousness-awareness-teleology\(^{10} \)–in-preconverging-existential-extrication-as-of-existential-unthought\(^{6} \) on a false notion of ‘an intemporal temporality\(^{9} \), naively passing for intemorality /longness as of intersubjective eliciting of temporality\(^{9} \). Such notional–conflatedness\(^{12} \) for ontological-performance\(^{72} \)-including-virtue-as-ontology\(\text{implication is easily understood as of metaphysics-of-absence\{implicated-epistemic-veracity-of-nonpresencing-\} 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}\(\text{100} \)–for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

Such a psychoanalytic-unshackling commitment equally highlights that the idea of a common universal human potential available to all individuals while true is not inherently existentially fulfilled/valorised if that human-subpotency is not effectively to-the-best-of-our-temporal/mortal-superseding-endavouring unleashed as of a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation

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-
meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-
worldview/dimension perspective as ‘a constructed-deficiency of the profound/complete
notional–deprocrypticism perspective’, with notional–deprocrypticism in ontological-
normalcy/relative-ontological-completeness–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–of–reference-of-thought

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perspective construal of non-positivism/medievalism reference-of-thought in epistemic-abnormalcy/preconvergence/relative-ontological-incompleteness-of-reference-of-thought show the latter to be decentered and preconverging-or-dementing–apriorising-psychologism. As a further elaboration, the circularity and epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-disposition attached to a registry-worldview’s/dimension’s reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is fundamentally grounded on its teleological-de-mentating/structuring/paradigming/teleological-possibilities established as of its reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. It is only a crosstdimensional psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in the medium to long-term that can transcendentally ‘wean off’ from such a teleological-de-mentating/structuring/paradigming/teleological-possibilities of a registry-worldview/dimension by habituating a prospective institutionalisation as of its reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. This explains as of metaphysics-of-absence–nonpresenting–perspective–ontological-normalcy/postconvergence why for instance the mere demonstration to approval/acquiescence of positivistic principles/interpretations of intrinsic-reality/ontological-veridicality in a non-positivistic as animistic social-setup or medieval social-setup however frequent the demonstrations within a given limited period of time doesn’t mean that the social-setup has been transformed into a positivistic social-setup; since their existentially habituated state of animism or medievalism teleological-de-
prospective-apriorising-implications\rangle at this positivism–procrypticism uninstitutionalisation as of an existentially nihilistic mental-disposition in degeneration of the human existential tale; as all presencing—absolutising-identitive-constitutedness by mental-reflex keep on representing their uninstitutionalised-threshold as institutionalised, that is as ‘centered and postconverging-or-dialectical-thinking—apriorising-psychologism’, as a ‘delusion of an always institutionalised presencing—absolutising-identitive-constitutedness’ as of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology rather than being veridically ‘decentered and preconverging-or-dementing—apriorising-psychologism’ at the uninstitutionalised-threshold as of ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’, as logical-dueness doesn’t even arise in the very first place given perversion-and-derived- persion-of-reference-of-thought-\langle 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. We can get a projected sense of this as of metaphysics-of-absence—(implicated-epistemic-veracity-of-nonpresencing- \langle perspective–ontological-normalcy/postconvergence\rangle in that despite the articulation of positivistic principles/interpretations in the animistic social-setup or medieval social-setup, in the short to medium run individuals will keep on overriding and ignoring such positivistic meaningfulness-and-teleology nihilistically, notwithstanding that we may recognise this as of prospective relative-ontological-completeness-of-reference-of-thought, and falling back to construe/conceptualise meaningfulness-and-teleology in non-positivistic animistic or medieval terms—as-of-axiomatic-construct, construed from the positivistic perspective as perversion-and-derived- persion-of-reference-of-thought-\langle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming opened-construct-of—meaningfulness-
and-teleology enabling the human existential tale as of the successive transcendence-and-
sublimity/sublimation/supererogatory/de-mentativity behind the ontological-contiguity—of-
the-human-institutionalisation-process notwithstanding that its very own institutionalisation
arose out of that anti-nihilistic process, and at the more immediate social-stake-contention-or-
confliction level involves temporal concatenation to intemporality /longness as denaturing of
the prior institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-
teleology by their elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity , and
so as of postlogism—slantedness/ ignorance/affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, so-disambiguated as of reference-of-thought—devolving ontological-
performance—<including-virtue-as-ontology>, due to lack of constraining social universal-
transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness } at its uninstitutionalised-
threshold . Such a threshold—of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—<as-to—’attendant-intradimensional’—prospectively-
disontologising—preconverging/dementing —apriorising-psychologism> being rather as of a
temporal extricatory preconverging—de-mentating/structuring/paradigming and that naively
considers the mutual intersubjective eliciting of temporal extricatory preconverging—de-
mentating/structuring/paradigming to be intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming, given a failure to de-
mentatively/structurally/paradigmatically grasp intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity implications, and rather
confusing this with social-aggregation-enabling implications. This is clearly made obvious
when ‘the very same motif of reasoning’ is construed as of metaphysics-of-absence\{implicated-
epistemic-veracity-of- nonpresencing\langle perspective–ontological-normalcy/postconvergence\rangle\}
implications (as to ontological-normalcy/postconvergence) say with respect to an animistic or
medieval non-positivistic registry-worldview’s/dimension’s threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \langle as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing \langle apriorising-
psychologism\rangle \langle amplituding/formative\rangle 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\rangle\} rather in
social-aggregation-enabling, implying no possibility for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity so-construed from a positivistic
perspective of analysis in ontological-normalcy/relative-ontological-completeness\textsuperscript{3}–of-
reference-of-thought. This further points out that, as herein implied with futural Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–\textsuperscript{4}–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism
as preempting—disjointedness-as-of:\textsuperscript{4} reference-of-thought \langle re-originary–as-
unenframed/unbeholdening/outlier-conceptualisation\{imbued-postconverging/dialectical-
thinking \langle projective-insights/epistemic-projection-in-confatedness –of-
notional–deprocrypticism-prospective-sublimation\rangle \rangle originary/event –of-prospective-
ontology-origination transcendental knowledge conceptualisations’ as putting into question a
prior registry-worldview’s/dimension’s reference-of-thought teleological-de-
mentating/structuring/paradigming/teleological-possibilities, reconceptualised-rather-as-of-
prior-relative-ontological-incompleteness reference-of-thought, established as of its (given consciousness’s neuterising-induced reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness as intradimensional existential-
instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology as its intradimensional knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional-referential-notions/articulations/virtue, are rather as of ‘a psychoanalytic-
unshackling commitment’ and not as of ‘a grounded knowledge construct commitment’. Inherently, such ‘a psychoanalytic-unshackling commitment’ inevitably and fundamentally puts into question the axioms and underlying supposedly transcendental-enabling/sublimating/supерегорато́р–de-mentativity notion as of the (given consciousness’s neuterising-induced) reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming–of-meaningfulness of the prior registry-
worldview’s/dimension’s reference-of-thought of meaningfulness-and-teleology which establishes its ‘grounded knowledge construct’, and so because of its denaturing of the prior institutionalisation’s reference-of-thought–categorical-imperatives/axioms/registry-
teleology by way of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infe-
ring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity at the registry-worldview’s/dimension’s uninstitutionalised-threshold inducing prior relative-
ontological-incompleteness reference-of-thought in need for prospective relative-
ontological-completeness reference-of-thought, and so as a transitional construct that is in effect as of a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring articulation by its crossgenerational transcendental implications projection. Such that such ‘a
construct ⟨occlusive-consciousness neuterising-induced⟩ reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness. It is important to grasp in both instances that such psychoanalytic-unshackling commitment implications are not to be understood respectively as of the uninstitutionalised-threshold mental-dispositions of non-positivism/medievalism or procrypticism reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness which will just induce their<br>⟨amplituding/formative–epistemicity⟩totalising—self-referencing-syncretising/circularity/interiorising/akrasia-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 ⟨implicated—nondescript/ignorable—void as-to—presenting—absolutising-identitive—constitutedness⟩ conception, human 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 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/intelligibility/setup/measuring/instrument 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-determinism’⟩
[67, 770] 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 attendant—ontological-contiguity—deduced—existentialising/contextualising/textualising-contiguity — conflatedness
{preconverging-disentailment—by—postconverging-entailment’} 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—of—reference-of-thought
‘amplituding/formative—epistemicity’ totalising/circumscribing/delineating

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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–procrpticism. This analysis brings out what is effectively meaningfulness as it shows that meaningfulness is more completely about apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights thus involving the ‘amplituding/formative–epistemicity’ totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ as of the prospective relative-ontological-completeness of reference-of-thought of the (given consciousness’s neuterising-induced-or-deneuterising-induced) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness and then ‘operant-or-incidenting-predicative-insights or logical-coherence’ for effectively articulating their meaningfulness as of instantiative-context or existential-instantiations with respect to existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied—prospective-aporeticism—overcoming/unovercoming’ imbricatedness/threadedness/recomposuring; and these are the two underlying commitments that make-up meaningfulness. Within a registry-worldview’s/dimension’s institutionalisation framework the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology is utterly geared in an amplituding/formative–epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of meaningfulness-and-teleology as of ‘operant-or-incidenting-predicative-insights or logical-coherence’ and beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of—
while on the other hand the grounded uninstitutionalised-threshold recurrenly overrides as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-constitutedness-in-preconverging entailment} beyond-the-consciousness-awareness-teleology\(^{100}\)<in-preconverging-existential-extrication-as-of-existential-unthought> any notion of its ontologically deficient ‘amplituding/formative-epistemicity’ totalising/circumscribing/delineating apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ at its uninstitutionalised-threshold\(^{103}\) and just triggers ‘operant-or-incidenting-predicative-insights or logical-coherence’ on that basis for its intradimensional grounded ‘meaningfulness-and-teleology\(^{100}\), and this explains its ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\(^{103}\’, and explaining why transcendence-and-sublimity/sublimation/supererogatory-de-mentativity fully occurs as of a crossgenerational habituation process. Remarkably, such a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation behind the ontological-contiguity—of-the-human-institutionalisation-process\(^{88}\) 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-determinism’⟩⟩ is always rather perceived intradimensionally as an exceptional-askance and unordinary. For instance, the maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation mental-disposition in their own times advocating the end of such perverse human institutions like serfdom and slavery were construed in their own times by their dominant societies as of exceptional-askance and unordinary such that in effect these actually engendered great conflict before such practices came to an end; and such metaphysics-of-
absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normaley/postconvergence}>} analysis does apply with respect to superstitions, universal human rights, free society, modern science, etc. but then as of our developed present institutionalisation the idea of not entertaining such practices is viewed as not an exceptional-askance and ordinarily to be expected. This explains human mental states respectively as of uninstitutionalised-threshold and as of prospective institutionalisation with respect to maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as the process enabling prospective relative-ontological-completeness-of-reference-of-thought of same <amplituding/formative–epistemicity> totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality hitherto considered off limits to any challenging maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation at the uninstitutionalised-threshold but then acknowledged thereafter after prospective institutionalisation; with the implication that the possibility for all prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity as of opened-construct-of–meaningfulness-and-teleology arise only by maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation but presences in their <amplituding/formative> wooden-language-{imbued–averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications}> consider maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as of exceptional-askance and unordinary due to their <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-reflex avoiding being ontologically decentered and preconverging- or-dementing—apriorising-psychologism. Insightfully, this point out the circumspective nature of any transcendental knowledge
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>)} social-
aggregation-enabling’ when expounded by a prior \(^8\) reference-of-thought going by its prior
relative-ontological-incompleteness \(^1\)-of-\(^4\) reference-of-thought, since there is no
sound/authentic knowledge and judgements outside the prospective \(^5\) reference-of-thought
relatively sound/authentic knowledge and judgements as of its ontological-normalcy/relative-
ontological-completeness \(^1\)-of-\(^4\) reference-of-thought in an
intemporal/ontological/social/species/\(^7\) universal/transcendental/\(^7\) maximalising-
recomposuring-for-relative-ontological-completeness\(^1\)—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigmig; and so de-
mentatively/structurally/paradigmatically as of the relationship between non-positivism and
positivism as well as our \(^8\) procrypticism—or—disjointedness-as-of-\(^4\) reference-of-thought and futural
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology\(^1\) as of prospective
notional—deprocrypticism as preempting—disjointedness-as-of-\(^4\) reference-of-thought. This
underlying notion of ‘notional—conflatedness\(^1\)/constitutedness—to-conflatedness\(^2\)
construal/conceptualisation’ can further be expanded upon contrastively with regards to
knowledge practice in many an epistemic-totalising\(^7\)—devolved—purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality not subject to immediate-constraining
ontological-prime movers-totalitative-framework\(^1\) thus rather eliciting atomising-taking-to-
to-pieces apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed-
existentialising/contextualising/textualising-contiguity }—constitutedness\(^1\)—in—preconverging-
entailment that induces relatively poor ontological-performance\(^1\)<including-virtue-as-
onontology>. The central element here has to do with the pervasiveness of ‘conceptual patterning’
that actually speaks of a nombrilisticas approach to conceptualising knowledge based on an intellectual exercise of producing patterns of thought with little consideration as to their underlying intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as validated by ontological-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 an 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 an

apriorising/axiomatising/referencing-‐{of-‐attendant-‐ontological-contiguity-‐educed-‐existentialising/contextualising/textualising-contiguity }-‐constitutedness-‐in-‐preconverging-‐entailment 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—attendant—ontological-contiguity—educed—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
‘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 naive 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 attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-
contiguity ~<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-attendant–ontological-contiguity ~edued–
existentialising/contextualising/textualising-contiguity }—constitutedness ~in–preconverging-
entailment 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

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submit to such a naïve categorising/taxonomising apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed existentialising/contextualising/textualising-
contiguity }—constitutedness -in preconverging entailment but rather such ‘depth/axiomatic-
contract of existence for musical compositions’ is as of an imbricatedness/threadedness/recomposuring of existential-instantiations that is graspable rather by an apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-disentailment–by}–postconverging entailment as enabled by referentialism-as-of-ontological-normalcy/postconvergence. Given our limited-mentation-capacity, attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity -<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context> is then the preceding and transformative element of meaningfulness-and-teleology conceptualisation as of our limited-mentation-capacity-deepening enabling our prospective relative-ontological-completeness -of- reference-of-thought for grasping ontologically-veridical organic-knowledge articulated in any given -<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality such that the wrong approach for prospective intellectual creation is one that simply lumps authorial articulations under given themes together in ‘mechanical association’ without factoring beforehand their respective ‘transcendental-enabling/sublimating/supererogatory–de-mentativity dynamism and implied organic-knowledge’ as of apriorising/axiomatising/referencing-{of-attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in {preconverging-disentailment–by}–postconverging entailment. 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  
foocussing 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-attendant—ontological-contiguity —educed—  
existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—  
disentailment—by—}—postconverging-entailment —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—  
oontology-origination projection into attendant—ontological-contiguity —educed—  
existentialising/contextualising/textualising-contiguity —<reifying-or-elucidating-of—  
prospective-relative-ontological-completeness —of— reference-of-thought— devolving-as-of—  
instantiative-context>—, it emphasises mere de-mentative/structural/paradigmatic patterns  
inducing  
apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity —educed—  
existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging—  
estailment, 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  

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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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—constitutedness—in-preconverging-entailment 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—dentativity ontological-primemovers-totalitative-framework nature and differences as well as their divergence in meaningfulness-and-teleology implications. This again leads to lumping, artificial categorising and undermines originality and organic-knowledge, turning this into simplistic mechanical associations with the more serious consequence being that the more decisive notion for human knowledge renewal as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation driven by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality, becomes seriously undermined; as it refers to a transcendental-enabling/sublimating/supererogatory—dentativity 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-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging-entailment undermining requisite creativity as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflicatedness—in—{preconverging—disentailment—by}—postconverging-entailment, as it ‘crissically presupposes beyond-the-consciousness-awareness-teleology—in—preconverging—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
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 attendant-ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity that ‘originally reconstructs the ontological-pertinence of axiomatic-constructs and their derived-conceptualisations’. Such an analytic insight as of a notional–deprocripticism (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—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–deprocripticism (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-attendant–ontological-contiguity-reduced-existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment wherein a more profound view of the philosophical enterprise as intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—dementativity ontological-prime-movers-totalitative-framework here hasn’t been entertain sufficiently to point out that effectively it is a problem that actually ‘devolves out’ of the more fundamental issue of Being as of its but is rather being posed as of a ‘disjointed/fragmented analysis’ as a consciousness grounded problem. This equally explains this author’s construed 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 ...

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existentialising/contextualising/textualising-contiguity } — conflatedness in { preconverging-disentailment by } postconverging-entailment for human construction of ontologically veridical “meaningfulness-and-teleology” implied as of notional–deprocrypticism; this is notionally known as “historiality/ontological-eventfulness”/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’>. 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-attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity } — conflatedness in { preconverging-disentailment by } postconverging-entailment that is as of Being-development/ontological-
meaningfulness-and-teleology or existence-as-existence-potency~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression as to existential-possibilities. The underlying
insight explaining human limited-mentation-capacity flawed mental-disposition for
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity } — constitutedness in { preconverging–
entailment lies with human misconstruing from ‘existential-instantiations’ the ontological-
veridicality of axiomatic-constructs as derived from the ’reference-of-thought—devolving–
imbricatedness/threadedness/recomposuring’, thus inducing virtualities or ontologically-flawed construals associated with the uninstitutionalised-threshold. Thus, the ontological-veracity as prospective relative-ontological-completeness -of- reference-of-thought of ‘the axiomatic-constructs of a (given consciousness’s neuterising-induced-or-deneuterising-induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as from existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation <-as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> imbricatedness/threadedness/recomposuring’ generating knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue implied as meaningfulness-and-teleology, is rather ensured by the construal of existential-instantiations as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation which is as of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educted—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—dissentailment—by—}—postconverging-entailment, thus enabling the ontological-contiguity—of-the-human-institutionalisation-process. It is interesting to grasp here that we cannot from our ‘sense of conceptual patterning’ claim to put into question the inherent nature of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation <-as-to-perspective—ontological-normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> and as of its implied superseding—oneness-of-ontology, since existence is de-mentatively/structurally/paradigmatically precedent and our conceptual patterning is arising secondarily as of our shoddy-and-incomplete construal of the ‘iterating nature of existential—
instantiations’ as of existence’s imbricatedness/threadedness/recomposuring; and any such pretence of conceptual patterning is nothing but a virtuality or ontologically-flawed construal as of naïve apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-eneduced-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment. Of course, it is rather prospective relative-ontological-completeness-of-reference-of-thought that will imply deeper ontological-veracity of the same underlying purview for the construal of meaningfulness-and-teleology mental-disposition grounded on existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—as-to-perspective-ontological-normalcy/postconvergence-implied-'prospective-aporeticism-overcoming/unovercoming'>.

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/supercategorical-de-mentativity attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-of-all-ontologically-veridical-meaningfulness. For all the above elucidations highlighting the ontological-veracity implications of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness-in-preconverging-entailment and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-{preconverging-disentailment-by}-postconverging-entailment, 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 \(45<\)amplituding/formative–epistemicity\(>\)totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-preconverging-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 \(1\).

Since there is no direct correspondence between relative-ontological-incompleteness \(^{12}\)-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring with the inherent intrinsicness of the \(45<\)amplituding/formative–epistemicity\(>\)totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality beyond-the-consciousness-awareness-teleology\(^{10}\)-<in-preconverging-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 \(1\)-of- reference-of-thought/ontological-normalcy/conflatedness \(2\) which has such a direct correspondence that the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness \(^{12}\)-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring can be established. A direct approach to determine the certainty-as-to-their-real-ontological-deficiency of relative-ontological-incompleteness \(1\)-of-reference-of-thought/epistemic-abnormalcy/preconvergence /destructuring will simply lead to a virtuality-or-ontologically-flawed-construal, as failing to elucidate the correspondence of ontological-deficiency to the inherent intrinsicness of the \(45<\)amplituding/formative–epistemicity\(>\)totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, with such a virtuality-or-ontologically-flawed-construal often wrongly involving ‘reference-of-thought—elevated-devolving-as-of-prospective-institutionalisation’-as-of-upholding-ontological-
‘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/recomposing iterating of existential-instantiations’ as of
‘existence-or-intrinsic-reality-or-ontological-veridicality’,
while
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \[\text{educed–}\]
existentalising/contextualising/textualising-contiguity \[\text{–confalatedness in \{preconverging–}\]
disentailment by} postconverging entailment 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/recomposing iterating of existential-instantiations’ as of
‘existence-or-intrinsic-reality-or-ontological-veridicality’.
Notional~confalatedness /constitutedness\[1\]–to-confalatedness\[1\] as such highlights an underlying
‘historiality/ontological-eventfulness /ontological-aesthetic-tracing\[<\text{perspective–ontological–}\]
normalcy/postconvergence-reflected\[\text{–epistemicity-relativism-determinism}\]’ of the
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity \[\text{educed–}\]
existentalising/contextualising/textualising-contiguity \[\text{–constitutedness in \{preconverging–}\]
entailment towards–confalatedness in \{preconverging–disentailment by} postconverging
entailment dynamism of human limited-mentation-capacity with respect to human ontological-
performance\[7\]\[<\text{including-virtue-as-ontology}>\]-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—as sublimating—nascence, disclosed from prospective-epistemic-digression, implying the formation of self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of pivoting nature of human knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue wherein it is about existence-as-enabling-of-humankind-potential/possibilities or existence-as-emancipatory-of-humankind-in-the-broadest-sense-of-its-thought-and-projective-potential—but-beyond-just-the-engrossed-contemplation-of-only-humankind. All knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional—referential-notions/articulations/virtue are thus for-human-studies/for-human-constructs in the sense that these do not add anything to the given abstract/imaginary existence but are simply enabling to human curiosity and emancipation; that is, whether humans in 2000 BC or 2000 AD are knowledgeable about notions as genetics, theory-of-relativity, universal human rights, etc. doesn’t add anything to ‘abstract/imaginary existence as a pre-given’ pointing to the fact that human existence is about human-subpotency construed as of successive defining transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification—as-to-ontological-faith
prospective-epistemic-digression to supersede human temporality\textsuperscript{99}/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}). 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 \textit{<supererogatory–human-
subpotency>–effecting can only arise from the apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }–conflatedness\textsuperscript{12} in \textit{<preconverging-disentailment–by–postconverging-
entailment} of human consciousness in-its-embodiment as the potent ‘phenomenological
transcendental-point-of-departure handle’ for human self-conscious existence and
\textit{meaningfulness-and-teleology\textsuperscript{10}} construal/conceptualisation as of knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue, whereas the human body as matter though physically existent
cannot as of such its \textit{apriorising/axiomatising/referencing-{of-attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }–
constitutedness }–in\textit{ preconverging-entailment} conception be construed/conceptualised as of
such a ‘phenomenological transcendental-point-of-departure handle’. In the bigger framework,
human \textit{<amplituding/formative–epistemicity> totalising–thrownness-in-existence\textsuperscript{34} (I exist
therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\textsuperscript{72}-

\textsuperscript{99} See note 99.
\textsuperscript{10} See note 10.
\textsuperscript{12} See note 12.
\textsuperscript{34} See note 34.
notional-deprocrypticism perspective refers to the underlying idiosyncratic, intricate, compounded and pervasive succession of preformulating/preframing/premeaningfulness-<metaphoricity\(^\text{17}\)-disposition—as-to-psyche-induced-psychologism-of-existential-stake> as of notional\(-\)conflatedness\(^\text{13}\)\-constitutedness\(^\text{13}\)\-to-conflatedness\(^\text{12}\) from human shallow-to-deepening\(-\)limited-mentation-capacity,\(-\)as-limited-mentation-capacity-deepening\(^\text{53}\) as of the-very-same-immanent-existence\(\langle\)intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>\rangle\,\langle\text{totalising~purview-of-construal}\rangle\) as it reflects relative ontological-performance\(^\text{12}\)-<including-virtue-as-ontology>-as-of-its-broadest-implications of any (given consciousness’s\(^\text{59}\)\-neuterising-induced-or-deneuterising\(^\text{16}\)-induced)-\langle\text{reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness as its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology\(^\text{00}\) as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue and as the registry-worldview’s/dimension’s reference-of-thought ‘abstract teleological-de-mentating/structuring/paradigming/teleological-possibilities’; and it reflects any given registry-worldview’s/dimension’s specific institutionalisation-by-uninstitutionalisation-or-uninstitutionalised-threshold\(^\text{03}\)\-postconverging-or-dialectical-thinking\(^\text{70}\)-apriorising-psychologism/preconverging-or-dementing\(^\text{19}\)-apriorising-psychologism construct as a specific aesthetic trace of ‘ontologically elevated-by-degraded-devolving-as-of-uninstitutionalised-threshold\(^\text{03}\)\-historiality/ontological-eventfulness\(^\text{17}\)/ontological-aesthetic-tracing-<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}> as of the notional\(-\)conflatedness\(^\text{12}\) of notional–deprocrypticism equally supersedingly enlightens the idea of totalising-entailing which is often somewhat articulated as in the statement ‘the whole is greater than the sum of its parts’ but failing to specifically clarify that ‘limited-mentation-capacity apriorising/axiomatising/referencing-\langle\text{of-attendant–}\rangle
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —
constitutedness\textsuperscript{11} — in —preconverging-entailment conceptualisation construes of an ‘ontologically-
compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{1} that is relatively shoddy and
incomplete’ and generates virtuality-or-ontologically-flawed-construal when it construes of
parts and whole in a given 45<amplituding/formative–epistemicity>totalising~devolved-
purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality and so as a
derived/unoriginary mental-reflex as of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–
ontological-contiguity\textsuperscript{67} —educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39},
whereas limited-mentation-capacity apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity\textsuperscript{112}\} —
conflatedness — in —{preconverging-disentailment-by?} — postconverging-entailment
conceptualisation as of notional–deprocrypticism-as-preempting—disjointedness-as-of-
reference-of-thought construes of a ‘non-mediating incisive as referentialism—ontologically-
uncompromised-mediating,-as-of-conflatedness\textsuperscript{12} profoundness/completeness’ by an incisive
45<amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought that further expands human grasp of the given 45<amplituding/formative–
epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality as a non-derived/original mental-reflex of 55 maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{128}—unenframed-conceptualisation driven
by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. The latter is
effectively what relays the ontological-veracity of the 45<amplituding/formative–
epistemicity>totalising~devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality implied axiomatic-construct as of completeness/profoundness
subsuming the reality of the perceived whole and parts within the incisive apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment; pointing out that the fundamental issue is how human limited-mentation-capacity effectively construes intrinsic-reality/ontological-veridicality as of its profoundness/completeness. Consider in this particular regards the intrinsic-reality/ontological-veridicality reflected as akin to an engineering product like a jet engine wherein the conceptualisation is an incisive apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment that goes beyond the whole and parts of the jet engine to grasp a conceptualisation profundness/completeness of required critical performances like fuel burn, maintenance cycles, robustness, etc. construed as of the articulated depth of the \cite{ref:thought} reference-of-thought of aircraft engine engineering science. This overall notional conception extends as well to the various ways by which human limited-mentation-capacity ‘accosts’ intrinsic-reality/ontological-veridicality, bringing about the various registry-worldviews/dimensions categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-their-specific-constitutedness\cite{ref:mediating} induced neuterising or prospectively notional~deprocrypticism referentialism—ontologically-uncompromised-mediating,-as-of-confaltedness\cite{ref:mediating} meaningfulness-and-teleology\cite{ref:teleology}. That is, the notional~deprocrypticism protensive-consciousness apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument in its referencing of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—confaltedness—in-{preconverging-disentailment—by}—postconverging-entailment, with no intermediating construct as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—confaltedness—in-{preconverging-disentailment—by}—postconverging-entailment.
educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in–
preconverging-entailment, thus achieves ontologically-uncompromised-mediating,-as-of-
conflatedness\textsuperscript{2} meaningfulness-and-teleology\textsuperscript{100}. While the 
ocasechange{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-attendant-ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity}\}—constitutedness\textsuperscript{1}—\{preconverging-disentailment–by\}—postconverging-entailment induce their successively categorising/qualifying/tendentious/impulsive—ontologically-compromised-mediating,-as-of-
their-respective-specific-constitutedness\textsuperscript{3} meaningfulness-and-teleology\textsuperscript{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-
conflatedness\textsuperscript{12} as a notional conception in construing meaningfulness-and-teleology\textsuperscript{100}, while avoiding its ontologically-flawed \{preconverging-entailment\}—\{preconverging-disentailment–by\}—postconverging-entailment construals in terms—as-of-axiomatic-construct of the various \textsuperscript{25} neuterising. Hence the ‘notion of limited-mentation-capacity’ as it overcomes ontologically-compromised-mediating,-as-of-its-specific-constitutedness\textsuperscript{13} towards ontologically-uncompromised-mediating,-as-of-conflatedness\textsuperscript{12} is what is effectively and ontologically defining of issues of reference-of-thought of meaningfulness-and-teleology\textsuperscript{100} given that as of its ontologically veridical \{of-attendant-ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}\}—constitutedness—in–preconverging-entailment. 

\textsuperscript{1} Conflatedness.
conflatedness in [preconverging disentailment by] postconverging entailment it is the cumulative recomposuring of human limited-mentation-capacity as limited-mentation-capacity-deepening that is behind the ontological-contiguity—of-the-human-institutionalisation-process itself, and also underlies temporal-to-intemporal individuations differentiation as shortness-of-register-of—meaningfulness-and-teleology-and-longness-of-register-of—meaningfulness-and-teleology as of limited-mentation-capacity, and as this is so-conceptualised from the ontological-normalcy/relative-ontological-completeness—of—reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. This equally underlies and is in sync with the notion of candidity/candour-capacity as a variance of the same as of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflatedness protensive-consciousness sound conceptualisation perspective’. It is the ‘notion of limited-mentation-capacity’ that as of its deficiency is falsely-composited by ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness flawed conceptualisation perspectives’ into ontologically-flawed constructs of neuterising, historicality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> as of the notional–conflatedness of notional–deprocrypticism highlights that humankind in its projected-or-anticipated relationship with ‘existence as-the-absolute-a-priori’ is rather in preconverging existential-extrication-as-of-existential-unthought, and not the full potency of existence; preconverging existential-extrication-as-of-existential-unthought construed rather as ‘shoddy-and-incomplete actualising in presencing—absolutising-identitive-constitutedness of the full potency of existence. Preconverging existential-extrication-as-of-existential-unthought refers to a registry-worldview’s/dimension’s overall historicality/ontological-
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional–conflatedness\textsuperscript{2} of notional–deprocripticism construct, wherein its \textit{amplituding/formative–epistemicity}totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{7} construes beyond-the-consciousness-awareness-teleology\textsuperscript{100}–<in-preconverging-existential-extrication-as-of-existential-unthought>\textsuperscript{6} of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct’ as the absolute framework of ontological-performance\textsuperscript{27}–<including-virtue-as-ontology>-as-of-its-broadest-implications and thus failing to factor in the implications on its ontological-performance\textsuperscript{27}–<including-virtue-as-ontology> of its prior relative-ontological-incompleteness’–of-reference-of-thought as this induces \textit{amplituding/formative} wooden-language-\{imbued–temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology\} at its uninstitutionalised-threshold\textsuperscript{103}. Preconverging-existential-extrication-as-of-existential-unthought thus highlights the overall apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{1} in preconverging entailment of humankind’s access to existence given the ‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’, such that humankind’s axiomatic-construct/theory of existence/existential-reality/intrinsic-reality/ontological-veridicality as of its ‘projected-or-anticipated-grandest-existential-axiomatic-construct as \textit{reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness}’ is rather as of various successive relative apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{1} in preconverging–

associated with the ontological-contiguity—of-the-human-institutionalisation-process. This thus divulges the essence of existence as ‘the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed from prospective-epistemic-digression. In other words existence is already given rather as of its potency, and the real problem of existence is humankind’s access to existential possibilities as of humankind’s limited-mentation-capacity. That is, human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is what achieves existence as a ‘potent construct’, as the notion of existence-as-a-grounded-construct doesn’t make sense/is unavailable for any specific human registry-worldview/dimension’s reference-of-thought as an <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-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/akrasiatic-drag is ‘developed enough’ as of Being-and-contemplation to have achieved the full potency of existence to then know what’s existence whereas in reality such <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag highlights human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence. Thus our construal of existence can only be an ‘as of existence’ exercise that rather highlights human potential to transcend towards grasping existence/existential-possibilities; with that potency only instigated as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality for
transcendence-and-sublimity/sublimation/supererogatory/de-mentativity. Basically, existence as of prospective base-institutionalisation reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising→self-referencing-syncretising-meniality-or-hyperbole-of→meaningfulness-and-teleology to recurrent-utter-
uninstitutionalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing→as-so-being→as-of-existential-reality, existence as of prospective universalisation reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising→self-referencing-syncretising-meniality-or-hyperbole-of→meaningfulness-and-teleology to base-institutionalisation-ununiversalisation reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing→as-so-being→as-of-existential-reality, existence as of prospective positivism reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising→self-referencing-syncretising-meniality-or-hyperbole-of→meaningfulness-and-teleology to universalisation–non-
positivism/medievialism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing→as-so-being→as-of-existential-reality, and prospectively human-subpotency futural Being-development/ontological-framework-expansion→as-to-depth-
of-ontologising-development-as-infrastructure-of→meaningfulness-and-teleology as of prospective notional→deprocrypticism reference-of-thought is circularly-unintelligible-but-for-a-
<amplituding/formative–epistemicity>totalising→self-referencing-syncretising-meniality-or-hyperbole-of→meaningfulness-and-teleology to positivism→procrypticism reference-of-thought but for the former transcendental instigation as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; such that all that is left of permanence determination about existence is its transcendental construct as of human limited-mentation-capacity-deepening. Interestingly, from our vantage positivism/rational-empiricism perspective, we’ll certainly construe the supposed intradimensional resolution of existential issues of prior relative-ontological-incompleteness reference-of-thought as of ontological-performance <including-virtue-as-ontology> arising in recurrent-utter-uninstitutionalisation as intradimensional meniality-or-hyperbole and rather resolvable as of base-institutionalisation superseding projection/anticipation, and same with base-institutionalisation–ununiversalisation as intradimensional meniality-or-hyperbole and rather resolvable as of universalisation superseding projection/anticipation, and same with universalisation–non-positivism/medievalism as intradimensional meniality-or-hyperbole and rather resolvable as of positivism/rational-empiricism superseding projection/anticipation, but we won’t or hardly construe of the same as of our <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag about our positivism–procrypticism as it being of intradimensional meniality-or-hyperbole and rather resolvable as of notional–deprocrypticism as preempting—disjointedness-as-of-reference-of-thought superseding projection/anticipation! This points to the flaw of a Heideggerian Dasein conceptualisation as it wrongly implies ‘humankind has any developed mental state as of Being-and-contemplation in any past-to-present epoch’ to ‘fully register as of that epoch’s metaphysics-of-presence{(implicated-‘nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness)} what is existence/existential-possibilities not factoring Being apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed—existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} post-converging entailment
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—and-of-the-human-institutionalisation-process, and further in contradiction to the notion of human amplituding/formative–epistemicity>totalising–thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance—including-virtue-as-ontology). Existence is rather a ‘potency construct of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of human existential potential’ and not ‘a grounded construct for construing existence’ as wrongly implied/attempted with the Heideggerian Dasein notion, as all what ‘grounding’ does is to wrongly elevate the registry-worldview’s/dimension’s reference-of-thought in which such a construct is articulatedly grounded thus contradictorily undermining the possibility for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by wrongly implying that the said registry-worldview’s/dimension’s reference-of-thought is of absolute ontological-performance—including-virtue-as-ontology>, whereas it is deepening of human limited-mentation-capacity as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality in inducing prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments that allows for prospective relative-ontological-completeness reference-of-thought thus expanding human notion of existence/existential-possibilities. Anecdotally, the prophesying social scientists of their times who insist on the recurrence of the practices of the creed are ‘not stupid’
as they know very well that \( ^{54} \text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{100} \) for \( ^{56} \text{meaningfulness-and-teleology}^{100} \) are just that with respect to an animal of limited-mentation-capacity beyond-the-consciousness-awareness-teleology\(<\text{in-preconverging—existential-extrication-as-of-existential-unthought}>^{5} \) who is bound to circularly elicit shortness-of-register-of—\( ^{84} \text{meaningfulness-and-teleology}^{100} \) on such renewed \( ^{84} \text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{100} \) for \( ^{59} \text{meaningfulness-and-teleology}^{100} \) and further denaturing them as of the prospective institutionalisation uninstitutionalised-threshold \( ^{50} \) ! In other words and as relevant with all other registry-worldviews/dimensions transcendental implications, base-institutionalisation \( ^{57} \text{meaningfulness-and-teleology}^{100} \) cannot truly be-grounded-as-explained to recurrent-utter-uninstitutionalisation as this wrongly implies the latter’s \( ^{84} \text{reference-of-thought as of its} ^{84} \text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{100} \) is a sound basis for construing the \( ^{50} \text{meaningfulness-and-teleology}^{100} \) of base-institutionalisation inducing rather a circular-complexification of recurrent-utter-uninstitutionalisation \( ^{5} \text{reference-of-thought as it adopts by mental-reflex an} ^{51} \text{incrementalism-in-relative-ontological-incompleteness}^{89} —\text{enframed-conceptualisation mental-disposition rather than a} ^{55} \text{maximalising-recomposuring-for-relative-ontological-completeness}^{—\text{unenframed-conceptualisation mental-disposition and thus fails to}} \text{fulfil the requisite referencing/registering/decisioning—of-its—}^{84} \text{reference-of-thought—rather-as-preconverging-or-dementing}^{1}—\text{and-decentered-prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology}^{100} \) and its alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-faith/inauthenticity \( ^{64} \)/nihilistic as of \( ^{14} \text{de-mention—supererogatory—ontological—de-mentioning—dialektische—de-mentioning—stranding—or-attributive-dialectics}, \) which is what allows for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity to prospective base-institutionalisation \( ^{84} \text{reference-of-thought for crossgenerational renewal as of prospective relative-ontological—}
potency
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression rather as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that in the state of human
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is that in the state of human
therefore existence is of transcendental-enabling/sublimating/supererogatory–de-mentativity to
my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance
humankind can only credibly adopt a
‘apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educated
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–
disentailment–by}–postconverging-entailment exercise’ rather as of effecting-wholeness-as-of-
profundity-and-completeness-to—meaningfulness-and-teleology in re-projection-or-re-
anticipation to match existence as to existence-potency
~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
given
‘imbricatedness/threadedness/recomposuring as of iterating-of-existential-instantiations’ to
further elevate its prospective relative-ontological-completeness
-of—reference-of-thought of
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to–
‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’. This thus
validates the notion that existence can only be construed as a transcendental
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educated
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging–
disentailment–by}–postconverging-entailment 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 and not as a grounded
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educated
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging–
aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of the notional-conflatedness\textsuperscript{15} of notional-deprocrypticism is always the issue of ‘divulging prospective relative-ontological-completeness\textsuperscript{19} of reference-of-thought’ as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—conflicatedness\textsuperscript{15} in \{preconverging-disentailment by\} postconverging entailment, and so as the very essence of human limited-mentation-capacity relating to 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’>. Hence the very essence of a notional-deprocrypticism institutionalisation is one that comes into terms—as-of-axiomatic-construct with existence-potency\textsuperscript{13}—sublimating–nascence,-disclosed-from-prospective-epistemic-digression and as reflected in transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -edued-existentialising/contextualising/textualising-contiguity \}—conflicatedness\textsuperscript{15} in \{preconverging-disentailment by\} postconverging entailment in avoiding meaningfulness-and-teleology denaturing\textsuperscript{15} involved with grounded apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{15} in preconverging entailment posturing. Operantly, the phenomenological quest for an underlying and superseding knowledge construct, construed here as an enabling construct of <amplituding/formative-epistemicity>totalising-conflated—meaningfulness-and-teleology\textsuperscript{100}—as-of-notional–deprocrypticism-reflected-’historiality/ontological-eventfulness\textsuperscript{7}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> ontological-
performance\textsuperscript{72} -<including-virtue-as-ontology> determination as of human <amplituding/formative-epistemicity>totalising-throwness-in-existence\textsuperscript{17} (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>), is fulfilled by the notion of preconverging-existential-extrication-as-of-existential-unthought/postconverging-nonextricatory-existential-preempting-of-existential-unthought as the construct that reflects any registry-worldview’s/dimension’s reference-of-thought historiality/ontological-eventfulness / ontological-aesthetic-tracing <perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional-confedgedness\textsuperscript{12} of notional-deprocripticism highlighting the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\textsuperscript{9}<as-to-postconverging-or-dialectical-thinking –apriorising-psychologism> of its prospective relative-ontological-completeness\textsuperscript{16} of reference-of-thought as of the implications of its apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity \} constifiedness\textsuperscript{12} –in–preconverging-entailment as its given reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{50} and its apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity \}–constifiedness\textsuperscript{11} –in–preconverging-entailment as of the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\textsuperscript{9}<as-to-preconverging-or-dementing –apriorising-psychologism> of its given prior relative-ontological-incompleteness ‘of’ reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative-
This author’s notion of centered-epistemic-totalisation as impossible to achieve and postulation instead of decentered-infinite-freeplay is actually a critique arising on the implied assumption of finite human limited-mentation-capacity as of its impossibility as finitely limited to come into the full terms of grasping the full potency of existence/existential-possibilities; but then this author construes that human limited-mentation-capacity is not finite as it deepens as of the possibility of transcendence-and-sublimity/sublimation/suberogatory-de-mentativity enabled as of de-mentativity (supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) thus involving de-mentative/structural/paradigmatic transformations/shifts of human limited-mentation-capacity as-of-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 notional-preempting—disjointedness-as-of-reference-of-thought in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process retrospectively to prospectively, centered-epistemic-totalisation/circumscribing/delineating meaningfulness-and-teleology as of its attaining of ontological-completeness-of-reference-of-thought is/can-be achieved as ‘involving the superseding/transcending of successively defining human finitudes as the
destructuring-threshold-of-ontological-performance~of-including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness-of-reference-of-thought as the institutionalisations’. This thus undermines the implications of a Derridean decentered-infinite-freeplay in its critique of ‘centered–epistemic-totalisation as of circularity of meaningfulness-and-teleology in relative deficient/flawed ontological-performance~-<including-virtue-as-ontology>’ 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 Derridean conception construes of centered–epistemic-totalisation as only within one registry-worldview’s/dimension’s reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—meaningfulness’ as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, failing to reflect the ontological-contiguity—of-the-human-institutionalisation-process as of notional–deprocrypticism implied postconverging—de-mentating/structuring/paradigming shifts of reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—meaningfulness’ as enabling successive prospective relative-ontological-completeness—of-reference-of-thought as enabling successive prospective reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—meaningfulness’ marked by the shift of ‘centered–epistemic-totalisation circularity of meaningfulness-and-teleology inducing relatively less and less deficient/flawed ontological-performance~-<including-virtue-as-ontology>’ right up to

construal’. Now, the issue of a centered–epistemic-totalisation defect arises where the given 
reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ is ontologically-flawed/deficient as it 
will systematically induce a ‘centered–epistemic-totalisation circularity of meaningfulness-
and-teleology in relative deficient/flawed ontological-performance—<including-virtue-as-
onontology>’ construed as of the uninstitutionalised-threshold of a registry-worldview’s/dimension’s 
reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’. But then human 
limited-mentation-capacity-deepening achieving prospectively of an ultimately theoretically 
perfect/sound reference-of-thought-as-of-reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ as of the full ontological-contiguity—
of-the-human-institutionalisation-process as notional—deprocrypticism implies the circular 
ontologically-flawed/deficient implications of centered–epistemic-totalisation are done away 
with as of ontological-completeness with the <amplituding/formative—
epistemicity>totalising—renewing-realisation/re-perception/re-thought of the reference-of-
thought-as-of-reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigming—of-meaningfulness’ of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,—as-to—human <amplituding/formative—
epistemicity>totalising—purview-of-construal’, with such a conceptualisation of centered–
epistemic-totalisation also construed as transcendental centered—epistemic-totalisation or 
extrapolated-centered—epistemic-totalisation or extrapolatory—epistemic-totalisation or 
transcendental—epistemic-totalisation and reflects the reality that a Derridean decentered-
infinite-freeplay can also be construed as an interpolatory—epistemic-totalisation or 
interpolated-decentered—epistemic-totalisation. For instance, we can grasp that ‘traditional 
classical mechanics axiomatic-construct’ is a given ‘centered—epistemic-totalisation circularity
of meaningfulness-and-teleology of ‘the very same physics of amplituding/formative–epistemicity’ as of a prior relative-ontological-incompleteness of less ontological-performance-including-virtue-as-ontology’ of ‘the very same physics of amplituding/formative–epistemicity’ totalising–devolved—incompleteness/of less ontological-performance-including-virtue-as-ontology’ as of prospective relative-ontological-completeness–of-axiomatic-construct-or-reference-of-thought as we can do more things with the latter axiomatic-construct more-profound/grander 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 of amplituding/formative–epistemicity’ totalising–devolved—incompleteness/of less 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/totalising–devolved—incompleteness/of less 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(totalising–purview-of-construal’ which is a given
reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-de-
mentating/structuring/paradigmning—of-meaningfulness’; and for all practical matters this has
been the way Derridean deconstruction has been commonly applied as in effect all our
meaningfulness-and-teleology ontological-performance—including-virtue-as-ontology>
has been as of our positivism–procripticism registry-worldview’s/dimension’s reference-of-
meaningfulness-and-teleology—devolving-teleological-de-
mentating/structuring/paradigmning—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-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by) postconverging entailment in breaking with the philosophical tradition or
human knowledge conceptualisation tradition or towards fulfilling the understanding of Being.
In this regard talking about the physics example again, such a Derridean freeplay différance is
akin to the ‘putting in question exercise’ that surrounds the cooperation/mutual-
complementing-ideas-among-various-physicists leading up to the critical breakthroughs; which
then establish such physics centered–epistemic-totalisation schemes as Newtonian physics and
later on Theory-of-relativity and Quantum-mechanics, and today with respect to various
theoretical efforts with the potential of leading to a physics Theory of Everything. Inherent to
futural différance is the notion of <amplituding/formative–epistemicity>totalising–self-
referencing-synchretising/circularity/interiorising/akrasiatic-drag, as of beyond-the-
consciousness-awareness-teleology—in-preconverging–existential-extrication-as-of-
existential-unthought>, construed in the immediate-and-short-term as of ‘self-referencing’ as
the uninstitutionalised-threshold-temporal individuations circular undermining of the
prospective institutionalisation of reference-of-thought-as-to-postconverging–dementating/structuring/paradigming implied transformation/shift as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold of reference-of-thought, as well as the idea of temporal individuations ‘syncretising’ that underlies a spiralling crossgenerational increasing undermining of the uninstitutionalised-threshold of reference-of-thought which is in amplituding/formative–epistemicity 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 of transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as of prospective relative-ontological-completeness of reference-of-thought of the prospective institutionalisation’s reference-of-thought. Insightfully again, this idea of infinite-possibilities/circularity implied as of a Derridean infinite-decentered-freeplay of a given meaningful-frame/axiomatic-construct/model such as mathematical models/axiomatic-constructs circularity is familiar to physicists and other scientists who understand that there is no infinity in the real-world/existence and infinity showing up in mathematical models/axiomatic-constructs point to the fact that there is a circular or undefined or undecidable problem arising from poor human limited-mentation-capacity conceptualisation implying the given mathematical model/axiomatic-construct is in circular-existential-disjointedness-as-of-prior-relative-ontological-incompleteness as of the axiomatic-construct relative notional-discontiguity/epistemic-discontiguity shallow-supererogation –of-mentally-aestheticised–preconverging/dementing –qualia-schema> in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment, 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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment, and so as of the very same <amplituding/formative–epistemicity>totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality; and so because human limited-mentation-capacity-deepening induces de-mentatively/structurally/paradigmatically grander human meaningfulness-and-teleology ontological-performance -<including-virtue-as-ontology> of human implicit-or-explicit constructed axiomatic-constructs of purviews/domains of construal-as-intrinsic-reality/ontological-veridicality, and this equally applies by extension to reference-of-thought—as-of—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human'amplituding/formative–epistemicity>totalising–purview-of-construal’. It should be noted thus that an axiomatic-construct is as of an implied correspondence with the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human'amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, and it supersedes and is defining of logic which is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as reflected with any given explicited axiomatic-construct in
the same way that insight/intuition is reflected rather with regards to any given implicated
axiomatic-constructs; with an axiomatic-construct such as an idea or a concept or a notion or a
theory being any conception as of meaningfulness-and-teleology of supposed existential-
implications correspondence. That is the traditional knowledge conception articulated as
‘axioms of logic’ is rather vague, with the appropriate articulation being rather ‘logic of
axiomatic-construct/reference-of-thought’, as the axiomatic-construct/reference-of-thought
is the effective human limited-mentation-capacity supposed correspondence relation with
existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation<as-to-perspective–ontological-
normalcy/postconvergence-implied-‘prospective-aporeticism-overcoming/unovercoming’> for
human-subpotency possibilities for devolving meaningfulness-and-teleology as knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue, with increasing ontological-performance<including-virtue-as-
ontology> as of human transcendence; even though such a conception as ‘axioms of logic’
could be perceived rather as a meta-conception or more like a technical practicality akin to say
the scaffolding of a building! In other words as the ‘inner working coherence/contiguity of
axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, logic
and by extension mathematics imply elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity, whereas
axiomatic-constructs as reflecting ecstatic-existence/the-nature-of-the-world/conditions
are construed in affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring-instrument-validating-measuring<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism> as of maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation. But then as of ‘ontology of logic’ and

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‘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 attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity of other applied and transcendental-enabling/sublimating/supererogatory–de-mentativity activities as of their axiomatic-constructs development and mathematics very own existential-reality of developed axiomatic-constructs applicative orientation, including developing together with heavily dependent mathematics domains like physics, engineering, other applied sciences and statistical studies. This latter situation which is more real than generally said and makes of mathematics ‘a <amplitudding/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 knowledge-reification–gesturing—prospective psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological–contiguity—educed–existentialising/contextualising/textualising-contiguity—confratedness—in—preconverging-disentailment by—postconverging-entailment> 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–confratedness—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, Schrodinger, Bohrs had to elicit the transcendental-enabling/sublimating/supererogatory de-mentativity of the physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality created axiomatic-constructs with mathematics being accessory to the transcendental-enabling/sublimating/supererogatory de-mentativity. They didn’t just start to develop ‘patterns of mathematical equations’ without the prior insight about the physics domain-of-study and what to strive for, and actually from that ‘physics reality precedence perspective’ got the insight to further develop their relevant branches of mathematics. Nor do even pure mathematicians just go about constructing ‘mathematical patterns’ as of formalisation without striving to get insight and inspiration from existential-reality as transcendental-enabling/sublimating/supererogatory de-mentativity; and we can appreciate in this regards how
the human mathematical disposition adjust from a classical reflex with regards to existential phenomena/manifestations that assume a non-classical character like statistical-constructs, quantum phenomena, black holes, etc. as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{[7]}\). 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 \(^8\) reference-of-thought-as-of-\(^{[8]}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–

human<amplituding/formative–epistemicity>totalising–purview-of-construal’ points to the fact that the various registry-worldviews/dimensions operate their own conception of logic as of their prospective relative-ontological-completeness–of– reference-of-thought; as we can appreciate inherently as of metaphysics-of-absence-{implicated-epistemic-veracity-of:\nonpresencing-<perspective–ontological-normalcy/postconvergence>\} that however deficient, that each registry-worldview/dimension does have its own sense of logic as of its self-conscious construed \(^{[6]}\) meaninglessness-and-teleology\(^{[6]}\). The notion of an absolutely valid logic can only arise on the backdrop of an absolutely valid \(^{[4]}\) reference-of-thought-as-of-\(^{[4]}\) reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as implied by futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{[6]}\) meaninglessness-and-teleology\(^{[6]}\) as of
prospective deprocrypticism–or–preempting—disjointedness-as-of- ‘reference-of-thought registry-worldview/dimension institutionalisation, wherein such a logic is its ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. In this regard, the link-up of all the concepts and notions articulated herein by this author speaks of ‘suprastructural logic’ that is critically articulated as of a prospective notional–deprocrypticism psychoanalytic-unshackling metaphysics-of-absence⟨implicated-epistemic-veracity-of- nonpresencing⟨perspective–ontological-normalcy/postconvergence⟩⟩ and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment, and further subsumed in the word candidity or candour-capacity. Such ‘suprastructural logic’ is even more damning about the naïve apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity }—constitutedness in {preconverging- entailment construal of meaningfulness-and-teleology that besets the knowledge and philosophical tradition. Such a conception of logic and logical analysis points to the <amplituding/formative–epistemicity>totalising–self-referencing- syncretising/circularity/interiorising/akrasiatic-drag naïvety and vagueness involved when construing logic and logical analysis as absolute without any explicitly implied or formulated reference-of-thought, construed as ‘reference-of-thought—devolving-teleological-dementating/structuring/paradigming–of-meaningfulness’; usually in our case, in a non-transcendental <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag that is unconsciously implied as of our positivism–procrypticism registry-worldview/dimension. Insightfully, such a ‘suprastructural logic’ undermines metaphysical notions like good, essence and truth as being naively construed as of a given registry-worldview’s/dimension’s

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 ontological-performance—<including-virtue-as-ontology>. The implications here as well are that implicit axiomatic-constructs like analogies and supposed intuitions/insights that do not reflect/align as of the coherence/contiguity of superseding—oneness-of-ontology implied as of the full-potency of existence coherence/contiguity, are ontologically naive and vague. Thus axiomatic-
construct’ of the differing references-of-thought, with the traditional philosophical and knowledge anti-psychologism stance fundamentally grounded on a mix-up about the nature of ‘axioms wrongly construed as elements of logic’ as implied with statements like ‘axioms of logic’ rather than the fact that axiomatic-constructs are ‘ontological wholes of correspondence’ as of supposed correspondence with <amplituding-formative-epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality and thus carry transcendental-enabling/sublimating/supererogatory–de-mentativity implications as of human limited-mentation-capacity-deepening”, whereas logic and logical analysis is rather the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ and at best yields formalisations grounded on the implied ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ but doesn’t reify meaningfulness-and-teleology as knowledge which can only arise as of the ‘maximalising-recomposing-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-attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment 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—<as-to-perspective–ontological-normalcy/postconvergence-implied-

‘prospective-aporeticism-overcoming/unovercoming’

In the bigger scheme of things, this author holds that the deepest ‘phenomenological transcendental-point-of-departure handle’ in the conception of meaningfulness-and-teleology ontological-performance—<including-virtue-as-ontology> as of transcendence-and-sublimity/sublimation/supererogatory—dementativity reflected by metaphysics-of-absence {implicit-ed-epistemic-veracity-of-

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

apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—from-the-human-institutionalisation-process as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing— as-veridical-epistemicity-

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

contiguity’ as of relative ontological-contiguity of reference-of-thought with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to-

‘human<amplituding/formative–epistemicity> totalising—purview-of-construal’. This author phenomenological transcendental conception is articulated as of non-speculative, non-

imaginary, theoretical, conceptual and operant implications construing/conceptualising in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process, not as an external speculative dialectics, but as a wholly internal natural dialectics in apriorising/axiomatising/referencing—{of-attendant—

ontological-contiguity— educed—existentialising/contextualising/textualising-contiguity

}
conflatedness-in-preconverging-disentailment-by-postconverging-entailment as of human limited-mentation-capacity-deepening. Such that human phenomenological <amplituding/formative-epistemicity>totalising-thrownness-in-existence (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency/hyperbole-of-temporal-to-intemporal-ontological-performance-<including-virtue-as-ontology>) is the ‘complete scientific archaeological depth’ for grasping ontology and Being as of the apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-preconverging-disentailment-by-postconverging-entailment 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-determinism’>, 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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-preconverging-disentailment-by-postconverging-entailment, 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-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness" in {preconverging-
disentailment by}—postconverging-entailment 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-attendant—
ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity } —
conflatedness in {preconverging-disentailment by}—postconverging-entailment

<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing—for-explicating-ontological-contiguity as of maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
existentially supersede abstract/imagined/misconstrued/virtual
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment possibilities as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity implicatives that are effectively as of non-existence. The further implication is that human
‘prior existential-reality insight as arising by apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-
contiguity }—conflatedness” in {preconverging-disentailment by}—postconverging-
entailment as of the coherence/contiguity of ontology’s-directedness-as-Being’ rather ‘points to
ontology’s-directedness-as-Being. This further explains why there is need for corresponding
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology
dementativeness/epistemic-growth-or-conflatedness/transvaluative-
ratinalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation> mental-
disposition behind the ‘inventing’ of prior institutionalisation as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality construed as prior
ontology’s-directedness-as-Being is necessarily the requisite mental-disposition for the
‘inventing’ of prospective institutionalisation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality construed as prospective ontology’s-directedness-as-Being; and so, overcoming temporal/shortness-of-register-of—meaningfulness-and-teleology on <amplituding/formative> wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } as of uninstitutionalised-threshold failing intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. Ultimately, phenomenology is all about grasping the apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging—disentailment—by}—postconverging-entailment of ontology’s-directedness-as-Being. Furthermore, just as a transcendental-enabling/sublimating/supererogatory—de-mentativity biological science in relative ontological-contiguity of reference-of-thought will dissociate modern-day heredity DNA genetics as of its theoretical, conceptual, methodological, operant and applicative implications from say th century Mendelian heredity however its inherent merits, and will not naively purport to analyse the former on the grounds of the latter which as axiomatic-construct is in relative notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema on the basis of a naïve conceptual patterning implied as of the common term ‘heredity’; this author likewise is very much critical and averse to such conceptual patterning mental-reflexes imbued in traditional non-transcendental philosophical and knowledge analysis all too ready to construe and articulate meaningfulness-and-teleology in sophistic/pedantic conceptual patterning terms overlooking transcendental-enabling/sublimating/supererogatory—de-mentativity implications, and failing to fathom that conceptual patterning is no substitute for
transcendental-enabling/sublimating/supererogatory~de-mentativity work required for all knowledge notwithstanding setbacks and failures that may be involved, given the reality that human meaningfulness-and-teleology ontological-performance <including-virtue-as-ontology> arises as an exercise of human limited-mentation-capacity-deepening as of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ or <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal–as-intrinsic-reality/ontological-veridicality! Consider for instance criticisms often levied against post-structuralism and specifically Derridean deconstruction as simply convoluted expressions of familiar and trite ideas. But then the effective transcendental-enabling/sublimating/supererogatory~de-mentativity insight as of their applications arising in the social sciences and literal studies clearly demonstrate otherwise. Further many such critiques have tended to be naïve about what passes for theory whereby naïve conceptual patterning of general knowledge are articulated devoid of ‘new theory’, with little or no transcendental-enabling/sublimating/supererogatory~de-mentativity implications, which in reality is nothing more than a sophistry of argument from authority. This conception of relatively profound and complete axiomatic-constructs/ reference-of-thought in ontological-contiguity can equally be demonstrated in graphical terms as a problem ‘not along the curve created-by-human-limited-mentation-capacity’ in relative notional-discontiguity/epistemic-discontiguity <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 attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{67}/contexts as of existential-instantiations imbricatedness/threadedness/recomposuring in a maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{1}—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\textsuperscript{53} of a significant rise in consumers’ salaries implies that everything else being equal the demand curve-axiomatic-construct will shift to the right as of relative ontological-contiguity\textsuperscript{67}. The notion of axiomatic-construct in ontological-contiguity\textsuperscript{67} arises out of its existential completeness and profoundness, for instance the axiomatic-construct in ontological-contiguity\textsuperscript{1} as concept of a bicycle arises by the completeness and profoundness of the bicycle in its existential wholeness of functionality and contents as its ontological-contiguity\textsuperscript{1}. Ontological-contiguity rather highlights relative perspectives as of ontological-normalcy/postconvergence depths of axiomatic-construct/ reference-of-thought of construal; which for instance renders the idea of general relativity in relative ontological-contiguity\textsuperscript{67} and newtonian physics in relative notional-discontiguity/epistemic-discontiguity\textsuperscript{67}—<shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema> rather as uncorrelated, whereas a notion of ‘continuity of ontology’ as is implied by ‘ontological-continuity as of relative ontological-continuity and relative notional-discontiguity/epistemic-discontiguity —<shallow-supererogation-of-mentally-aestheticised—preconverging/dementing—qualia-schema>’ will
performance\textsuperscript{72} -<including-virtue-as-ontology> with regards to such implicated-and-explicated reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\textsuperscript{100} as knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue. Firstly, this has to do with the successive institutionalisations reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness prospective relative-ontological-completeness -of- reference-of-thought due to human limited-mentation-capacity of projection-or-anticipation in grasping the ‘inherent centered–epistemic-totalisation-as-existence’. Secondly, even within each of the successive given institutionalisations as of their given underlying specific rules there is a variance of meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> among human individuations-as-mental-dispositions-manifested-by-individuals,-with-the-individual-construed-as-the-existing-receptacle-of-temporal-to-intemporal-possibilities-of-individuations as of intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} individuation that notionally upholds the given institutionalisation's reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} and as of temporality\textsuperscript{99}/shortness individuations that in its relative ‘-<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}’ as of beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-preconverging-existential-extrication-as-of-existential-unthought>-\textsuperscript{4} fails to uphold the given institutionalisation’s reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} due to lack of social universal-transparency\textsuperscript{10} -\{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\} in the social-stake-contention-or-confliction dynamism thus highlighting the registry-worldview/dimension uninstitutionalised-threshold \textsuperscript{\textcircled{1}}; wherein the ‘circular reference-of-thought of intemporal-as-
epistemic-totalisation-as-existence’ reinitiating the ontological-contiguity\(^6\) —of-the-human-institutionalisation-process\(^9\), and thus right up to human attainment of ontological-completeness-of-\(^{14}\) reference-of-thought with this ‘ultimate social\(^{10}\) universal-transparency\(^{10}\) —\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\}’ supposedly overriding human temporality\(^9\)/shortness and thus ultimate basis of a centered–epistemic-totalisation of human meaningfulness-and-teleology\(^{10}\) ontological-performance —<including-virtue-as-ontology> construed theoretically as paralleling the ‘inherent centered–epistemic-totalisation-as-existence’; and so as of humankind’s human-subpotency given Being project! Fifthly, the implications of such transcendental centered–epistemic-totalisation with regards to the ‘certainty of \(^{56}\) meaningfulness-and-teleology\(^{10}\) as of sound ontological-performance\(^{12}\) —<including-virtue-as-ontology>’ rather lies with such \(^{56}\) meaningfulness-and-teleology\(^{10}\) as being so-construed notionally as of a given institutionalisation’s \(^{54}\) reference-of-thought —reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ transcendental-enabling/sublimating/supererogatory–de-mentativity rules on the basis of social\(^{104}\) universal-transparency\(^{11}\) —\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\}, and so as of its implied prospective relative-ontological-completeness\(^{28}\) —of-reference-of-thought: wherein, non-rules—apriorising/axiomatising/referencing–psychologism,—as-impulsive-or-accidented-or-random-mental-disposition in Recurrent-utter-uninstitutionalisation enables the grasp of certain \(^{56}\) meaningfulness-and-teleology\(^{10}\) on the basis of non-rules—apriorising/axiomatising/referencing–psychologism,—as-of-accidentedness-or-randomness-of-occurrences/existential-instantiations by its non-rules—apriorising/axiomatising/referencing–psychologism,—abstracted-as-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the \(^{56}\) meaningfulness-and-
teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> as of trepidatious-consciousness about occurrences/existential-instantiations; - rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism in Base-institutionalisation enables the grasp of certain meaningfulness-and-teleology\textsuperscript{100} on the basis of rules-abstracted-as-of-tendentiousness-of-occurrences/existential-instantiations by its rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ‘meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> of warped-consciousness about recurrences/existential-instantiations; \textsuperscript{104} universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of universalisation enables the grasp of certain meaningfulness-and-teleology\textsuperscript{100} on the basis of universalising-rules-abstracted-as-of-qualifying-of-occurrences/existential-instantiations by its universalisation-directed-rule-making-over-non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ‘meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> of preclusive-consciousness about recurrences/existential-instantiations; \textsuperscript{104} positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism of Positivism/Rational-Empiricism enables the grasp of certain meaningfulness-and-teleology\textsuperscript{100} on the basis of positivising/rational-empiricism-rules-abstracted-as-of-categorising-of-occurrences/existential-instantiations by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, as impulsive-or-accidented-or-random human-limited-mentation-capacity type of construal, as relevant in the ‘meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> of occlusive-
capacity implications. Such superseding is actually attained as of the specific protensive-consciousness specific human preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>. That is, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-
disentailment–by}—postconverging-entailment construal as of notional–deprocrypticism, - the
trepidatious-consciousness of recurrent-utter-uninstitutionalisation is of a ‘trepidatious Being
complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-threshold }
preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, - the
warped-consciousness of base-institutionalisation–ununiversalisation is of a ‘trepidatious Being
uninhibited/decomplexified-{as-elevated-devolving-as-of-prospective-institutionalisation} but
warped Being complexified/inhibited-{as-degraded-devolving-as-of-uninstitutionalised-
threshold } preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-
induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the preclusive-consciousness of base-un/universalisation–non-positivism/medievalism is
of a ‘warped Being uninhibited/decomplexified-{as-elevated-devolving-as-of-prospective-
institutionalisation} but preclusive Being complexified/inhibited-{as-degraded-devolving-as-of-
uninstitutionalised-threshold } preformulating/preframing/premeaningfulness-<metaphoricity’ -disposition—as-to-psyche-induced-psychologism-of-existential-stake>’ as of social-stake-contention-or-confliction, –the occlusive-consciousness of positivism–
procrypticism is of a ‘preclusive Being uninhibited/decomplexified-{as-elevated-devolving-as-
of-prospective-institutionalisation} but occlusive Being complexified/inhibited-{as-degraded-
developing-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
infrastructure-of—meaningfulness-and-teleology\textsuperscript{56} as of prospective deprocrypticism. Thus the notional–deprocrypticism ‘phenomenological transcendental-point-of-departure handle’ thus warrants a superseding \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as-decomplexifying/uninhibiting-{as-elevated-devolving-as-of:-prospective-institutionalisation} our positivism–procrypticism occlusive Being preformulating/preframing/premeaningfulness<-metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake>. This overall deneuterising\textsuperscript{16} conception of transcendental \textsuperscript{367}amplituding/formative–epistemicity\textsuperscript{56} totalising/circumscribing/delineating \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{72}-<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{84}-of-reference-of-thought as of ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ of the successive institutionalisations. Basically human preconverging–existential-extrication-as-of-existential-unthought is operantly construed as historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism underlying the idiosyncratic, intricate, compounded and pervasive mimetic dynamism of human apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment by}–postconverging-entailment and human apriorising/axiomatising/referencing-
as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> ontological-performance\textsuperscript{17}<including-virtue-as-ontology>; as it is akin to how we can imagine ‘budding science’ in prior non-positivism registry-worldviews/dimensions say in the ancient and medieval worlds but grasping that you really get to systemic scientism rather in a positivism/rational-empiricism registry-worldview/dimension as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights construed as positivism/rational-empiricism ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, reflected as of positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism. Such a phenomenological construal as of human <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}–as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> ontological-performance\textsuperscript{17}<including-virtue-as-ontology> thus goes beyond a grounded conceptualisation and rather involves a psychoanalytic-unshackling construal as it reflects an epistemic-totalising\textsuperscript{17}–conflated\textsuperscript{15}–meaningfulness-and-teleology\textsuperscript{10}–as-of-notional–deprocrypticism-reflected- historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'> ontological-performance\textsuperscript{17}<including-virtue-as-ontology> in the sense that the ‘normal intradimensional mental-reflex’ of representing the uninstitutionalised-threshold\textsuperscript{103} of the prior transcended registry-worldview/dimension as nondescript/ignorable–void\textsuperscript{15} (actually speaking
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–firstnatedness—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 dimensionality-of-sublimating-
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ ‘direct convincing’ at individuals-level underlying deferring to institutional and formal meaningfulness-and-teleology as of the need for profoundness and rigour that doesn’t avail in ordinary thought for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Likewise, on occasion in the face of prior institutionalisation established and perceived vested interest such intemporal-as-ontological meaningfulness-and-teleology could be ontologically undermined as of institutionalised-being-and-craft. Consider in this regard Establishment efforts undermining the Diderot-led Encyclopédistes project. Furthermore, every registry-worldview/dimension relates to its value construct as of its prior relative-ontological-incompleteness-of-reference-of-
thought apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment 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-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—confatedness—in-{preconverging-
disentailment—by—postconverging-entailment 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—of-social-functioning-and-accordance\textsuperscript{5} as of human 4<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3}
as social 104universal-transparency\textsuperscript{10}-(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
cross-generationally human ‘re-conventioning whether driven by a sense of pure-ontology as of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality or otherwise with say
cultural-diffusion’, as ‘syncretising-effecting’ on meaningfulness-and-teleology\textsuperscript{100} with
respect to social-stake-contention-or-confliction induces human transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity. Consider in this regard historical
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity elicited by cultural
diffusion whether with respect to trading or invasion or voyages of exploration. The fact is a
social-setup is de-mentatively/structurally/paradigmatically a framework where individuals are
naturally involved in a dynamic relationship of perceived social-stake-contention-or-confliction
striving to draw in various ways the optimum as of perceived existential possibilities, and thus
individuals and social groups are not in an absolutely given/set self-referencing centered–
epistemic-totalisation-facticity of 3meaningfulness-and-teleology\textsuperscript{100} within their social-setup
and are predisposed on critical occasions as of syncretising-effecting to ‘reinvent’, circumvent
or adapt as to what they perceive as optimum existential possibilities, such that a social-setup is
already involved internally however restricted in its very own
reinvention/circumventing/adaptation as of its very own internal ‘self-referencing and
syncretising-effecting construed as \textit{amplituding/formative–epistemicity}\textsubscript{10} totalising–self-referencing–syncretising\textsuperscript{11} ' of \textit{meaningfulness-and-teleology}\textsuperscript{10} 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 \textit{amplituding/formative–epistemicity}\textsubscript{10} totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} human nature’, both internal social transformation however lethargic and cultural diffusion will be basically impossible, and \textit{amplituding/formative–epistemicity}\textsubscript{10} totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{11} 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 \textit{meaningfulness-and-teleology}\textsuperscript{10} within a given social-setup in the immediate-and-short-term. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness\textsuperscript{89}–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\textsuperscript{10} given their supposedly coherent ontological-commitment
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\(^2\) validation as to existence-potency\(^2\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression, as re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(\langle\)imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation\(\rangle\), that are most likely to be syncretised crossgenerationally as providing the most overall positive-opportunism—of-social-functioning-and-accordance\(^2\) by their relative \(^1\)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\(^5\) nature or poor \(^1\)universal projection. However, such a conception of supposedly coherent ontological-commitment -<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> is not actively contemplated socially but occurs latently and passively with any given registry-worldview’s/dimension’s institutionalisation \(^5\)meaningfulness-and-teleology\(^1\) as its inherent social-dispositions and mental-dispositions are rather as of beyond-the-consciousness-awareness-teleology\(^1\)–<in-preconverging–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\(^1\) social-dispositions and mental-dispositions of suboptimal ontological implications for social-functioning-and-accordance—as-of–social-stake-contention-or-confliction, every social-setup as a conventional-construct can only be held together in the long-term as of its requisite given registry-worldview’s/dimension’s institutionalisation-level of minimally-expected basic
conscious-adherence-at-best or token-adherence-at-worst to the said institutionalisation-level’s reference-of-thought—categorical-imperatives/axioms/registry-teleology with regards to meeting a basic level of individuals and social existential-possibilities expectations. It may thus seem from within just one human generation perspective that the underlying human metaphoricity 
for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather marginal especially when not associated with any external cultural diffusion. However, human metaphoricity as of cultural transformation had tended historically, in the main, to ebb in peaks and lows, and so as of the relative universal-transparency—\{transparency-of-\totalising-entailing, as-to-entailing—<amplituding/\text{formative—epistemicity}>\totalising—\text{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\(^{56}\) to reconstrue-and-redefine the social-setup \(^{56}\)meaningfulness-and-teleology\(^{100}\). Such prospective metaphoricity\(^{57}\) possibility cannot be preempted because even the social-setup conventioning in its functional operation of \(^{56}\)meaningfulness-and-teleology\(^{100}\) needs this supposedly coherent ontological-commitment\(^{58}\) & <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> in other to affirm itself over any spontaneously arising disruptive \(^{56}\)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\(^{57}\) in one way or the other when such spontaneously arising disruptive \(^{56}\)meaningfulness-and-teleology\(^{100}\) is not of poorer but rather of a superseding <amplituding/formative–epistemicity> causality~as-to-projective-totalitative~implications-of-prospective~ nonpresencing.—for-explicating-ontological-contiguity as of the social-setup given supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>. We can consider in this regard that an animistic non-positivistic or medieval non-positivistic social-setup will certainly imply a supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> respectively as of superstitious spiritualism \(^{56}\)meaningfulness-and-teleology\(^{100}\) or scholasticism pedantic dogmatism \(^{56}\)meaningfulness-and-teleology\(^{100}\), as of the given social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ~as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ in its capacity to demonstrably and objectively uphold and function going by its specific registry-worldview/dimension as of superstitious spiritualism or scholasticism pedantic dogmatism. It is exactly this ‘self-assuredness-of-ontological-good-
faith/authenticity\textsuperscript{69}\textemdash\textsuperscript{70}\textemdash\textsuperscript{71} postconverging\textemdash\textsuperscript{71}\textemdash\textsuperscript{72}\textemdash\textsuperscript{72}\textemdash\textsuperscript{72} de-mentating/structuring/paradigming \textemdash\textsuperscript{72}\textemdash\textsuperscript{72}\textemdash\textsuperscript{72} 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\textsuperscript{57}\textemdash\textsuperscript{68}\textemdash\textsuperscript{69} of such prior social-setups registry-worldview/dimension\textsuperscript{3} meaningfulness-and-teleology\textsuperscript{100}, and so as of the prospectively induced ontological-primemovers-totalitative-framework\textsuperscript{73} superseding\textsuperscript{73}\textsuperscript{73}\textsuperscript{73} meaningfulness-and-teleology\textsuperscript{100} as from existence-potency\textsuperscript{75}\textemdash\textsuperscript{75}\textemdash\textsuperscript{75}\textemdash\textsuperscript{75} sublimating\textemdash nascence\textemdash disclosed-from-prospective-epistemic-digression epistemic-or-notional\textemdash projective-perspective of relative-ontological-completeness\textemdash of-reference-of-thought by way of ontological-primemovers-totalitative-framework\textsuperscript{73} such as with prospective positivism/rational-empiricism\textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100}. However, given the inherence of social-stake-contention-or-confliction, inevitably prospective metaphoricity\textsuperscript{57} 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}\textsuperscript{56}\textsuperscript{56}\textsuperscript{56} 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\textsuperscript{76}\textemdash of-social-functioning-and-accordance\textemdash 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 knowledge-reification\textemdash gesturing\textemdash prospective\_psychologismic\_apriorising/axiomatising/referencing\_of\_attendant\_ontological\_contiguity\_educed\_existentialising/contextualising/textualising\_contiguity\_ conflatedness\_in\_preconverging\_disentailment\_by\_postconverging\_entailment\_ from prospective metaphoricity\textsuperscript{57} which may involve undermining such ‘existentially invested’
registry-worldview/dimension in its \textit<amplituding/formative>\ wooden-language-{\textit{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textit{-as-of-}nondescript/ignorable–void \textit{'-with-regards-to-prospective-apriorising-implications}>}} means that it doesn’t necessarily construe such prospective metaphoricity\textsuperscript{57} as pertinent and so where it is nihilistically disinclined by its \textit<amplituding/formative—epistemicity\textit{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} to dispensing-with-immediacy-for-relative-ontological-completeness \textit{-by-reification/contemplative-distension\textsuperscript{26}} (as of human self-surpassing—existentialism-form-factor,\textit{-in-overcoming-‘notionally—collateralising-beholding-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-potency \textit{~sublimating—nascence,-disclosed-from-prospective-epistemic-digression}} to supersede human temporality\textsuperscript{99}/shortness \textit<amplituding/formative>\ wooden-language-{\textit{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textit{-as-of-}nondescript/ignorable–void \textit{'-with-regards-to-prospective-apriorising-implications}>}}, as of its beyond-the-consciousness-awareness-teleology\textsuperscript{106}\textit{-in-preconverging-existential-extrication—as-of-existential-unthought> manifestation. The abstract notion of antinihilism as implied by such prospective metaphoricity\textsuperscript{57} is not construed in human temporal terms—as-of-axiomatic-construct as a ‘living notion’ going by an \textit<amplituding/formative—epistemicity\textit{totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} elicitation of value as of untransvaluated—temporal-intemporality\textsuperscript{52}. In this regard, as of the temporal ‘mental and existential investment’ of recurrent-utter-uninstitutionalisation prospective base-institutionalisation antinihilism \textit{meaningfulness-and-teleology\textsuperscript{106} is basically nothing and worthless, likewise as of the temporal ‘mental and existential investment’ of base-institutionalisation–ununiversalisation prospective \textit{universalisation antinihilism \textit{meaningfulness-and-teleology\textsuperscript{106} is basically nothing and worthless, same with}}
universalisation–non-positivism/medievalism and prospective positivism, and equally so for
positivism–procrypticism and futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-
teleology as of prospective depcrypticism. Explaining in many ways why the elicitation of
value as of prospective secondnatured institutionalisation rather occurs as of the superseding of
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag untransvaluated–temporal-
temporality. 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-preconverging-existential-extrication-as-of-existential-unthought> with
respect to prospective metaphoricity as of the implications of such undermining of social
deferential-formalisation-transference. In this regard, the sophistic/pedantic barriers to futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional–deprocrypticism metaphoricity implications are necessarily spurious and associated
with our positivism–procrypticism institutional-being-and-craft as of the direct, indirect and/or
devolving prospective metaphoricity\textsuperscript{7} implications. We can appreciate in this regard that for
the medieval-scholasticism-pedants—ideal-type-or-individuation, it doesn’t matter that
budding-positivism can be demonstrated as more ontologically pertinent as of ontological-
primemovers-totalitative-framework\textsuperscript{7}, so long as it is socially and institutionally credible to
uphold non-positivism\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{10} in effect by undermining its
deferential-formalisation-transference. It is with regards to such sophistic/pedantic
disinclination to prospective metaphoricity\textsuperscript{7} that the latter elicits contortioning gesturing,
wherein for instance Socrates with respect to the sophists—ideal-type-or-individuation (as we
can appreciate that however say a Protagoras engagement with Socrates may project coherence
as of his contextual appreciation of Socrates predisposition for coherence, this doesn’t exclude
the possibility of a ‘floating sophistic’ inclination that simply adjusts to its interlocutor thus
undermining in the bigger picture the notion of knowledge as of universal coherence
idealisation, or still maybe Protagoras is just at the lower end of the sophists—ideal-type-or-
individuation) and budding-positivists with respect to medieval-scholasticism-pedants—ideal-
type-or-individuation (as we can appreciate that the recognition and then censure and then
banning of Copernicus’s heliocentric world work or engagement with Galileo’s support of
heliocentrism then his persecution for publishing, rather speaks de-
mentatively/structurally/paradigmatically of the covert/underhanded nature of the medieval
establishment pedantic disposition as of the implications of ideas undermining medieval dogma
as of social-stake-contention-or-confliction) construe of such sophistic/pedantic disinclination
as implying notional-discontiguity/epistemic-discontiguity\textsuperscript{7}–shallow-supererogation\textsuperscript{of-
mentally-aestheticised–preconverging/dementing–qualia-schema\textsuperscript{9} with their prospectively
implied metaphoricity\textsuperscript{7}; with the consequence that there can’t be common/mutual
aposteriorising/logicising/deriving/intelligising/measuring as of dialogical-equivalence\textsuperscript{7}–as-to-
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-
{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> and intellectual-and-moral-equivalence and
inherently so because of the sophists—ideal-type-or-individuation and medieval-scholasticism-
pedants—ideal-type-or-individuation inauthentic/unsound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of respectively
non-universalising and non-positivism/medievalism dogma prior relative-ontological-
incompleteness—of- reference-of-thought warranting their unaffirmation/deprojection/de-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring—<as-to-preconverging-or-dementing–apriorising-psychologism> for the
affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-
validating-measuring—<as-to-postconverging-or-dialectical-thinking–apriorising-
psychologism> of prospective Socratic-philosophers universalising-idealisation and
prospective positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—meaningfulness-
and-teleology respectively. Likewise, this author’s critique of the spurious institutional-
being-and-craft muddlement of our positivism–procrypticism with respect to its de-
mentative/structural/paradigmatic implicated undermining of the possibility of futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism
is not an idle exercise, and so as of such—<amplituding/formative–epistemicity>–totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—procrypticism–
or–disjointedness-as-of—reference-of-thought as of direct, indirect and devolving undermining
of the possibility of futural Being-development/ontological-framework-expansion—as-to-depth-
elements of an epistemic/notional possibility of correspondence, as of the
<amplituding/formative–epistemicity>totalising–thrownness-in-existence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and onto, that
together effectively make human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity and the ontological-contiguity—of-the-human-institutionalisation-process
possible given that it immanently enables the possibility of successive huma prospective
relative-ontological-completeness—of—reference-of-thought as of the
<cumulating/recomposuring–attendant-ontological-contiguity —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 (3) 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 an apriorising/axiomatising/referencing—of—attendant–ontological-contiguity—
-educed–existentialising/contextualising/textualising-contiguity —conflatedness—in—
{preconverging-disentailment–by}–postconverging-entailment perspective as of
notional–deprocrypticism that can articulate a conceptualisation of
meaningfulness-and-teleology (0) 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—attendant–ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity —constitutedness—in—preconverging—
dispositions in social-stake-contention-or-confliction implies that it is naïve to conceive of a
disentailment—by—postconverging—entailment—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—preconverging—existential-extrication-as-of-existential-unthought> while the latter is upholding reference-of-thought—categorical-imperatives/axioms/registry-
television for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.
Actually such an ordinary mental-reflex of a ‘neuter framework of reference-of-thought
putting the notional—firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic
teleological projection’ when it comes to social-stake-confliction-or-contention is only valid as
of mutual conceptualisation as of a given institutionalisation with a common ontological-
reference-of-thought’ wherein it is then strictly a matter of logical-processing-or-logical-
ímplicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in
determining ontological-veracity. But then at such a registry-worldview’s/dimension’s
institutionalisation’s uninstitutionalised-threshold, there is a relative variance of ontological-
completeness-of-reference-of-thought as of the prospective relative-ontological—
completeness'-of- reference-of-thought in intemporality'/longness entailing the prospective institutionalisation and the prior relative-ontological-incompleteness''-of- reference-of-thought in temporality'/shortness entailing the uninstitutionalised-threshold ': thus implying a relative variance in such intemporal and temporal teleological projection respectively as of elevated-devolving-as-of-prospective-institutionalisation and teleologically-degraded-devolving-as-of-uninstitutionalised-threshold ': in determining ontological-veracity. In this sense we can garner that it is inappropriate to imply a 'neuter framework of reference-of-thought putting the notional-firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as of the same axiomatic teleological projection' and so, as of an uninstitutionalised-threshold ': and the prospective institutionalisation; given the variance of temporality'/shortness rather as respectively in recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism-or-medievalism, and prospectively procrypticism—or–disjointedness-as-of-reference-of-thought with intemporality'/longness rather as respectively in base-institutionalisation, universalisation, positivism and prospectively deprocrypticism—or–preempting—disjointedness-as-of-reference-of-thought. The bigger point here being that the very notion of transcendence-and-sublimity/sublimation/superrogatory—de-mentativity as of apriorising/axiomatising/referencing-{of-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity }—conflicatedness—in {preconverging—disentailment—by}—postconverging-entailment actually construes of more profound reference-of-thought—categorical-imperatives/axioms/registry-teleology that override the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology as failing to uphold intemporal-preservation-entropy—or-contiguity—or–ontological-preservation', and so as of differing references-of-thought in transversality<for-sublimating–existential—eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—'motif-and—
its-overcoming-of-neuterisation\textsuperscript{59}, reflected by metaphysics-of-absence\{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normaley/postconvergence>\} as the
‘requisite apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }\_\textsuperscript{67} conflatedness\_\textsuperscript{12} in {preconverging– disentailment by}–postconverging-entailment of understanding’, necessarily entailing transcendental implications for ontologically-veridical knowledge-con structs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue; as we can appreciate the inherent reality that there isn’t ‘axiomatic commonness-in-sharedness of human\textsuperscript{50} meaningfulness-and-teleology\textsuperscript{100} with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–
‘human\_\textsuperscript{amplituding/formative–epistemicity>totalising–purview-of-construal’\_\textsuperscript{104} between recurrent-utter-uninstitutionalisation and base-institutionalisation–ununiversalisation, between base-institutionalisation–ununiversalisation and \textsuperscript{104}universalisation–non- positivism/medievalism, between \textsuperscript{104}universalisation–non-positivism/medievalism and positivism–procrypticism, and prospectively between positivism–procrypticism and deprocrypticism! In this case such overcoming of neuterisation\textsuperscript{59} with reference to the variance of the\_\textsuperscript{<cumulating/recomposuring–attendant-ontological-contiguity >\textsuperscript{successive registry-worldviews/dimensions is rather conceived as deneuterising\textsuperscript{16} as of the variance in prospective relative-ontological-completeness\textsuperscript{99}–of–meaningfulness-and-teleology\textsuperscript{100} disambiguation of uninstitutionalised-threshold\textsuperscript{103} and prospective institutionalisation, and so reflected as of—historiality/ontological-eventfulness /ontological-aesthetic-tracing\_\textsuperscript{<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism’> as of the apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity }\_\textsuperscript{67} conflatedness \_\textsuperscript{12} in {preconverging– disentailment by}–postconverging-entailment of notional–deprocrypticism wherein the
that it is the construal of human temporality-to-intemporality limited-mentation-capacity transversal-and-cumulative-implications’ that accounts for ontologically-veridical human character-and-social-formation-dynamics as of both uninstitutionalised-threshold representation and prospective-institutionalisation representation. Such a storied-construct/ontologically-valid-narration is ultimately articulated rather as of the implications of the failing to uphold Being as of the temporal-to-intemporal transversality-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing’ of human limited-mentation-capacity in temporal apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—preconverging entailment mental-reflexes at presence reference-of-thought, and so reflected by the implied intemporal apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflicatedness—preconverging-disentailment-by-postconverging-entailment of phenomenological transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as of notional-deprocrypticism. We can appreciate the metaphysics-of-absence-implicited-epistemic-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence insight about such a deneuterising storied-construct/ontologically-valid-narration from the fact that a non-positivism/medievalism or animistic social-setup is ‘not committed in a amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag to positivistic/rational-empiricism meaningfulness-and-teleology with regards to occurrences and incidents best explained and dealt with by such positivistic meaningfulness as of the latter’s prospective relative-ontological-completeness-of-reference-of-thought. As such non-positivism/medievalism or animistic social-setup ‘will not be self-effacing as of its ontologically-flawed amplituding/formative-
temporal-mental-dispositions as-if-always-in-a-state-of-institutionalisation, failing to psychoanalytically project about its uninstitutionalised-threshold of non-positivism and the prospective institutionalisation of positivism’. This equally explains how our positivism–procrypticism mental-disposition is construed in deneuterising 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 ‘as not self-effacing as of its ontologically-flawed by its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag fails to attain such an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed-existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment 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 preconverging existential-extrication-as-of existential-unthought>\(^6\). It is exactly what renders a veridical ontological-escalation or aetiologisation of the human condition possible as the \(^{40}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity–relativism–determinism}>\) of apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity –educed– existentialising/contextualising/textualising-contiguity \}–confatedness –in\{preconverging-disentailment–by\} postconverging-entailment as of notional–deprocrypticism. It is most critical because at any registry-worldview/dimension, human self-consciousness is a \(^4\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^3\) mental-reflex as of being-only-in-institutionalisation-and-hence-only-of-a–meaningfulness-and-teleology\(^1\)-that-is-intemporal while defectively ignoring-and-undermining the veridicality of uninstitutionalised-threshold\(^0\)–and-its-assorted-and-conjugated-temporal–meaningfulness-and-teleology\(^{10}\) such that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is always perceived as unnatural when \(^4\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\(^3\)’, in the sense that ‘it-is-others,–as-of-the-prior-registry-worldviews/dimensions,–that-have-an-uninstitutionalised-threshold\(^0\)–and-the-notion-of-transcendence-is-only-relevant-to-them-as-the-current-presence-is-normal’. The implications of such human \<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) mental-reflex as it overlooks human uninstitutionalised-threshold\(^0\) points to the reality that the implied prior institutionalisation ‘projected reflex of entailing–\<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^3\) supplanting–conviction-as-to-profound-supererogation\(^7\)=of–attendant-intradimensional’–postconverging/dialectical-thinking\(^1\) apriorising-psychologism
for meaningfulness-and-teleology<sup>100</sup> while a social psychological reference is actually not ontologically-veridical as of human practical reality given lack of social<sup>104</sup> universal-transparency<sup>10</sup>-{transparency-of-totalising-entailing-as-to-entailing- <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness }. Such that with regards to social-stake-contention-or-confliction possibilities the social psychological reference as of wrongly implied prior institutionalisation ‘projected reflex of entailing’<sup>8</sup> <amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness<sup>8</sup> supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’- postconverging/dialectical-thinking —apriorising-psychologism for meaningfulness-and-teleology<sup>66</sup> is an abstract social constraint to human temporal mental-dispositions. In practicality such human temporal mental-dispositions involve ‘rationalising threads of part-conviction-as-to-profound-supererogation —or—part—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation<sup>97</sup> perception-and-relation to meaningfulness-and-teleology<sup>100</sup> as of social-stake-contention-or-confliction constraints social-functioning-and-accordance of temporal postlogism<sup>78</sup>-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought— devolving ontological-performance<sup>72</sup>-<including-virtue-as-ontology>, and so as of beyond-the-consciousness-awareness-teleology<sup>104</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> reflecting uninstitutionalised-threshold<sup>103</sup> Being undervelopment; wherein with specific regards to a postlogism<sup>78</sup>-slantedness/psychologism mental-disposition and less and less so as of temporal exacerbation/opportunism/affordability, such instigated part-conviction-as-to-profound-supererogation<sup>97</sup> is rather as of a relevant generalised social projection as ‘<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —

their varying-existential-instantiations-mental-dispositions-ontological-performance or their characterisations-as-of-varying-existential-instantiations’, as fundamentally underscored by the implied uninstitutionalised-threshold reference-of-thought, wherein such temporal thresholding neuterisation with regards to ontologically-veridical meaningfulness-and-teleology reflects Being-underdevelopment; and so from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional-conflatedness of notional-deprocrypticism deneuterising —referentialism’ as of metaphysics-of-absence insight that ontology’s-directedness-as-Being lies with Base-institutionalisation institutionalisation over Recurrent-utter-uninstitutionalisation uninstitutionalisation, it lies with universalisation institutionalisation over Base-institutionalisation–ununiversalisation uninstitutionalisation, it lies with Positivism institutionalisation over universalisation–non-positivism/medievalism uninstitutionalisation, and it lies prospectively with notional-deprocrypticism institutionalisation over our Positivism–procrypticism. This operantly defines procrypticism—or–disjointedness-as-of reference-of-thought as beyond just the construal of new supposedly intemporal reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prospective institutionalisation to preempt the temporally denaturing reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prior institutionalisation, but rather
the deneuterising 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-preconverging-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\(^{100}\)\textless preconverging-existential-extrication-as-of-existential-unthought\textgreater is the effective and credible deneuterising\(^6\) 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\(^8\)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\(^{6}8\)meaningfulness-and-teleology\(^{100}\) individuation and temporal/shortness-of-register-of\(^{6}8\)meaningfulness-and-teleology\(^{100}\) individuations of postlogism\(^72\)-slantedness/\(^{6}8\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^6\)reference-of-thought\(^8\) devolving ontological-performance\(^72\)-\textless including-virtue-as-ontology\textgreater. Ultimately, the notion of beyond-the-consciousness-awareness-teleology\(^{100}\)\textless preconverging-existential-extrication-as-of-existential-unthought\textgreater given its psychoanalytic-unshackling as of prospective deprocryticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, points to a self-consciousness that should rather come to terms with the reality of human limited-mentation-capacity dynamics as of temporal-to-intemporal mental-dispositions resolved beyond just the notion of reference-of-thought\(^8\) categorical-imperatives/axioms/registry-teleology\(^{100}\) but rather their protraction as of ontological-faith-notion-or-ontological-fideism\textemdash imbedded-underdetermination-of-motif-and-apriorising/axiomatising/referencing-as-so-being-as-of-existential-reality apriorising/axiomatising/referencing\{of attendant ontological-contiguity \textemdash reduced\} existentialising/contextualising/textualising-contiguity \textemdash conflatedness \textemdash in\{preconverging-disentailment by\} postconverging-entailment of Being as implied as of deprocrypticism—or—
preempting—disjointedness-as-of-reference-of-thought. The issue of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology or Being underdevelopment is associated with that of the construal of knowledge as organic-knowledge or mechanical-knowledge respectively; with the latter construed as of the ‘mere effecting possibilities of knowledge’ without a coherence/contiguity with the ‘knowledge inventing’ mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality behind the given knowledge, as implied with organic-knowledge. It is such a mechanical-knowledge as of ‘temporal/shortness-of-register-of-meaningfulness-and-teleology mental-dispositions towards the mere effecting possibilities of the knowledge’ that induces the forgetting of Being construed as ontology’s-directedness-as-Being, by undermining the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality upholding of intemporal-preservation-entropy-or-contiguity—or—ontological-preservation that is behind organic-knowledge. Human totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal mental-dispositions as of beyond-the-consciousness-awareness-teleology are all too ready to construe of the comprehensiveness of knowledge as mere effecting possibilities of knowledge at the given institutionalisation’s uninstitutionalised-threshold in temporal/shortness-of-register-of-meaningfulness-and-teleology terms-as-of-axiomatic-construal as of the plainly implied opportunism with little consideration of the projective intemporal value dispositions behind the ‘knowledge inventing’ and its organic preservation. Thus the ontological-contiguity—of-the-human-institutionalisation-process arises exactly to ensure deferential-formalisation-transference.
secondnaturing of knowledge as of organic-knowledge comprehensiveness. The following is enlightening in this regard. (For what it takes to get a medieval as non-positivistic mindset/reference-of-thought into a positivistic mindset/reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness\(^1\)-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\(^2\) is in a state of ‘amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) 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 \(^4\) (as accusation of witchcraft) is not to be construed naively as an adequate basis for a new logical-processing- or- logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging mental-reflex’ that re-engages with non-positivism/medievalism mindset/reference-of-thought, given the possibilities of further accusations of witchcrafts or by-and-large the vices-and-impediments\(^5\) 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
in a vacuum but rather within the ‘detached, contemplative and blurry human social-construct of knowledge’ which is the complementary background for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\); as we can appreciate that despite the positivistic inclinations of the Copernicuses, the Galileos and the Newtons, the scientific advances that ultimately took hold arose because those budding scientists had a sense that the very ‘detached, contemplative and blurry human social-construct of knowledge’ background had to be superseded as of its scholasticism and mysticism underlying knowledge background for a positivism/rational-empiricism knowledge background to take hold as transcendental-enabling/sublating/supererogatory–de-mentativity not only to science but transcendental-enabling/sublating/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\(^{100}\) with respect to the prospective registry-worldview/dimension as resolving the vices-and-impediments\(^{106}\) of the prior registry-worldview/dimension. But then no matter the succession of institutionalisations as successive Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\), 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\(^{100}\)
are always subject at uninstitutionalised-threshold to their denaturing as of their 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 secondnaturering 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 wooden-language-imbued—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 secondnaturung education practically available to everyone interested, and so while alienating
institutional-hierarchisation-as-of-ontological-primemovers-totalitative-framework\overset{}\rightarrow\ \text{overriding-social-equality-for-the-sake-of-individual-and-social-emancipation-as-of-efficient-ontological-performance}^\uparrow\leftarrow<\text{including-virtue-as-ontology}>-\text{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 \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{100},-\text{for-a-posteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology}^{100}\right>\text{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 \text{universal-transparency}\right>}^{50}.\right>\text{This articulation can be elucidated more explicitly in cases of cultural diffusion between societies of differing institutionalisation level as such cultural diffusion isn’t by a simplistic institutionalisation knowledge-level transference, but involves a mutual sense of sovereign selectivity and recognition among the societies, however the drive for cultural diffusion; thus allowing for ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of }^{<\text{amplituding/formative–epistemicity} totalising–in-relative-ontological-completeness >}.\text{This is equally the knowledge and sovereignty dynamics that prevails within any given society. Thus, knowledge can effectively and efficiently be pushed forward but rather}
informality that permeates even formal institutions;–wherein by exploiting of temporal mental-dispositions as of individuals and the collective-social sovereignty, knowledge is undermined by wrongly implying the pertinence of social-aggregation-enabling construed as ‘exploitation of sovereignty’/mobbishness as of ‘intellectual institutional-being-and-craft self-serving’ in lieu of upholding institutionalisation, including the tendency to degrade knowledge conceptualisations into popular frameworks of knowledge appraisal thus subverting institutional deferential-formalisation-transference rigorous knowledge framework as of their transcendental-enabling/sublimating/supererogatory–de-mentativity as to existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression; –the ontologically-flawed articulation of knowledge by an intellectual disposition akin to wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology },–for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology undermining knowledge as of its organic true nature implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality behind prior ‘knowledge inventing’ and prospective ‘knowledge inventing’, and so as of intellectual institutional-being-and-craft; –ultimately the very paradox of human epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag means that the human sovereign psyche is one that is geared to construe of ‘presence as all-encompassing’ value construct’ such that the transcendental implications of knowledge by mental-reflex are construed as of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation to presence, rather than as of
thought of presence construed as of prospective relative ontological-contiguity over prior/transcended/superseded relative notional-discontiguity/epistemic-discontiguity.<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>. However despite this knowledge and sovereignty dilemma associated with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, the insight about human <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as of self-referencing and syncretising-effecting intemporal implications means that the requisite intemporal/longness-of-register-of–meaningfulness-and-teleology psychoanalytic-unshacking positive-opportunism—of-social-functioning-and-accordance can crossgenerationally be induced for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology despite the inherent circular distractiveness of temporality, and ultimately so as enabled by ‘social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity→totalising–in-relative-ontological-completeness ⟩’ The above analysis point out that transcendental knowledge in particular involves more than just knowledge as a grounded construct but as well an understanding of how such knowledge is instigated in society as part and parcel of the knowledge construed as organic-knowledge; given that the social-construct-as-society is not necessarily of immediate receptivity and is of a suboptimal disposition to such transcendental-enabling/sublimating/supererogatory–de-mentativity implications that are not priorly as of grounded constructs of knowledge. This will explain why the mere articulation of positivism/rational-empiricism meaningfulness-and-teleology constructs of knowledge wasn’t enough in undermining medieval mental-dispositions, and the persistent initiatives of the Copernicuses, Galileos, 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—of-social-functioning-and-accordance for deferential-formalisation-transference and institutional percolation-channelling-<in-deferential-formalisation-transference>, as of social deferential attribution of power for the beneficial effect of knowledge as empowering various institutional domains. Further, as implying the superseding of entrenched grounded knowledge as of its psychoanalytic-unshackling implications and in destabilising the underlying existential reference-of-thought, transcendental knowledge is of a circular but consistent exercise of <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought, and so due to the ‘existential and emotive commitments’ it is involved in undoing with regards to the implied prior notional-discontiguity/epistemic-discontiguity <-shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema> reference-of-thought and introducing the prospective ontological-contiguity reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human<amplituding/formative–epistemicity>totalising–purview-of-construal’. Consider in this
regard, that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of propective ontological-contiguity\(^7\) is more than just a reification gesturing of its very own axiomatic-construct affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(<\text{as-to-postconverging-or-dialectical-thinking\,-\,apriorising-psychologism}>\) but extends to encompass a de-assertion/preconverging-or-dementing\(^6\)–apriorising-psychologism/unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring\(<\text{as-to-preconverging-or-dementing\,-\,apriorising-psychologism}>\) of ‘traditional classical mechanics axiomatic-construct’, at the threshold where it supersedes ‘traditional classical mechanics axiomatic-construct’, as being of notional-discontiguity/epistemic-discontiguity\(<\text{shallow-supererogation\,-\,of-mentally-aestheticised\,-\,preconverging\,-\,dementing\,-\,qualia-schema}>\) when analysed as of ‘traditional classical mechanics axiomatic-construct’, and so with regards to ‘the very same physics\(<\text{amplituding/\,formative\,\,-\,epistemicity\,\,totalising\,-\,devolved\,\,-\,purview\,\,domain\,of\,\,construal\,\,as\,\,intrinsic\,\,-\,reality\,\,\,ontological\,\,-\,veridicality\,\,\,existential\,\,-\,reality}>\)’. The ontological veridicality here is that such ‘double-gesture reification as the prospective axiomatic affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring\(<\text{as-to-postconverging-or-dialectical-thinking\,-\,apriorising-psychologism}>\) together with the prior axiomatic de-assertion/preconverging-ordementing\(<\text{apriorising-psychologism\,-\,unaffirmation\,-\,deprojection\,-\,de-assertion\,-\,undueness\,-\,invalidating-logicising\,-\,unsuitable-measuringinstrument\,-\,invalidating-measuring\,\,<\text{as-to-preconverging-or-dementing\,\,-\,apriorising-psychologism}>\)’ implied as of the ‘nonpresencing\(<\text{perspective\,-\,ontological-normalcy\,\,-\,postconvergence}>\)’ induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is not to be construed as an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity of the superseded presencing—absolutising-identitive-constitutedness, but is rather a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation in subsuming ‘the very same physics’ 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
prospective ontological-contiguity reference-of-thought as of the positivistic/rational-empiricism meaningfulness-and-teleology mindset as well as its distance rather with respect to physical reality, such a transcending reification gesturing as of the grandest axiomatic-constructs having to do with consciousness with regards to the ‘very reference-of-thought itself’ wherein the prospective ontological-contiguity reference-of-thought as deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought implies a transcending reification gesturing that not only affirms notional–deprocrypticism prospective registry-worldview/dimension but in that affirmation/projection/assertion/dueness-validating-logicising/suitable-measuring-instrument-validating-measuring-as-to-postconverging-or-dialectical-thinking–apriorising-psychologism as of its ontological-completeness-of-reference-of-thought de-asserts/dements our positivism–procrypticism registry-worldview/dimension, this will elicit an existential and emotional involvement that will rather convert into a circular neuterisation of notional–deprocrypticism by a mental-complex avoiding such emotional discomfort and sense of existential ego undermining as is the case with all destructuring-threshold-{uninstitutionalised-threshold/presublimating—
desublimating-decisionality⟩-of-ontological-performance\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-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }⟩—conflicatedness in {preconverging-disentailment-by} postconverging-entailment,-in-self-becoming/self-conflicatedness /formative–supererogating⟩’. This can’t be the case because dialogical-equivalence⟨as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }⟩—conflicatedness in {preconverging-disentailment-by} postconverging-entailment,-in-self-becoming/self-conflicatedness /formative–supererogating⟩ can only arise where there is ‘common reference-of-thought’ whereas a state of institutionalisation as of prospective relative-ontological-completeness ‘-of- reference-of-thought is veridically in an institutionalising/enlightening/educating exercise relative to a state of uninstitutionalised-threshold \textsuperscript{03} 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-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }⟩—conflicatedness in.
maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation as of realisation/re-perception/re-thought implied as of prospective institutionalisation’s deneuterising. It should thus be noted that such a transcendental exercise is not about passing the test as of the judgment of uninstitutionalised-threshold mental-reflexes of maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation intemporal-projection transcendental-enabling/sublimating/supererogatory — de-mentativity for prospective institutionalisation relative to such that circularly reinstitute the uninstitutionalised-threshold temporality/shortness as if intemporal in incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside — attendant ontological-contiguity — educed existentialising/contextualising/textualising-contiguity. In other words prospective institutionalisation arises as of ‘transcendental-reasoning-of-event’ — as-prospective-ontology-origination’ which as of prospective relative-ontological-completeness — of-axiomatic-construct-or-reference-of-thought is introducing a ‘new-as-of-the-prospective-institutionalisation ordinary-nontranscendental-reasoning’ that blocks-out/supersedes/de-asserts/dements as of notional-discontiguity/epistemic-discontiguity — shallow-supererogation — of-mentally-aestheticised—preconverging/dementing — qualia-schema — the ‘prior-or-old-as-now-uninstitutionalised ordinary-nontranscendental-reasoning’; with the implication that our ‘procrypticism—or—disjointedness-as-of — reference-of-thought reasoning’ is not admissible to
prospective ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought reasoning’ and so from the moment of the event—construed-as-the-prospective-ontology-origination of deprocrypticism, just as ‘non-positivistic medieval reasoning’ is not admissible to prospective ‘positivism reasoning’ from the moment of the event—construed-as-the-prospective-ontology-origination of positivism, etc., across the successive institutionalisations in reflecting holographically—<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/supererogation—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-preconverging-existential-extrication-as-of-existential-unthought> denaturing of knowledge as mechanical-knowledge and undermining organic-knowledge; wherein knowledge is related to as of preconverging-existential-extrication-as-of-existential-unthought, that is, knowledge related to as of ‘the mere positive-opportunism—of-social-functioning-and-

accordance it engenders at best’ with little or no cognisance that there is an attitude/mental-disposition/care–and–episteme as of intemporality/longness behind ‘knowledge invention’ that must be preserved and perpetuated as ‘the very core of knowledge’ and so to undermine knowledge denaturing, so-construed as organic-knowledge. Organic-knowledge requires the articulation of meaningfulness-and-teleology rather in postconverging-nonextricatory-existential-preempting-of-existential-unthought terms–as-of-axiomatic-construct as the profound-and-complete articulation of knowledge, and as the very attitude/mental-disposition/care–and–episteme behind knowledge that induces the appropriate psychoanalytic-unshackling for its reception. In other words, we can’t seriously contemplate a profound positivistic knowledge engagement with a non-positivistic as animistic or medieval mindset without the idea of priorly eliciting the appreciation-and- adoption of a positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme when contending about any salient positivistic articulations as otherwise all such positivism/rational-empiricism articulations and explaining will be reconstrued circularly in animistic or medieval terms–as-of-axiomatic-construct as of the latter teleologically-degraded prior relative-ontological-incompleteness–reference-of-thought meaningfulness-and-teleology. Likewise meaningfulness-and-teleology articulated as of deprocrypticism–or–preempting–disjointedness–as-of–reference-of-thought relative to our positivism–procrypticism necessarily requires priorly the requisite apriorising-teleological-elevation-in-ontological-contiguity from positivism–procrypticism’s disjointedness–as-of–reference-of-thought mindset into deprocrypticism’s preempting–disjointedness–as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme as otherwise such knowledge will be teleologically-degraded in circular positivism–procrypticism disjointedness–as-of–reference-of-thought terms–as-of–
axiomatic-construct as of prior relative-ontological-incompleteness of reference-of-thought meaningfulness-and-teleology, even though in the latter case our 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) 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 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/supererogatory—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
worldview/dimension as well as the registry-worldview’s/dimension’s overall reference-of-thought, as of its specific reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. Thus an attitude/mental-disposition/care—and—episteme can pertinently be defined as the ‘assumed-and-unflinching apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument transversality’ 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 totalising—devolved—purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality or specifically with living-as-of-human-personality-developing. For instance, with respect to coming across and living say in an early hunter-gather society with its interpretation of ill-health as of bad omen, we will still maintain an ‘assumed-and-unflinching transversality—for-sublimating—existential-eventuating/denouement—of—affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ as of the attitude/mental-disposition/care—and—episteme of positivism’s/rational-empiricism’s perceptivity—as-of—full-disease-and-scientific-theory-construct—as-the-exclusive-cause-and-effect-conceptualisation, at least as of our self-conscious awareness, even as this reflects mutual beyond-the-consciousness-awareness—
teleology \textsuperscript{100} as when we publicly pretend to act otherwise by subscribing to the interpretation within such a social-setup. As construed within a given \textsuperscript{84} reference-of-thought, say in our positivism/rational-empiricism \textsuperscript{84} 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\textsuperscript{5}, 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\textsuperscript{88} by-reification/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor, in-overcoming—‘notionally–collateralising-beholdening-protohumanity’–to–‘attain-sublimating-humanity’–as–to–existence-potency ~sublimating–nascence,–disclosed–from-prospective-epistemic-digression to supersede human temporality\textsuperscript{99}/shortness <amplituding/formative> wooden-language\textsuperscript{⟨imbued—averaging–of–thought<as–to–leveling/ressentiment/closed–construct–of–meaningfulness–and–teleology –as–of–‘nondescript/ignorable–void ’–with–regards–to–prospective–apriorising–implications⟩⟩ to be able to achieve transcendence–and–sublimity/sublimation/supererogatory–de–mentativity’, and so as of intemporality\textsuperscript{52}. With regards to living-as–of–human-personality–developing, we can appreciate in the case of a child’s personality development as of its given attitude/mental-disposition/care–and–episteme that it has a poor dispensing-with-immediacy–for–relative–ontological–completeness\textsuperscript{88} by–reification/contemplative–distension\textsuperscript{26} as of its more direct focus on instant–sensations–and–carefreeness requiring that the child is directed to end at successive stages infantile habits as it grows up with an increasing sense of dispensing–with–immediacy–
for-relative-ontological-completeness by-reification/contemplative-distension that ultimately involves major stages like schooling, greater social autonomy and responsibility, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. Such living-development-as-to-personality-development as dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension is construed as the more profound attitude/mental-disposition/care–and–episteme for human optimum living, and so over say an animal-like immediacy attitude/mental-disposition/care–and–episteme of living. With regards to the second-level of social aetiologisation/ontological-escalation associated with attitude/mental-disposition/care–and–episteme dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension, for achieving transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; humankind construes of existence as ‘more than just plain living as animals’ but as enabling for various domains of social projections dispensing-with-immediacy-for-relative-ontological-completeness by-reification/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 by-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\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-conflatedness\textsuperscript{17}—as-to-totalitative-reification-in-singularisation\textsuperscript{\textlangle as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing\textrangle}—as-veridical-epistemicity-relativism-determinism \textlangle amplituding/formative–epistemicity\rangle causality—\textlangle as-to-projective-totalitative–implications-of-prospective- nonpresencing,\textrangle—for-explicating-ontological-contiguity\textsuperscript{68}—with Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100}, beyond-the-consciousness-awareness-teleology\textsuperscript{\textlangle in-preconverging-existential-extrication-as-of- existential-unthought\textrangle}, implying specifically a postconverging-nonextricatory-existential-preempting-of-existential-unthought attitude/mental-disposition/care—and–episteme\textsuperscript{5} as dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}—by-reification/contemplative-distension\textsuperscript{\textlangle of\textrangle} 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\textsuperscript{104} universal/transcendental\textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigm\textsuperscript{\textlangle ing\textrangle} with such dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{88}—by-reification/contemplative-distension\textsuperscript{\textlangle of\textrangle} reference-of-thought-by-reification/contemplative-distension construed as rejection of preconverging–existential-extrication-as-of-existential-unthought attitude/mental-disposition/care—and–episteme\textsuperscript{5} which will imply a stalling in reflecting holographically\textlangle conjugatively-and-transfusively\textrangle the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} at the given registry-worldview/dimension, and so-construed as temporal extricatory

is the appropriate attitude/mental-disposition/care—and—episteme—‘assumed—and—unflinching transversality—<for—sublimating—existential-eventuating/denouement>—of—affirmative—and—unaffirmative—disambiguated—‘motif—and—apriorising/axiomatising/referencing’


As we can appreciate that without implying a dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension as of a child’s living-as-of-human-personality-developing, the child’s poorly developed attitude/mental-disposition/care–and–episteme’ will poorly face optimum living of adult life or where such was the case about all human children then the human species will be no more culturally unique than any other animal. Again, as of human social-projection-institutional-orientations we know that subject-matter, trades and bureaucratic expertise come with a requisite implied attitude/mental-disposition/care–and–episteme’ in detachment from wooden-language-⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-
know that, everything being equal legitimately, it is the professional electrician as of its
assumed-and-unflinching professionally-institutionalised-as-dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{26} attitude/mental-disposition/care–and–episteme whose workmanship is guaranteed to produce the best and safe outcome for electrical installations; and so dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{26} as of its prospective relative-ontological-completeness\textsuperscript{26} attitude/mental-disposition/care–and–episteme dispositions thus expanding human needs and desires possibilities. Likewise, the dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{26} attitude/mental-disposition/care–and–episteme of a relative-ontologically-veridical attitude/mental-disposition/care–and–episteme as of its prospective relative-ontological-completeness\textsuperscript{26} of reference-of-thought over a relative-ontologically-flawed attitude/mental-disposition/care–and–episteme is implied for prospective reference-of-thought transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity, as of overall human existential and technical emancipation. Basically, while attitude/mental-disposition/care–and–episteme implied with regards to both living-as-of-human-personality-developing and social-projection-institutional-orientations arises as of secondnaturung institutionalisation. However, attitude/mental-disposition/care–and–episteme specific instigating of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective relative-ontological-
completeness’-of-’reference-of-thought is (re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation)-(imbued-postconverging/dialectical-
thinking’-‘projective-insights’/‘epistemic-projection-in-conflatedness’-of-
otional–deprocrypticism-prospective-sublimation)’) originary/event’-of-prospective-
ontology-origination as of humanity level intemporal/ontological/social/species/’universal/transcendental’/’maximising-
recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming; inducing thereof social
institutionalisation secondnaturizing by way of percolation-channelling,<in-deferential-
formalisation-transference>. Inherently, the very grounding of Being-development/ontological-
meaningfulness-and-teleology’ attitude/mental-disposition/care–and–episteme is beyond
presencing—absolutising-identitive-constitutedness’, and actually lies prospectively in
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression.
The implication here is that as of its very ‘postconverging–nonextricatory-existential-
preempting-of-existential-unthought behind the ontological-contiguity’—of-the-human-
institutionalisation-process’ Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of–’meaningfulness-and-teleology’
attitude/mental-disposition/care–and–episteme cannot be contemplated as of secondnatured
institutionalisation living-as-of-human-personality-developing and social-projection-
institutional-orientations attitude/mental-disposition/care–and–episteme in ‘preconverging–
existential-extrication-as-of-existential-unthought’ which de-
mentatively/structurally/paradigmatically ‘do not project beyond ’reference-of-thought as of
prospective relative-ontological-completeness’-of-’reference-of-thought’ to grasp prospective
existence-potency’~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
relative-ontological-completeness\textsuperscript{88} of apriorising/axiomatising/referencing. Thus with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, overall it is the underlying intemporality\textsuperscript{62}–or-longness-of-register-of–\textsuperscript{26} meaningfulness-and-teleology\textsuperscript{100} attitude/mental-disposition/care–and–episteme of successive institutionalisations as associated with the intemporal-as-conviction-as-to-profound-supererogation\textsuperscript{97}\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, rather than temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}\textsuperscript{84} ‘as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{15} denaturing\textsuperscript{15} of the same reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100}, that are responsible for the underlying ontological-normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-preempting-of-existential-unthought behind the ontological-contiguity\textsuperscript{47}—of-the-human-institutionalisation-process\textsuperscript{47}; and so construed as of an abstract notion of perpetual/eternising preservation of Being, and so beyond temporality\textsuperscript{99}/shortness preconverging–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 \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} ‘with little sense of coherence as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}, and thus the latter cannot unlike the former be the framework for aetiology/ontological-escalation as of \textsuperscript{100} universal implications, and particularly so as of
the ‘naivety of eliciting mutual temporality’ /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-primemovers-totalitative-framework induced positive-opportunism—of-social-functioning-and-accordance 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 with scholasticism. But rather implying notional-discontiguity/epistemic-discontiguity 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 exercise in search for the validation of the ‘superior party that is intrinsic-reality/ontological-veridicality as of ontological-primemovers-totalitative-framework’, and so beyond institutional-being-and-craft and social-aggregation-enabling wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications}. Where these latter practices become de rigueur as of beyond-the-consciousness-awareness-teleology 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/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-in equivalence/non-correspondence and/or dialogical inequivalence/non-correspondence in other to preserve genuine knowledge over charlatanism; as such ontological-bad-faith/inauthenticity practices do not speak of ‘genuine intellectual disagreement’ but undermining of intellectualism basically and do not merit to be elevated teleologically to the level of intellectual contention because of their underlying knowledge denaturing predisposition. This is critically the case with registry-worldview/dimension reference-of-thought transcendence-and-sublimity/sublimation/de-mentativity implied knowledge given that the old/prior/superseded as of its beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought—prior relative-ontological-incompleteness reference-of-thought construes of ‘implied grounding of ‘meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of presencing—absolutising-identitive-constitutedness while the new/prospective/superseding as of its prospective relative-ontological-completeness reference-of-thought construes of ‘implied grounding of ‘meaningfulness-and-teleology’ in terms—as-of-axiomatic-construct of prospective nonpresencing—perspective—ontological-normalcy/postconvergence. This brings home the reality that it is inevitable that all uninstitutionalised-threshold are necessarily ‘de-mentatively/structurally/paradigmatically conflicted’, with prospective transversality—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing ontological-primemovers-totalitative-framework 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-
attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }— conflatedness ] in {preconverging-disentailment-by} postconverging-
entailment, -in-self-becoming/self-conflatedness /formative–supererogating> at any such
uninstitutionalised-threshold (03); 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 (03), such a framework
of logical-congruence of dialogical-equivalence-<as-to-
psychologismic-apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }— conflatedness ] in {preconverging-disentailment-by} postconverging-entailment, -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 (3) reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation, but then at its uninstitutionalised-threshold (3) (as implied from prospective
positivism/rational-empiricism attitude/mental-disposition/care–and–episteme (3) 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\(^{(10)}\)-in-preconverging-existential-extrication-as-of-
existential-unthought\(^{6}\). 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 \(^{6}\) meaningfulness-and-teleology\(^{(100)}\) within a prior
institutionalisation framework is one that is necessarily apprehensive and shallow-minded to the
notion of a prospectively undermining prospective \(^{6}\) nonpresencing-<perspective–ontological-
normalcy/postconvergence> sublimity/sublimation/supererogatory–de-mentativity episteme
transcendence-and-attitude/mental-disposition/care–and–reference-of-thought
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for
conceptualisation. In addition, the disruptive uninstitutionalised-threshold \(^{103}\) 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-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—conflatedness ‘–in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating>’ further radicalises the human disposition to act
temporally beyond-the-consciousness-awareness-teleology\(^{(100)}\)-in-preconverging-existential-
extrication-as-of-existential-unthought> institutional-being-and-craft as of perceived vested
interest, striving to undermine prospectively implied transcendence-and-
sublimity/sublimation/supereorogatory\textsuperscript{5} de-mentativity\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} attitude/mental-disposition/care–and–episteme\textsuperscript{5}. What is then the manifestation of such intellectual undermining which must necessarily be understood as of knowledge-notionalisation required as of the notional–conflatedness\textsuperscript{12} of deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought protensive-consciousness? ontological-bad-faith/inauthenticity\textsuperscript{64} as of its charlatanic effect fundamentally involves the undermining at any human uninstitutionalised-threshold\textsuperscript{63} of the possibility of intellectually induced social universal-transparency\textsuperscript{11}–{(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\textsuperscript{100}–<in-preconverging–existential-extrication-as-of–existential-unthought>\textsuperscript{6} undermining exercise is geared towards the ontologically-flawed apriorising–teleological-elevation-in-ontological-contiguity\textsuperscript{7} of social <amplituding/formative> wooden-language–{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> and untransvaluated–temporal-intemporality\textsuperscript{12} social-chainism, on the conation of upholding ontological-bad-faith/inauthenticity\textsuperscript{4} 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{102}, wherein the ‘superior party’ of existence/intrinsic-reality/ontological-veridicality is the validator of ontological-pertinence as of concurrent ontological-prime movers-totalitative-framework\textsuperscript{7}, and thereof ‘detour to social goodwill deferential-formalisation-transference to perceived
overwhelming-relative-effectiveness’ as new reasoning-from-results/afterthought, and so over and above ‘interhuman negotiating or agreeableness’. Thus ontological-bad-faith/inauthenticity as of its charlatanic effect undermines, as of beyond-the-consciousness-awareness-teleology, the articulation of meaningfulness-and-teleology as of prospective maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation that could jeopardise pre-established temporal interest, and cultivating rather incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation as of prior reasoning-from-results/afterthought in overlooking concurrent ontological-primemovers-totalitative-framework strife to uphold-and-promote the ‘superior party’ which is the nonpresencing-perspective-ontological-normalcy/postconvergence of existence/intrinsic-reality/ontological-veridicality; with such intellectual-bad-faith rather advancing such an incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation accommodating framework for strategically cultivating pre-established temporal interest. Central to such incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation is a simplistic, poor and inadequate articulation of the notion of scepticism usurping genuine intellectual scepticism. Such a poor notion of scepticism operates by a spurious relationship with intellectual contenotions that is susceptible to legitimise-or-delegitimise arguments however ontologically pertinent or impertinent as of concurrent ontological-primemovers-totalitative-framework, rather as of its commitment to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation that in many ways could just as well validate wooden-language-{imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications} and untransvaluated—temporal-intemporality attitude/mental-disposition/care—and—episteme and
their social contentions. As in effect, such ontological-bad-faith/inauthenticity scepticism fails to act as a ‘knowledge-growth-mechanism with regards to the perpetuation of knowledge coherence and pertinence’ as is the case with genuine intellectual scepticism, but is rather geared towards a dogmatic mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>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-primemovers-totalitative-framework’ upholding of the primacy of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, and so over mere ‘interhuman negotiating or agreeableness’; as this subsequently undermines intemporal knowledge deferential-formalisation-transference behind the secondnaturing for prospective institutionalisation. Rather the attitude/mental-disposition/care–and–episteme of genuine intellectual scepticism is encrusted within the very notion of prospective relative-ontological-completeness of human meaningfulness-and-teleolgy, given human limited-mentation-capacity-deepening. Such a genuine intellectual scepticism construes of knowledge by its given <amplituding/formative–epistemicity>totalising-devolved—purview/domain-of-construal—as-intrinsic-reality/ontological-veridicality/existential-reality in terms—as-of-
axiomatic-construct of the competing contending construals elicited relative credibility and relative scepticism as of prospective relative-ontological-completeness, thus enabling the upholding of the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality, which as of its transcendence-enabling nature brings about prospective human emancipation. While genuine intellectual scepticism rather strives in a comprehensive intellectual credibility and scepticism framework as of prospective relative-ontological-completeness, ontological-bad-faith/inauthenticity scepticism avoids such constraining as it rather emphasises a predisposition for discreet, ‘ontologically unconstrained framework as of prospective relative-ontological-completeness’ and non-comprehensiveness, that rather allow for selectivity, incompleteness and perfidy passing for genuine intellectual scepticism. Effectively while genuine intellectual transformation involves dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension, a perfidious ontological-bad-faith/inauthenticity scepticism involves eliciting a sense of immediacy and temporality/shortness as of wooden-language-〈imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications〉 and untransvaluated–temporal-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
intellectualism as of their intemporal job description as emancipative is to relay in uninhibited/decomplexified terms—as-of-axiomatic-construct the blunt reality of the social as this is the very attitude/mental-disposition/care—and—episteme that empowers prospective social emancipation however socially inconvenient it may sound; and so beyond habituated

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

As a result 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, the ever present reality of human uninstitutionalised-threshold as reflected successively with recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism, has always implied resolution beyond just reasoning-from-results/afterthought that warrants successive nonpresencing—perspective—ontological-normalcy/postconvergence as of the reasoning-through/messianic-reasoning of base-institutionalisation, universalisation,

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/recomposuring–attendant-
ontological-contiguity->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-
normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming'> for
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
that can fully reflect human-subpotency existential potential/possibilities of ontological-
performance–<including-virtue-as-ontology> in correspondence with the full-potency of
existence in its coherence/contiguity. But then, ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality ‘seeding promise of human-subpotency ontological-
performance–<including-virtue-as-ontology> equivalence/correspondence with the full-
potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ can always be
‘reinvigorated as of furthered ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-
through/messianic-reasoning prospective relative-ontological-completeness reference-of-thought overriding prior reasoning-from-results/afterthought now in prior relative-ontological-incompleteness reference-of-thought at such uninstitutionalised-threshold; and so, in a renewing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instigation as of reasoning-through/messianic-reasoning attitude/mental-disposition/care-and-episteme implicitation for aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, which is construed as more fully articulating the notion of ontological-good-faith/authenticity. This practical conceptualisation of ontological-good-faith/authenticity as of its method is further critical because however well elicited, even reasoning-from-results/afterthought constructs still need their good ontological-performance-<including-virtue-as-ontology> in practice, and given human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, there is always room for human denaturing temporal ontological-performance-<including-virtue-as-ontology> of such reasoning-from-results/afterthought constructs induced by reasoning-through/messianic-reasoning; pointing to the fact that ultimately the underlying ‘sanctity of knowledge’ arises from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of such ontological-good-faith/authenticity based intemporal organic-knowledge that is wary of the denaturing that can arise as of temporal mechanical-knowledge that ‘dispenses with the originary/as-of-event spirit of reasoning-through/messianic-reasoning’ and adopts a mere pedantic relating with the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology.
ontological-veracity’ which is the only assurance of optimum construct of knowledge for human emancipation. Ideology as such takes the form of either ‘ideology denaturing\textsuperscript{15} of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, or ‘reactive fear of ideology denaturing\textsuperscript{3} of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’. In both instances what is lost is prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} itself, such that besides temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} interests undermining it, prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} is circularly perceived as a risk that will foster ‘ideology denaturing\textsuperscript{15} of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}, or ‘reactive fear of ideology denaturing\textsuperscript{3} of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’; as prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} itself loses out. These subterfuges are behind the awkward, unnatural and clobbered nature of human development for the past two centuries as civilisation is construed and developed in ‘an undertone reaction/anticipation of threat’ rather than natural as of human communion. Thus ‘subterfuges of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100}’ arise as of the suboptimality of human intemporality\textsuperscript{5}/longness which suffers from human apprehensiveness of humans, thus undermining the notion of human
intemporal/ontological/social/species/\[1\] universal/transcendental/\[5\] maximalising-recomposuring-for-relative-ontological-completeness\[8\]—unenframed-conceptualisation postconverging—de-mentating/structuring/paradigming. This underlying human mental-disposition arises as of the successive human as trepidatious/warped/preclusive/occlusive-consciousness in \[5\] neuterising; as such \[5\] neuterising is the outcrop of human limited-mentation-capacity. In other words \[5\] neuterising can effectively be ‘decomposed-as-from-a-conflatedness-perspective into the ontologically-veridical underlying limited-mentation-capacity manifestation’ as of social-stake-contention-or-confliction \[45\] amplituding/formative–epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\[33\], and so-construed from the ‘deepest phenomenological transcendental-point-of-departure handle as of the notional–conflatedness\[12\] of notional–deprocrypticism deneuterising\[16\]—referentialism’. Such an exercise can be conceptualised as an abstract reference-of-thought/epistemic-totalisation level of deneuterising\[16\]—referentialism, wherein for instance, with regards to ‘the very same medical amplituding/formative–epistemicity—totalising—devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality’ as de-mentatively/structurally/paradigmatically defining ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’: - the trepidatious-consciousness of an early hunter-gatherer recurrent-utter-uninstitutionalisation society direct experience of misfortune say like catching an unknown disease in a given forest may imply a attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\[39\]—lowest-level-reification perceptivity-as-of-bad-omen as of its relative \[5\] neuterising as of its random-as–uncircumscribing/undelineating-as–‘epistemic-totality\[36\]’ existential–epistemic-totalisation-scheme-of–meaningfulness-and-teleology\[100\] 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/epistemicity-relativism-determinism 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 attendant-ontological-contiguity-educed—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/epistemicity-relativism-determinism 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 attendant-ontological—contiguity—educed—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/epistemicity-relativism-determinism 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 attendant—ontological-contiguity—educed—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—of—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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency however its occlusive nature as to an existential interpretation as of rational-empiricism/positivism conception of human behaviour implications with direct understanding of immediate cause-and-effect implications); and prospectively - for the protensive—
consciousness notional–deprocrypticism attendant ontological-contiguity educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textsuperscript{17}}-full-level-of-reification notional–deprocrypticism deneuterising \textsuperscript{17}—referentialism as of referentialism–circumscribing-as–‘epistemic-totality\textsuperscript{16}’-or-delineating-as–‘epistemic-totality\textsuperscript{16}’ existential–epistemic-totalisation-scheme-of– meaningfulness-and-teleology\textsuperscript{100} given its preempting—disjointedness-as-of– reference-of-thought,-as-to–‘amplituding/formative–epistemicity’ growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism implied as of say post-structuralism ‘which factors in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery’ (noting finally that in the case where the given forest is infested with say mosquitoes carrying malaria for instance, such a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-the-exclusive-cause-and-effect-conceptualisation provides the best knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications to human-subpotency as of its protensive nature as to coherent existential interpretation drawing out the full implications of human limited-mentation-capacity-deepening as of \textsuperscript{17} deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as a projective–totalitative-implications conception and superseding \textsuperscript{17} presencing—absolutising-identitive-constitutedness\textsuperscript{17} 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 \textsuperscript{17} 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 neutering to their basic human limited-mentation-capacity dynamics implications. In this regard, their successive profoundness as of their ‘successive (uncircumscribing/undelineating-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 différence/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 différence/internal-dialectics/difference-deferral teleological process of meaningfulness; given that the abstract reference-of-thought/epistemic-totalisation level so-established rather enframes teleologically-devolving-as-drifting meaningfulness with regards to ‘social-stake-contention-or-confliction as of existential-instantiations dynamics among individuals and the social-collective’ construed from notional—deprocrypticism deneuterising , to fully reflect the ontological-veridicality of mental-states as of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—<as-to-postconverging-or-dialectical-thinking—apriorising-psychologism> and unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—<as-to-preconverging-or-dementing—apriorising-psychologism> stranding dialectics. For instance, reflecting in an early hunter-gatherer society the ‘candid existential expressiveness’ of how one
is suffering from bad omen on the backdrop of its ‘recurrent-utter-uninstitutionalisation
totalising/circumscribing/delineating <amplituding/formative–epistemicity> reference-of-
ought—différance/internal-dialectics/difference-deferral’ construed as
disambiguation its uninstitutionalised-threshold meaningfulness-and-teleology. Thus this
will disambiguate, specifically ‘with regards to the ill-health <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 ‘existential–epistemic-totalisation-
scheme-of–meaningfulness-and-teleology, 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 as
such, as of the reference-of-thought beyond-the-consciousness-awareness-teleology-<in-
preconverging-existential-extrication-as-of-existential-unthought>, is the basis for determining
both intemporal as well as temporal ontological-performance -<including-virtue-as-ontology>
specifically as of postlogism -slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought–devolving ontological-performance -<including-virtue-as-ontology>. This thus involves the disseminative-as-rearticulated
<amplituding/formative–epistemicity> totalising/circumscribing/delineating reference-of-
ought—différance/internal-dialectics/difference-deferral as conjugations as of intemporal-as-conviction-as-to-profound-supererogation ontological-performance -<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-
existentialising/contextualising/textualising-contiguity }—re-originariness/re-origination as of referentialism—circumscribing-as—‘epistemic-totality’—or-delineating-as—‘epistemic-totality’

determinism'>; as of the possibility of deneuterising\textsuperscript{16}. In the bigger scheme of things, as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism as deneuterising\textsuperscript{16}—referentialism, what had hitherto been conceived notionally as logicism is herein exposed as effectively superseded by the notion of différance/internal-dialectics/difference-deferral so-construed as of ‘reference-of-thought-or-axiomatic-construct-devolving-as-of-ontological-reconstituting–as-to-conflatedness\textsuperscript{12}-différance/internal-dialectics/difference-deferral’ and as implied as-of-the-construal-of-différance/internal-dialectics/difference-deferral-of—meaningfulness-and-teleology\textsuperscript{10}; and so with respect to the more ontologically-veridical reality of human conceptualisation of meaningfulness-and-teleology\textsuperscript{100} always from a position of limited-mentation-capacity as of prior relative-ontological-incompleteness\textsuperscript{13}-of- reference-of-thought, thus in need for its prior deepening so-captured in the ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\textsuperscript{96} as of the notional–conflatedness\textsuperscript{2} of notional–deprocrypticism différance/internal-dialectics/difference-deferral’ as transcendence-and-sublimity/sublimation/supererogatory–de-mentativity-enabling, whereas such a human limited-mentation-capacity implication is naively ignored with logicism in its metaphysics-of-presence\textsuperscript{96}–illusion-of-the-present/present-consciousness/mirage. Such a ‘human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing–as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence\textsuperscript{96} as of the notional–conflatedness\textsuperscript{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\textsuperscript{100} 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 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-(imbued-
postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-
confładedness -‘of-notional–deprocrypticism–prospective–sublimation) ) originary/event -‘of-
prospective-ontology-origination moment humankind-as-of-its-integrant-individuals had a profound-and-complete mentation-capacity, then human meaningfulness-and-teleology requiring as of existential-constraint human limited-
mentation-capacity-deepening 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-
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-confładedness -‘as-to-totalitative-reification-in-singularisation,<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-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-historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-to-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}, and with regards to the successive registry-worldview/dimension rearticulated as of temporal-to-intemporal ontological-performance \( \langle \text{amplituding/formative-epistemicity} \rangle \) totalising/circumscribing/delineating reference-of-thought devolving. The notion of beyond-the-consciousness-awareness-teleology \( \langle \text{metaphysics-of-presence} \rangle \) also highlights theoretically why the Husserlian epoché or bracketing method construed as eidetic reduction is ontologically-flawed by its apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness-as-to-preconverging-entailment as it naively imply circumscribing-as-‘epistemic-totality’/delineating-as-‘epistemic-totality’ meaningfulness-and-teleology for its essence in presence, rather than the fact that presence reference-of-thought as ‘metaphysics-of-presence’{implicated-nondescript/ignorable-void ’-as-to-presencing—absolutising-identitive-constitutedness } is de-mentatively/structurally/paradigmatically an ontologically-flawed bracketing or epoché as of ontological-normalcy/postconvergence, and is representing metaphysics-of-absence {implicated-epistemic-veracity-of- nonpresencing—perspective—ontological-normalcy/postconvergence>} implications as nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives)’ when it comes to presence uninstitutionalised-threshold reference-of-thought in its relative notional-discontiguity/epistemic-discontiguity \( \langle \text{shallow-supererogation of-mentally-aestheticised-preconverging/dementing—qualia-schema} \rangle \)/relative-ontological-incompleteness of reference-of-thought for meaningfulness-and-ontology ontological-performance \( \langle \text{including-virtue-as-ontology} \rangle \), as well as ignoring prospective
for the construal of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue points to a fundamental epistemic-break/epistemic-resetting; with the latter arising as a result of lack of ‘axiomatic commonness-in-sharedness of human meaningfulness-and-teleology with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
such humans as knowledge agents only ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’, with such delegation inherently revoked as of their failed ‘kowtowing to existential-reality’. To the extent that human knowledge agents ‘achieve sufficient-and-recurrent credibility as of their knowledge methods and approaches’ with respect to social universal-transparency


\{(transparency-of-totalising-entailing,-as-to-entailing-\<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \}; and so more than just as of beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>, but further because as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, there is ‘a drift from the ideal of knowledge agents only as ‘pertinent in delegation’ as of their ‘kowtowing to existential-reality’ towards a teleologically-degraded exercise of institutional-being-and-craft muddlement. It should be noted that such a notional construct of episteme interpreted herein is implied as of ‘dynamic social <amplituding/formative–epistemicity> totalising–self-referencing-syncretising’ across the entire social spectrum as of notional–episteme dynamically covering both informal institutional settings and formal institutional settings. In the bigger scheme of things, such transcendental epistemic-breaks/epistemic-resetting in transition associated with the ontological-contiguity”—of-the-human-institutionalisation-process as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatureredness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor arise wherein ‘the prior shaman is being contested by a new shaman in a hunter-gatherer society’ with possible accusations of witchcraft as of institutionalised-being-and-craft, wherein ‘two or more traditional priesthoods of an early civilisation foment against one another’, wherein ‘sophistry and philosophy vie for what passes as valuable and true knowledge’, wherein ‘medieval scholasticism dogmatic knowledge and positivism/rational-empiricism knowledge vie for the interpretation of human and physical nature’, and in our case wherein ‘knowledge traditions including philosophical traditions are put into question as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, antinihilism and transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge perspectives’. Ultimately, this point out that epistemic-breaks/epistemic-resetting become inevitable wherein the prior knowledge episteme de-mentatively/structurally/paradigmatically loses its way as of its initial justification as
safeguarding the prospective possibility of enlightening human knowledge as of ontology’s-directedness-as-Being, but then by its institutional-being-and-craft uninstitutionalised-threshold actually de-mentatively/structurally/paradigmatically beyond-the-consciousness-awareness-teleology-de-mentativity-of-meaningfulness-and-teleology-turning-rather-towards-social-aggregation-enabling-implications-as-meaningfulness-and-teleology-ontological-performance-including-virtue-as-ontology-undermining-the-very-notion-of-the-intellectual-exercise-as-about-developing/institutionalising-the-social-and-not-kowtowing-to-it-construed-as-charlatanism! Further in all such transcendental contexts despite the fact that the-new is derived from-the-old as for instance the Descartes, the Galileos, the Leibnizes and the Newtons as budding-positivists are the outcrop of Scholasticism itself, the-new epistemic-break/epistemic-resetting is justified in that even the-old is predicated on upholding Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology-as-of-ontology’s-directedness-as-Being-going-by-the-human-intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation-postconverging–de-mentating/structuring/paradigming. Insightfully, that exercise is actually reflected as of temporal-to-intemporal individuations wherein the individual is rather a receptacle of temporal-to-intemporal individuations with variance of mental-dispositions among individuals an issue of variance as of skewness towards temporality/shortness or intemporality; such that even the budding-positivists carried elements of scholasticism but
preservation-entropy-or-contiguity—or–ontological-preservation’. Thus the ontological
effectiveness of such intemporal-projection as longness-of-register-of—meaningfulness-and-
teleology lies rather in undermining the existential possibility of the successive
uninstitutionalised-threshold/ uninsitutionalisations as of bringing about prospective relative-
ontological-completeness -of- reference-of-thought driven by ontological-faith-notion-or-
ontological-fideism thus inducing social universal-transparency —(transparency-of-
totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-
relative-ontological-completeness ) which renders untenable temporality/shortness as of the
given uninstitutionalised-threshold instigated from the prior institutionalisation’s reference-
of-thought–categorical-imperatives/axioms/registry-teleology denaturing; as implied with
base-institutionalisation prospective relative-ontological-completeness of reference-of-
thought over recurrent-utter-uninstitutionalisation, universalisation prospective relative-
ontological-completeness of reference-of-thought over base-institutionalisation–
ununiversalisation, positivism prospective relative-ontological-completeness of reference-
of-thought over universalisation–non-positivism/medievalism, and prospectively
notional–deprocrypticism prospective relative-ontological-completeness 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 of-
reference-of-thought social universal-transparency —(transparency-of-totalising-
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-
ontological-completeness ) that makes it untenable for non-positivism/medieval temporal
mental-dispositions to elicit non-positivism/medieval implied temporality. Likewise,
prospectively it is a notional–deprocrypticism registry-worldview’s/dimension’s
institutionalisation prospective relative-ontological-completeness -of- reference-of-thought
social universal-transparency —(transparency-of-totalising-entailing,-as-to-entailing-.
disentailment–by) postconverging-entailment of social  
{transparency-of-totalising-entailing,-as-to-entailing} <amplituding/formative–
epistemicity>totalising~in-relative-ontological-completeness for institutional and formal
deferential-formalisation-transference as of percolation-channelling.<in-deferential-
formalisation-transference>. That is at the uninstitutionalised-threshold \( t \) such intemporal-as-
onontological \( m \) meaningfulness-and-teleology\(^{100}\) is pragmatically expounded socially not in terms
of its inherent dimensionality-of-sublimating \(<\text{amplituding}/\text{formative}>\text{supererogatory–de}–
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) ideal
which is socially-too-abstract but rather as a de-mentating/structuring/paradigming
secondnatured construct of positive-opportunism—of-social-functioning-and-accordance\(^{78}\) as of
institutional and formal percolation-channelling.<in-deferential-formalisation-transference> to
attain social approbation. It is such a \( ' \text{apriorising/axiomatising/referencing–} \{\text{of-attendant–}
ontological-contiguity} \text{–educed–existentialising/contextualising/textualising-contiguity} \} \text{=} \text{conflatedness} \text{–in–}\{\text{preconverging-disentailment-by}–\text{postconverging-entailment}
\text{de-mentating/structuring/paradigming secondnatured construct of positive-opportunism—of–}
\text{social-functioning-and-accordance} \text{of institutional and formal deferential-formalisation-
transference as of percolation-channelling}<\text{in-deferential-formalisation-transference}> \text{to}
\text{attain social approbation’ that holds together in social} \text{\{transparency-of–}
totalising-entailing,-as-to-entailing} <amplituding/formative–epistemicity>totalising~in-
relative-ontological-completeness \text{temporal-to-intemporal solipsistic mental-dispositions as}
of a given secondnatured institutionalisation. Out of such an
apriorising/axiomatising/referencing–\{\text{of-attendant–ontological-contiguity} \text{–educed–}
existentialising/contextualising/textualising-contiguity} \text{=} \text{conflatedness} \text{–in–}\{\text{preconverging–}
disentailment-by}–\text{postconverging-entailment} \text{de-mentating/structuring/paradigming}
secondnatured construct, intemporal-as-ontological meaningfulness-and-teleology is not necessarily perceived as any more pertinent for attaining social approbation than other temporal meaningfulness-and-teleology. In other words, the ideal articulation of base-institutionalisation meaningfulness-and-teleology in recurrent-utter-uninstitutionalisation, just as that of universalisation in base-institutionalisation–ununiversalisation, positivism/rational-empiricism in universalisation–non-positivism/medievalism, and prospectively notional–deprocrypticism in positivism–procrypticism; are only pertinent for attaining social approbation as of their apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment-by]–postconverging-entailment demeanating/structuring/paradigmng secondnatured construct of positive-opportunism—of-social-functioning-and-accordance 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-attendant-ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in-[preconverging-entailment] 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-
sound construct capable of a most profound reflection of social ontological-veridicality. Consider with respect to a most profound emotional-involvement the issue of human imperilment as a test for the capacity for such requisite depth of transcendental contemplation. Consider for instance that tens of millions including soldiers killed in both the first and second world wars pass for mere victims of the wars in a bizarre twist of mutual
totalising~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 30 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 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

4) \(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising–self-referencing–}
\text{syncretising/circularity/interiorising/akrasiatic-drag}\)\(^{11}\) 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 transcendent-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

4) \(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising–thrownness-in-existence}\)\(^{14}\) (I exist therefore existence is of transcendent-enabling/sublimating/supererogatory–de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^{72}\)-\(<\text{including-virtue-as-}
\text{ontology}>\)) implies the need for a sound perpetuating construct of \(^{15}\) universal projection as intemporality -or-longness-of-register-of-\(^{19}\) meaningfulness-and-teleology\(^{10}\) as the opportunity for prospective transcendent-enabling/sublimating/supererogatory–de-mentativity. Such a construct is a ‘response construal’ that inherently enables transformative \(^{10}\) 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-\(<\text{amplituding/}formative–\text{epistemicity}>\text{totalising–in-relative-ontological-completeness}\)\(^{19}\) 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-attendant-ontological-contiguity-educated–existentialising/contextualising/textualising-contiguity} constitutedness\(^1\)-in–preconverging-entailment to the notion of nation-state seems to create an impasse for human Being-and-contemplative development. Consider again the possibility capable of arising as of a ‘response construal’ as effectively articulated by Derrida in his analysis of spirit. Derrida grasps that Heidegger strove to produce universal human meaningfulness-and-teleology\(^2\) but was caught up in the amplituding/formative-epistemicity-totalising–thrownness-in-existence\(^3\) (I exist therefore existence is of transcendental-enabling/sublimating/supererogatory-de-mentativity to my human-subpotency / hyperbole-of-temporal-to-intemporal-ontological-performance\(^4\)-<including-virtue-as-ontology>) as spirit failed to universalise and so Heidegger couldn’t carry the effective implications of his work to its true universal conclusion as he was caught up in the ‘reactionary construal’ of them-and-us, as his commitment to the ‘us’ overlooked/didn’t-come-into-grips with what the ‘us’ was doing, not to mention the possibility of him actually acting as
transcendental over the them-and-us as a position of making a universal ‘response construal’. This problem isn’t particular to Heidegger but for the fact that the underlying regime of ‘us’ were the Nazis, as the them-and-us logic is intellectually rampant such that even Derrida was being condemned by many for not adopting it. The question can be asked whether any genuine intellectualism as providing a ‘response construal’ for humankind overall can construe of emancipation meaningfulness-and-teleology in them-and-us basis and whether this isn’t a recipe for potential disaster as all them-and-us rationale are just variances of the same insanity! We can imagine that a true understanding and universal application of Derrida’s spirit insight as a ‘response construal’ could have educated thought-and-intellectualism and prevent say the subsequent Rwanda and Burundi genocides in Africa from occurring with many supposedly normal and educated persons caught up in the overall mobbishness; but such a lesson can hardly come out from the prevalent them-and-us lazy intellectualism ‘reactionary construal’ which simply provides comfort to protagonists by its lack-of or pseudo universal projection. Basically, a phenomenological extended metaphysics-of-absence-{implicit-epistemic-veracity-of- nonpresencing-} as of notional–deprocrypticism perspective points out that humankind does have the possibilities of adopting an uninhibited/decomplexified posture for ‘inventing’ a whole new renewal/re-percepting/re-thinking beyond our apparently constricted metaphysics-of-presence-{implicit-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness } framework which in reality is just presence ‘hyperbolic dazing effect’ utterly distinct from the radical ontology possibilities of existence/existential-possibilities. Transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity as implied here is with regards to reference-of-thought/epistemic-totalisation level ‘reference-of-thought—devolving-
teleological-de-mentating/structuring/paradigming–of-meaningfulness’ which is the ‘ontologically veridical enabling notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human-amplituding/formative–epistemicity>totalising–purview-of-construal’ in epistemic-conflatedness as of underlying relative-ontological-incompleteness and relative-ontological-completeness reference-of-thought. Such a conceptualisation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is actually what a Kantian transcendental imagination and other subsequent philosophies of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity it inspired would have strove to arrive at, but according to this author wrongly understood transcendence-and-sublimity/sublimation/supererogatory–de-mentativity rather as of ‘phenomenal-abstractiveness’ as the basis/grounding to then construe/conceptualise 56 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 56 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-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment as of human maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation in an exercise of amplituding/formative–epistemicity\textsuperscript{1} totalising–renewing–realisation/re-perception/re-thought that re-projects-or-re-anticipates the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,\textemdash as-to-\textemdash ‘human amplituding/formative–epistemicity\textsuperscript{1} 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\textsuperscript{-}\{of-attendant–ontological-contiguity \textemdash educed–existentialising/contextualising/textualising-contiguity\}\textsuperscript{1} conflatedness \textsuperscript{1} in \{preconverging-disentailment-by\}–postconverging entailment \textsuperscript{1} and so construed from the perspective of amplituding/formative–epistemicity\textsuperscript{1} totalising–conflated–meaningfulness-and-teleology\textsuperscript{10}–as-of-notional–deprocrypticism-reflected–historiality/ontological-eventfulness\textsuperscript{11}/ontological-aesthetic-tracing\textsuperscript{-}\{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\}\textsuperscript{1}’ actually ended up inducing apriorising/axiomatising/referencing\textsuperscript{-}\{of-attendant–ontological-contiguity \textemdash educed–existentialising/contextualising/textualising-contiguity\}\textsuperscript{1} constitutedness \textsuperscript{1} in \{preconverging–entailment\} in striving to construe \textsuperscript{1} meaningless-and-teleology\textsuperscript{10} vaguely from phenomenal-abstractiveness as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside–attendant–ontological-contiguity\textsuperscript{12}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{10}. Consciousness as the enabling point-of-focus for ‘human-subpotency existential meaningfulness-and-teleology\textsuperscript{10} ontological-peformance’ as of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{15}–unenframed-conceptualisation induced apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights is actually the apriorising/axiomatising/referencing\textsuperscript{-}\{of-attendant–ontological-contiguity \textemdash educed–existentialising/contextualising/textualising-contiguity\}\textsuperscript{1} conflatedness \textsuperscript{1} in \{preconverging-disentailment-by\}–postconverging–
Preconverging entailment tend to fallaciously imply existence-in-existence or existence-of-things-in-existence whereas apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—


<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) or ‘consciousness’s ontological-performance’<including-virtue-as-ontology> construed in amalgamation as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’”. This notion of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confatedness—in-{preconverging-disentailment–by}—postconverging-entailment construal of existence as of becoming-in-existence-rather-as-subsumed-in-existence is critical in that all notions that naively imply an intercession between human becoming and existence construed as existence-in-existence, such as the transcendental ego perspective, end up in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
Thus apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}—postconverging-entailment warrants that human-subpotency becoming is amalgamated as of existence as of the underlying ‘coherence/contiguity-of-superseding-oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment-&lt;implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as of &lt;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^{10} ontological-performance^{2}-&lt;including-virtue-as-ontology&gt.; The insight here is that we can’t be at a posture of prior relative-ontological-incompleteness^{9}—reference-of-thought in relative notional-discontiguity/epistemic-discontiguity—and-not-of-{meaninglessness-and-teleology}^{10} ontological-performance^{2}—&lt;including-virtue-as-ontology&gt; of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human&lt;amplituding/formative—epistemicity&gt;totalising~purview-of-construal’, and then pretend to ground meaningfulness-and-teleology^{10} about the nature of existence as if we are of ontological-completeness-of—reference-of-thought in ontological-contiguity^{9} as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—‘human&lt;amplituding/formative—epistemicity&gt;totalising~purview-of-construal’, as our state of relative-ontological-incompleteness^{9} perverts that grounding objective and rather points to the need for a notional-discontiguity/epistemic-discontiguity—&lt;shallow-supererogation~of-mentally-aestheticised—preconverging/dementing—qualia-schema&gt; of the psychoanalytic-
outside—attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity on the basis of that given determination reference-of-thought–categorical-imperatives/axioms/registry-teleology with the consequence that its apriorising/axiomatising/referencing—{of-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity —}—constitutedness in preconverging entailment, since it doesn’t allows for superseding existence/existential-possibilities, now ‘contradictorily-and-naively supersedes-and-is-determinative-of existence itself’ rather than taking its cue from the apriorising/axiomatising/referencing—{of-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—confalatedness in {preconverging-disentailment by} postconverging entailment 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-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—confalatedness in {preconverging-disentailment by} postconverging entailment 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-attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging entailment, and this issue is recurrent-beyond—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>—with-the-latter-only—a-bi-manifestation-of-the-recurrence,—as-psychically-recurrent as of human shallow-to—
existentialising/contextualising/textualising-contiguity }_confalndess  in {preconverging-
disentailment-by} postconverging-entailment of existential-instantiations successions as it
cstrues 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 4<amplituding/formative–epistemicity>totalising–confalnded–‘meaningfulness-
and-teleology}00 in coherence/contiguity-of-superseding–oneness-of-ontology. The above
conception fundamentally underscore the development and how all human knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue arises existentially as of consciousness, and is singularly reflected as
of language development which is the ‘signifying mirroring’ of human ‘meaningfulness-and-
teleology}00. The implication here is that 56‘meaningfulness-and-teleology}00 as of ‘existential
self-referencing’ and ‘existential syncretising-effecting’ construed as
4<amplituding/formative–epistemicity>totalising–self-referencing-
sncetising/circularity/interiorising/akrasiatc-drag } corresponds to language as of its
‘underlying 4<amplituding/formative–epistemicity>totalising/circumscribing/delineating
signifying-construct’ and its ‘metaphoricity’ ; in reflecting how human social-stake-
contention-or-confliction induces human transcendence-as-of-full-transcendental-potential
underlying knowledge-constructs/theories/intersolipsistic-intercessory-
notions/notional–referential-notions/articulations/virtue. Consciousness, and as reflected by the
signifying mirroring of 57‘meaningfulness-and-teleology}00 that is language, is thus a point-of-
focusing axiomatic/’reference-of-thought devolving-construal disposition for
5‘meaningfulness-and-teleology}00 as of 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}06 as of existential-stakes migration enabled by human limited-mentation-capacity-
signifying-construct of language’ necessarily has to do with the fact that ‘meaningfulness-and-teleology’ is as of a ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <$implied—self-assuredness-of-ontological-good-faith/authenticity$ as of existential-reality> as of <$amplituding/formative–epistemicity$ causality as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity$ and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) for intelligibility to arise, thus is construed as reference-of-thought as of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<$amplituding/formative–epistemicity$totalising~purview-of-construal’; as we know intuitively that meaning is always about the-one-meaning as well as a perspective/framing/reference/horizon/projection were all the-one-meaning cohere/are-in-ontological-contiguity$ metaphoricity$ as of human limited-mentation-capacity-deepening$ adhocly produces by apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity $educed–existentialising/contextualising/textualising-contiguity $ conflatedness$ in {preconverging-disentailment–by} postconverging-entailment$ adjunctive significations where these do not fit in with the ‘underlying <$amplituding/formative–epistemicity$totalising/circumscribing/delineating signifying-construct of language’ due to the implications of human limited-mentation-capacity as of relative-ontological-incompleteness$-of-$reference-of-thought when conceptualising about such an ‘underlying <$amplituding/formative–epistemicity$totalising/circumscribing/delineating$ signifying-construct of language’. But then an adjunctive-metaphoricity$-signification so produced as reflected by ‘a transcendental syncretising-effecting ‘meaningfulness-and-teleology’ like the
construal of budding-positivism/rational-empiricism in medieval society, may turn out in-due-course/crossgenerationally to be of an even greater meaningfulness-and-teleology

totalising/circumscribing/delineating effect over the prior notion of the ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and thus prospectively become the ‘underlying 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 totalising/circumscribing/delineating signifying-construct of language’ together with some adjunctive-metaphoricity-significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’, while ELIMINATING some significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity-significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’, and finally LEAVING-OUT some significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’ and so together with some adjunctive-metaphoricity-significations of the prior ‘underlying totalising/circumscribing/delineating signifying-construct of language’, as its very own as the prospective ‘underlying 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 epistemicity totalising/circumscribing/delineating construct of meaningfulness-and-teleology, its adjunctive-metaphoricity -signification can be construed as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism> of crossgenerational positivism/rational-empiricism reappropriation of the ancient mathesis universalis metaphoricity as its very own ‘underlying 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 epistemicity totalising/circumscribing/delineating construct of meaningfulness-and-teleology. Existence itself as the absolute a priori underscores such a conception given the human species sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing~as-to-possibilities-of-self-becoming-as-of—existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-of-existence as of existential-stakes migration; since the existential dispositions of human subjects relative to social-stake-contention-or-confliction arises as of ‘their living existential-instantiations’, and where they construe meaningfulness-and-teleology as not self-referentially covered by the ‘underlying epistemicity totalising/circumscribing/delineating signifying-construct of language’, they will inevitably articulate adjunctive-metaphoricity -significations to that prior ‘underlying epistemicity totalising/circumscribing/delineating signifying-construct of language’. This explains the lockstep nature of human meaningfulness-and-
the syncretising-effecting as of the acculturation-indigenisation-pidginisation behind dialectal
differentiation, national language formation, and the cultural diffusion associated pidginisation
and creolisation; as of social-stake-contention-or-confliction context adjunctive-
metaphoricity\textsuperscript{57}-significations apriorising/axiomatising/referencing- \{of-attendant-ontological-
contiguity -educed-existentialising/contextualising/textualising-contiguity \} —
conflatedness\textsuperscript{12} in \{preconverging-disentailment by\} postconverging-entailment induced
‘underlying $\langle$amplituding/formative–epistemicity$\rangle$ totalising/circumscribing/delineating
signifying-construct of languages’. In another respect with regards to language acquisition as
mirroring a child’s existential integration into the dynamics of social-construct existential
situations/instances, stakes, institutions and processes, a new born child existential integration
into society, from its perspective, develops as of a dynamics of adjunctive-metaphoricity\textsuperscript{57}-
significations in ‘significations accreting-substitutive-subsumption-as-futural-différance-
freeplay’ construed here as the phenomenology of human language acquisition différance’ that
fundamentally mirror the child’s developing existential social relationships as an ordered
process of social existential overtures constraining-and-cohering the child’s adoption-
of/integration-with the supposedly ‘underlying $\langle$amplituding/formative–
epistemicity$\rangle$ totalising/circumscribing/delineating signifying-construct of language’ as of a
peculiar, intuitive and dynamic developing metaphoricity\textsuperscript{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
$\langle$amplituding/formative–epistemicity$\rangle$ 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
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> for its evolving-and-devolving construct of ‘meaningfulness-and-
teleology’! Thus phenomenologically, ‘language arises, ebbs and flows as of a continuously-
elusive individual and collective-social consciousness steering that reflects the
<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag dynamics of individual and collective-
social ‘meaningfulness-and-teleology’, and this equally explains why language evolves and
transforms over time. In effect, ‘language is never phenomenologically the complete
possibilities of language as an absolute present conception but is rather a becoming as of an
immensely-existentially-present signification reflected by individuals and the collective-social
along existential development stages as of the dynamics of social-construct existential
situations/instances, stakes, institutions and processes’. The above insight further points out the
pertinence of construing-of and analysing language more completely as of human
existentialism/thrownness/facticity, giving that language is more phenomenologically-and-
pragmatically a signification accompaniment of ‘individuals and the collective-social along
existential development stages as of the dynamics of social-construct existential
situations/instances, stakes, institutions and processes’. This highlights the ‘knowledge
implications as of accreting-substitutive-subsumption-as-futural-différance-freeplay’ 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
is thus rather construed as of its overall apriorising/axiomatising/referencing-{of-attendant-
onological-contiguity -educated-existentialising/contextualising/textualising-contiguity}—
conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective- nonpresencing,—for-explicating-ontological-contiguity of full consciousness
development as of Being-development/ontological-framework-expansion—as-to-depth-of-
onologising-development-as-infrastructure-of—meaningfulness-and-teleology underlying
human sublimation-educing—textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-becoming-as-of-‘existential-interpretation/epistemicity-in-
apriorising/axiomatising/referencing-of-existence, beyond just mere figurativeness but as of
figurative projected implications of individuals and the collective-social meaningfulness-and-
teleology as of their peculiarity/differentiation to the entire
textual/hermeneutic/reprojecting/supererogating/zeroing rhetorical-stylistic-semantic delivery,
and as such metaphoricity induces <amplituding/formative–
epistemicity>totalising/circumscribing/delineating signification in producing, as of accreting-
substitutive-subsumption-as-futural-différance-freeplay, ‘underlying
<amplituding/formative–epistemicity>totalising/circumscribing/delineating signifying-
construct of language’ and together with its associated adjunctive-metaphoricity-
significations. Overall, human explicit and implicit signification as of language as articulated
above is equally reflected in human aesthetics/arts like music and even science. Ultimately,
human adjunctive-metaphoricity -significations apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflectedness—in-{preconverging-disentailment—by}—postconverging-entailment reflecting syncretising-effecting superseding of human self-referencing signifying-constructs as of the need to supersede the limited certitude as of human limited-mentation-capacity, inherently implies that the possibility for ‘absolute certitude as of its theoretical possibility’ lies with such an adjunctive-metaphoricity -significations apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflectedness—in-{preconverging-disentailment—by}—postconverging-entailment as of syncretising-effecting as ultimately converging towards a ‘deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought and so as of the prospect of an ontologically-veridical Theory of Everything, and insightfully with regards to elucidating the pervasiveness of ‘accreting-substitutive-subsumption-as-futural-différance-freeplay’ construed as différance in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflectedness—in-{preconverging-disentailment—by}—postconverging-entailment’ associated with human existential grasp of knowledge as of the implications of its limited-mentation-capacity. The notion of accreting-substitutive-subsumption-as-futural-différance-freeplay as underlying human limited-mentation-capacity induced différance highlights the phenomenological reality all along humanity’s existence of ‘the privileging of ontological-construction’ as from the perspective/framing/reference/horizon/projection of the end-purpose of the various relevant dominant social agencies and social institutions, and so as reflected as of humanity’s existence historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism’. 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-determinism’ 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 ‘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-epistemicity-relativism-determinism <amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological—
as successive transcendental outcomes, so reflected by the
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 conceptions construed as the historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ of the différance. The implication here resonates with the idea that knowledge is much more than the construal of conceptual sublimation knowledge outcome, but rather its construal as notional-knowledge involving the dynamic understanding of both its temporality/misconstrual/desublimation and intemporality/as-ontological-construal as of accruing-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 intemporality/as-ontology but involves grasping this together with the implications of temporality, and so because of the circular existential implications of human limited-mentation-capacity. Hence language can be more pertinently construed ontologically as of the social dynamics of existential meaningfulness-and-teleology signification than just as of just an outcome privileged institutional end-purpose perspective/framing/reference/horizon/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-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity  }—constitutedness—in-preconverging-entailment. Further such accreting-substitutive-subsumption-as-futural-différance-freeplay is the existentially veridical and effective basis for reflecting historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflectedorientalism—relativism-determinism transcendental outcome as can be implied in a storied-construct/ontologically-valid-narration as of existentially insightful meaningfulness-teleology. Such a perspective should possibly usher in a ‘suprastructural postmodernism in everything’ including such nascent contemplations for breaking out of currently perceived subject-matter doldrums as implied with postmodern social sciences, postmodern humanities, postmodern art, postmodern science, postmodern mathematics and postmodern physics, and so notwithstanding a history of post-structuralism critiques of ontological-bad-faith/inauthenticity ‘with moronic incantations that fail the mark of even bad intellectual arguments as social-aggregation-enabling invocations’, granted as of their beyond-the-consciousness-awareness-teleology; as such a statement is not gratuitous given the mere fact that where knowledge-as-of-organic-knowledge as of human intemporality/longness doesn’t take its due place, it is occupied by ignorance as of human temporality/shortness with consequent nefarious ramifications for Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. Basically, just as the adjunctive-metaphoricity—signification instigation of positivistic rationality as a potent construct took the form of a centered—epistemic-totalisation permeating all aspects and subject-matter domains of human existence and so for the better with regards to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, postmodern-thought and as of its underlying phenomenological depth transcendentally carries prospective Being
adjunctive-metaphoric-signification as of a potent construct for a centered–epistemic-
totalisation permeation and sublimation of all aspects and subject-matter domains of human
existence, and so for the better of Being-development/ontological-framework-expansion–as-to-
Such phenomenology as the ‘deepest phenomenological transcendental-point-of-departure
handle as of the notional–conflatedness of notional–deprocrypticism deneuterising—referentialism’ is operantly enabled by accreting-substitutive-subsumption-as-futural-différance-freeplay and is the maximal ontologically veridical articulation of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—conflectedness—in—conflectedness—in—disentailment—postconverging-entailment} that ‘undermines the privileging of
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag as of its ubiquitous-protractedness as to
de-mentative/structural/paradigmatic ‘ontological-contiguity or difference-of-kind’
disposition, and so beyond just reflecting such —presencing—absolutising-identitive-
constitutedness privilege undermining as of transcendental outcomes implied by
historiality/ontological-eventfulness /ontological-aesthetic-tracing</perspective–ontological-
normaley/postconvergence-reflected '<epistemicity-relativism-determinism'>. While the
‘Derridean quasi-transcendental-freeplay différance’ by its rather quasi-transcendental-freeplay
orientation doesn’t quite get to such a phenomenological depth of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—conflectedness—in—disentailment—postconverging-entailment}, it does effectively elicit such an underlying conception of phenomenological profoundness. As such a ‘Derridean quasi-transcendental-freeplay différance’ is what is meant to be understood as a relatively more pertinent
ontologically depth for such a more evolved and ‘experimental’ articulation of différance in the strive to maximally undermine implied in the Glas experimental project which goal is well beyond the two texts but more fundamentally a demonstration of ‘sublimation-educing—
textuality/hermeneutic/reprojecting/supererogating/zeroing—as-to-possibilities-of-self-
becoming-as-of-‘existential-interpretation/epistemicity-in-apriorising/axiomatising/referencing-
of-existence’ as multifaceted. Ultimately, ‘Derridean quasi-transcendental-freeplay différance’ unsuspectingly points out that meaningfulness-and-teleology imply by default a given perspective/framing/reference/horizon/projection, such that as of a facet it is then already compromising nonpresencing—or–withdrawal—or–metaphysics-of-absence
{implicitied-epistemic-veracity-of- nonpresencing<perspective–ontological-

normaley/postconvergence>}—or—transcendental-reasoning-of-event—as-prospective-ontology-
origination meaningfulness-and-teleology facet. Thus, this author holds that such a ‘Derridean quasi-transcendental-freeplay différance’ is fundamentally incomplete as of comparison with the implied apriorising/axiomatising/referencing—{of-attendant–ontological-
contiguity –educeed–existentialising/contextualising/textualising-contiguity }—

conflatedness—in–{preconverging-disentailment–by}–postconverging-entailment of accreting-
substitutive-subsumption-as-futural-différance-freeplay which is truly transcendental. The former fails to factor in that human limited-mentation-capacity has to establish the appropriate ‘perspective/framing/reference/horizon/projection implications’ with regards to meaningfulness-and-teleology, and so as disambiguating presencing—absolutising-
identitive-constitutedness from nonpresencing<perspective–ontological-
normalcy/postconvergence> by their respective
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation, such that unsuspectingly the ‘Derridean quasi-transcendental-freeplay
différance’ not doing that rather represents the *presencing—absolutising-identitive-
constitutedness* as the common perspective/framing/reference/horizon/projection for both,
thus falsely pointing to ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ between
*presencing—absolutising-identitive-constitutedness* and *nonpresencing-*<perspective–
ontological-normalcy/postconvergence* (rather than difference-in-nature/difference-in-
apriorising-or-axiomatising-or-referencing*), and so contradictorily as if both are of the
presencing supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation. With the reality that *nonpresencing-*<perspective–ontological-
normalcy/postconvergence* is wrongly-and-unsuspectingly given as of common
*presencing—absolutising-identitive-constitutedness*, thus inducing a relative ontologically-
flawed quasi-transcendental freeplay as *nonpresencing-*<perspective–ontological-
normalcy/postconvergence* is rather in notional-discontiguity/epistemic-discontiguity
<shallow-supererogation(of-mentally-aestheticised-preconverging/dementing—qualia-
schema) when analysed as of *presencing—absolutising-identitive-constitutedness*. Consider
in this regard ‘the very same physics *<amplituding/formative–
epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-
reality/ontological-veridicality/existential-reality’ with the articulation as of prior relative-
ontological-incompleteness* being ‘traditional classical mechanics axiomatic-construct’ and
the articulation as of prospective relative-ontological-completeness*–of-axiomatic-construct-or-
reference-of-thought being the theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs; now, articulating \(^{56}\) meaningfulness-and-teleology \(^{90}\) of ‘the very same physics \(^{45}\) amplituding/formative–epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of ‘traditional classical mechanics axiomatic-construct’ construed as \(^{90}\) presencing—absolutising-identitive-constitutedness \(^{1}\) makes the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs construed as \(^{61}\) nonpresencing—perspective–ontological-normalcy/postconvergence to wrongly be of notional-contiguity/epistemic-contiguity \(^{-}\) profound-supererogation of mentally-aestheticised—postconverging/dialectical-thinking–qualia-schema with the ‘traditional classical mechanics axiomatic-construct’ \(^{90}\) presencing—absolutising-identitive-constitutedness \(^{1}\). 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 \(^{-}\) 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/intelligibility/setup/measuring-instrument –for– conceptualisation. Whereas accreting-substitutive-subsumption-as-futural-différance-freeplay is akin to the complete ‘epistemic-break’, as of Einstein’s defining-threshold contribution with the-theory-of-relativity and Bohr’s defining-threshold atomic-model contribution to quantum-mechanics together with other seminal scientists subsequent contributions that ultimately led to ‘the very same physics \(^{45}\) amplituding/formative–epistemicity totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ transcendence-and-sublimity/sublimation/supercerogatory–de-mentativity as of the theory-of-
relativity-together-with-quantum-mechanics—axiomatic-constructs interpretation as of nonpresencing-<perspective–ontological-normalcy/postconvergence>. In any case thus such a ‘Derridean quasi-transcendental-freeplay différance’ doesn’t have any serious ontological consequences with respect to presencing—absolutising-identitive-constitutedness since it is reflected with the Glas experimental project, but it fails to recognise the possibility of a futural différance where meaningfulness-and-teleology is construed as of the prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation which points to a prospective relative-ontological-completeness/ontological-contiguity as of the very same amplituding/formative–
epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality; even though it is the first step towards such a futural différance transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. It equally explains such a Derridean conclusion that human sublimation is an always evasive notion given its failure to recognise the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of the transcendental implications of prospective nonpresencing-<perspective–ontological-normalcy/postconvergence> in inducing sublimation, with such a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing arrived at by human limited-mentation-capacity-deepening as of de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) involving ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality driven re-projection/re-anticipation as of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument about

perfectly satisfies the ‘foreboding concern for ontological-veracity’ critically pursued by the Derridean freeplay différance, as it is existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so implying human limited-mentation-capacity-deepening; and thus, this point that enables the Derridean freeplay différance as of tendential-deliberation-of-decidability to achieving transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is the full apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-conflicatedness-in-{preconverging-disentailment-by}-postconverging-entailment reflecting existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that phenomenological validates transcendence-and-sublimity/sublimation/supererogatory-de-mentativity in its nonpresencing-perspective-ontological-normalcy/postconvergence, and so beyond just a Derridean freeplay différance which is then in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-constitutedness-in-preconverging-entailment as not factoring in the process of a tendential-deliberation-of-decidability towards attaining transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Insightfully, we can grasp that the Derridean freeplay différance becomes as of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}-constitutedness-in-preconverging-entailment because ‘reasoning itself has become defective’ as presupposing-by-the-Derridean-freeplay to supersede existence—as-the-absolute-a-priori-of-
conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
<as-to-perspective—ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. So because at the point of
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reasoning is still
presupposing thought-determination instead of given up to the possibility of existence’s
divulgation construed as ontological-faith-notion/ontological-fideism, and so erroneously
become the transcendental-signifier of existence despite the reality of human limited-mentation-
capacity which priority at that point should be the need for validation from existence—as-the-
absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation
<as-to-perspective—ontological-normalcy/postconvergence-
implied—‘prospective-aporeticism-overcoming/unovercoming’> and not make any
determination priorly, even as of freeplay. Furthermore, it is wrong to construe/equate as
imagination such ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality that as ‘hunch’ restores existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation
<as-to-perspective—ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>, since in reality it is rather pushing
reasoning to its very limits in a notional disposition that is not guaranteed, and only
occasionally as of tendential-deliberation-of-decidability is it confirmed by existence-
potency
~sublimating—nascence,—disclosed-from-prospective-epistemic-digression as
validatable by ontological-primemovers-totalitative-framework. Thus behind ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as ‘hunch’ is a
transversality<for-sublimating—existential-eventuating/denouement> of affirmative-and-
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 — apriorising-psychologism — respectively as of prospective relative-ontological-completeness — of-axiomatic-construct — 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 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. 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 /
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—implied-in-preconverging-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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}. While such an inclination is more forthcoming as of less profound-and-perceived personal existential implications with regards to the axiomatic-constructs within a \textsuperscript{8}reference-of-thought as articulated priorly with a shift for the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs within the positivism/rational-empiricism \textsuperscript{8}reference-of-thought, however, as of more profound-and-perceived personal existential implications as drastically implied at the phenomenological depth of \textsuperscript{8}reference-of-thought transcendental conceptualisation this turns out to be much more difficult to countenance given individuals ‘mental and existential investment’ into \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} as grounded on a given ‘registry-worldview’s/dimension’s \textsuperscript{8}reference-of-thought \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \textsuperscript{8}established existential–epistemic-totalisation-of–\textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ as well as the ‘psychological comfort’ habituated at the given \textsuperscript{58}neuterising. But then every registry-worldview/dimension has its own specific hurdle to clamber-over and that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{50}meaningfulness-and-teleology\textsuperscript{00} as of prospective notional–deprocrypticism is exactly the capacity to construe \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{00} as of full/complete human consciousness implications as implied by its protensive-consciousness which ultimately doesn’t allow for \textsuperscript{54}meaningfulness-and-teleology\textsuperscript{00} beyond-the-consciousness-awareness-teleology\textsuperscript{00}—\textsuperscript{<in–preconverging–existential–extrication–as–of–existential–unthought>}\textsuperscript{8}arising as of human prior relative-ontological-incompleteness\textsuperscript{99}–of–\textsuperscript{8}reference-of-thought. The fact is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

apriorising/axiomatising/referencing–{of–attendant–ontological-contiguity–educated–
existentialising/contextualising/textualising-contiguity } conflatedness in { preconverging- disentailment by } postconverging entailment implication with respect to existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression is such that in reality we are always tacitly aware of the evasiveness of absolute certainty but often rather inclined as of practicality to hang on to a delusion of the results of prior nonpresencing- <perspective–ontological-normalcy/postconvergence> as if of absolute certainty, so-construed as reasoning-from-results/afterthought. But then veridical absolute certainty is ever a promise always held in prospective existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression relative-ontological-completeness of apriorising/axiomatising/referencing, and so as of the certainty of human limited-mentation-capacity prospective relative-ontological-completeness of-axiomatic-construct-or reference-of-thought <amplituding/formative-epistemicity> causality as to projective-totalitative implications of prospective nonpresencing, for explicating ontological-contiguity for transcendence-and-sublimity/sublimation/supererogatory de-mentativity, implied as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This explains why ontology’s-directedness-as-Being is the direction of meaningfulness-and-teleology grounding as always prospective as of prospective relative-ontological-completeness of-reference-of-thought; and so, as of the successive base-institutionalisation, universalisation, positivism and notional–deprocrypticism registry-worldviews/dimensions nonpresencing- <perspective–ontological-normalcy/postconvergence> respectively as successive meaningfulness-and-teleology grounding for recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, and positivism–procrypticism presencing—absolutising-identitive-constitutedness. Interestingly we can appreciate that the attitude/mental-disposition/care–and–episteme as of relevant existential issues of all the prior registry-worldviews/dimensions reference-of-thought are

Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’.

Here is what fundamentally underlies the naïve misunderstanding of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation insight translate the reality that ‘conventioning and tradition grounded critiques’ of postmodernism fundamentally misconstrue that they are departing, as of their reference-of-thought, from a less real position to evaluate a more real position; more like the irony of trying to evaluate the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs from a posture of ‘traditional classical mechanics axiomatic-construct’.
For instance, the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs actually reflects that priorly conceptualised-notions like ‘space’, ‘time’, ‘ether’ and ‘the laws of physics at atomic scale had to be the same as at the macroscale’, were all wrong. Thus ‘speaking of the reality of human limited-mentation-capacity as of its existential analytic capacity’ in a state of prior relative-ontological-incompleteness of reference-of-thought. It is human limited-mentation-capacity-deepening as of prospective relative-ontological-completeness of reference-of-thought as subsequently assuming as more real the notion of ‘space-time’, ‘considering the ether as unreal’, ‘considering that the laws of physics are different at atomic scale from the macroscale’, etc. that as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation exercise brought about the more profound insight enabling the conception of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs ultimately validated as of ontological-prime-movers-totalitative-framework by existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; as all along humankind existence as of human-subpotency, the new reality so-espoused ‘is never about existence in itself as-existence-is-given-whatever-it-is-that-is-given’, but about human limited-mentation-capacity-deepening for human emancipation. Thus implying existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression is ‘not really about any variation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation directed directly to inherent-existence-as-of-existential-reality/existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality whatever’, as it rather comes down to the human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation\textsubscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} 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\textsubscript{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\textsubscript{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\textsuperscript{100} that increasingly reflects existence/intrinsic-reality/ontological-veridical’. Thus this actually lead to ‘more and more objective meaningfulness-and-teleology\textsuperscript{100}’ as we cannot argue that the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs is less objective than classical-mechanics—axiomatic-constructs since it involved the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\textsubscript{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing} that led to human limited-mentation-capacity-deepening \textsuperscript{1}. Quite the contrary, it is that exercise in inducing prospective relative-ontological-completeness\textsuperscript{89} of-axiomatic-construct-or reference-of-thought that brings about greater objectivity, as reflected in the ontological-contiguity\textsuperscript{87} of-the-human-institutionalisation-process\textsuperscript{68} behind Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{49} meaningfulness-and-teleology\textsuperscript{100}.
That naivety in failing to grasp this lies in the ontologically-flawed mental-reflex of temporal
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiac-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 \textit{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 \textit{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 \textit{human-subject-emancipatory-relativism-driven-recomposuring-
constructivism-towards-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>} limited-mentation-capacity-deepening to see it. This fundamentally
underlies the idea of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument/'\textit{reference-of-
thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ as
underlying a given registry-worldview’s/dimension’s \textit{reference-of-thought for

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meaningfulness-and-teleology<sup>10</sup> conceptualisation and ontological-performance<sup>72</sup>-<including-virtue-as-ontology>. In registry-worldview/dimension terms, the naivety of ‘failing to recognise that human limited-mentation-capacity deepens by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing’ paradoxically and ridiculously amounts rather to construing of a prospective registry-worldview/dimension institutionalisation’s reference-of-thought as of its prospective relative-ontological-completeness-reference-of-thought in terms of the prior registry-worldview/dimension uninstitutionalised-threshold’s/uninstitutionalised-threshold’s reference-of-thought as of its prior relative-ontological-incompleteness-reference-of-thought. The argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ is a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ which is actually in prior relative-ontological-incompleteness-reference-of-thought as of a shallower limited-mentation-capacity (as to ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with 4 historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) and thus has to be decentered-as-preconverging-or-dementing—apriorising-psychologism. Rather the ontologically-veridical articulation of the postmodern argument as of its actual prospective relative-ontological-completeness-reference-of-thought which has to be prospectively centered-as-postconverging-or-dialectical-thinking—apriorising-psychologism over the modern take as prospectively decentered-as-preconverging-or-dementing—apriorising-psychologism, should be affirmatory in articulating that postmodern-thought is
about the appraisal and supplanting of ontologically-flawed-metanarratives/ideologies including socio-econo-political ideologies and ontologically-flawed professed ideologies like demarcating ontological-flawed-ideology-of-science-and-its-distortive-implications from ontologically-veridical-science-in-practice, and its pursuit for the most profound-and-complete objectivity of meaning as of prospective relative-ontological-completeness of reference-of-thought by renewing appraisal of intrinsic-reality/ontological-veridicality by human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation as to the-nondisjointedness/entailment-of-prospective nonpresencing as of human-subpotency apriorising/axiomatising/referencing {of-attendant ontological-contiguity -educed existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging disentailment by} postconverging-entailment', and it is much more than just a naïve notion of a multiplicity of narratives as wrongly implied from the modern take of <preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing> existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) necessarily subject to ontological-bad-faith/inauthenticity as of the modern’s take prospective uninstitutionalised-threshold of procrypticism or disjointedness—as-of-reference-of-thought in many ways explaining the difficulties of Derrida and Foucault in effectively qualifying their thought postures (when each was asked whether they were poststructuralist) underlied/organised respectively by messianicity and parrhesia but rather postmodern-thought is of a prospective ‘relative-ontological-completeness’ re-originary—as-unenframed/unbeholdening/outlier-conceptualisation(imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in- conflatedness ‘-of-notional-deprocrypticism-prospective-sublimation) appraisal of human narratives as to dimensionality-of-sublimating (<amplituding/formative> supererogatory dementativeness/epistemic-growth-or-conflatedness /transvalutive-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)’ thus implying rather a notional–deprocrypticism institutionalisation ‘unenframed/unbeholdening/bechancing–supererogation’ parameterisation/reparameterisation (reflecting a supererogatory–decisionality-of-socioinstitutional-conceptions-as-to–‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’)–as-so-operationalising–‘scalarisation-as-to-rescalarisation-as–re-ontologisation’. The implication here is that hitherto postmodern-thought had been naively and falsely conceptualised within the ‘modern take attitude/mental-disposition/care–and–episteme’ as of its procrypticism–or–disjointedness-as-of–reference-of-thought, instead of implying the ontologically-veridical ‘subverting of the modern take’ by its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ which prospectively represents the modern as preconverging–or–dementing–apriorising-psychologism while the postmodern is postconverging–or–dialectical-thinking apriorising-psychologism; as the point of assertion of postmodern-thought as deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought is actually a point of prospective de-mentation (supererogatory–ontological–de-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/‘constatations’ as of human limited-mentation-
capacity prospective relative-ontological-completeness’-of-‘reference-of-thought
<amplituding/formative–epistemicity>causality—as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity ; wherein for instance, for
the recurrent-utter-uninstitutionalisation ‘reference-of-thought ill-health is as of a attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity’-
lowest-level-reification perceptivity-as-of-bad-omen while for the positivism ‘reference-of-
thought ill-health is as of a perceptivity-as-of-full-disease-and-scientific-theory-construct-as-
the-exclusive-cause-and-effect-conceptualisation. Basically, the ‘hitherto ontologically-flawed
postmodern deprocrypticism–or–preempting—disjointedness-as-of-‘reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ in its relation with modernity wrongfully implied that it seeks
the validation of modernity, and so as ridiculously as implying that budding-
positivism/rational-empiricism should have sought for its validation from medieval-
scholasticism. In both cases, the fundamental issue once universal-transparency
(transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness } avails as of overall underlying
human ontological-commitment <-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\(^97\) for relative-ontological-completeness\(^88\), as herein implied originarily/as-of-event\(^37\) with the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought

apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care–and–episteme’, is mostly about dismissing the prior relative-ontological-incompleteness—of—reference-of-thought as when a critique of notional-discontiguity/epistemic-discontiguity—shallow-supererogation —of—mentally-aestheticised—preconverging—dementing—qualia-schema—exposes the reality of a dialogical and intellectual inequivalence given their anti-intellectual stances against postmodern-thought preferring to ‘circumvent genuine intellectual engagement’ for extra-intellectual activities of institutional-being-and-craft meant to preserve vested narrow interests beyond-the-consciousness-awareness-teleology\(^100\)—<in-preconverging—existential-extrication—as-of—existential-unthought>. Just as it was perceived as a fool’s errand by the Descartes, Galileos, Diderots, etc., to contemplate of genuine intellectual engagement between their budding-positivism/rational-empiricism ventures with traditional medieval scholasticism, especially with regards to the latter’s institutionally-associated dogmatic censure and persecution, and thus with the former resorting to discursive strategies for universal-transparency\(^10\)—(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—dementating/structuring/paradigming—as-being-as-of—existential-reality> as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^97\) 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—
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ to articulate its full-fledged discourse as of universal-transparency\(^{10}\)\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}\ as of the liberality of thought allowed for in open society notwithstanding such extra-intellectual and media-driven perverted representation of postmodern-thought. The reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor speaking of human shallow-to-deeper limited-mentation-capacity implies that prospective de-mentative/structural/paradigmatic transcendental knowledge by its so-projected intemporality\(^{52}\), at the uninstitutionalised-threshold\(^{10}\), is not necessarily grasp as intemporal in the overall human social-stake-contention-or-confliction framework as of the lack of universal-transparency\(^{10}\)\{transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}\ for its prospective institutionalisation. Critical for the social validation and institutionalisation of any de-mentative/structural/paradigmatic transcendental knowledge is the fact that its ‘concurrent ontological-primemovers-totalitative-framework\(^{73}\)’ is not sufficiently decisive given that human temporal-to-intemporal nature as of the social-stake-contention-or-confliction framework at the uninstitutionalised-threshold\(^{03}\) cannot adjudge-and-commit-to the ontological-pertinence of such prospective transcendental knowledge ‘concurrent ontological-primemovers-totalitative-framework\(^{73}\)’. 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 \(^{55}\)meaningfulness-and-
of prospective relative-ontological-completeness' reference-of-thought validated by corresponding prospective 'concurrent ontological-primemovers-totalitative-framework'. Such 'concurrent ontological-primemovers-totalitative-framework' was not a sufficient basis for their ideas to be socially adopted by the medieval establishment social-stake-contention-or-confliction framework at its uninstitutionalised-threshold as of non-positivism/medievalism. The point being made here is that within a given registry-worldview/dimension institutionalisation framework the idea of 'concurrent ontological-primemovers-totalitative-framework' is only more or less determinant as of the institutionalisation's internal basis of validation of knowledge grounded on its reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology as of its 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-preconverging-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–


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–


devolving’, which should and cannot be ignored by any proponent of prospective de-mentative/structural/paradigmatic transcendentatal 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 transcendentatal 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—of-social-functioning-and-accordance that brought about the ‘detour to social goodwill deferential-
formalisation-transference to perceived overwhelming-relative-effectiveness’ implied-by-and-
deriving-from their notions of universal human rights and open society, technical advances,
better social organisation, etc., then leading to a reasoning-from-results/afterthought institutionalisation and enculturation of such (re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in-conflatedness’)-of-}
notional–deprocrypticism-prospective-sublimation) originary/event -of-prospective-ontology-origination positivism/rational-empiricism thought. In other words, human dimensionality-of-sublimating -(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as inclination to adhere to prospective de-mentative/structural/paradigmatic transcendental knowledge as of its ‘concurrent ontological-primemovers-totalitative-framework’ is very much limited and such prospective ‘concurrent ontological-primemovers-totalitative-framework’ however its ontological-veridicality cannot be naively construed as all that which is needed to effectuate social transformation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. We can appreciate this for instance in the case of cultural diffusion with respect to many a non-modern traditional social-setting where modern-day medicine however its overall ‘concurrent ontological-primemovers-totalitative-framework’ over other types of premodern medicine, will often be suspected and avoided as of its poorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, and it is only after it has been ‘socially habituated-as-institutionalised’ that it has the requisite ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This equally manifests as of prospective de-mentative/structural/paradigmatic transcendental knowledge
construal, as implied for instance by postmodern-thought and particularly so as postmodern-

thought has still been undergoing its full construction. The implication here is that all

prospective transcendental ‘meaningfulness-and-teleology’ superseding uninstitutionalised-

threshold do not come about as of simplistic continuity but rather as of epistemic-

breaks/epistemic-resetting, involving successive ‘detour to social goodwill deferential-

formalisation-transference to perceived overwhelming-relative-effectiveness’ instigated-and-

upheld by the associated successive prospective ‘concurrent ontological-primemovers-

totalitative-framework’ postconverging–de-mentating/structuring/paradigming of

‘reference-of-thought’ categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring– ‘meaningfulness-and-teleology’,

as of successive prospective relative-ontological-completeness reference-of-thought. The

implication of such an indirect nature of human social-stake-contention-or-confliction

framework validation of transcendental knowledge as of ‘detour to social goodwill deferential-

formalisation-transference to perceived overwhelming-relative-effectiveness’ and not just direct

‘concurrent ontological-primemovers-totalitative-framework’ implies that just as prospective

de-mentative/structural/paradigmatic transcendental knowledge prospective ‘concurrent

ontological-primemovers-totalitative-framework’ could be ‘objected to as of human social-

stake-contention-or-confliction framework’ notwithstanding its inherent prospective relative-

ontological-completeness reference-of-thought given its prior lack of ‘detour to social

goodwill deferential-formalisation-transference to perceived overwhelming-relative-

effectiveness’; any such prospective de-mentative/structural/paradigmatic transcendental

knowledge must be construed and thought-out strategically as of its ultimate establishment of

‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-

relative-effectiveness’ that as of its prospective relative-ontological-completeness reference-of-thought supersedes the prior relative-ontological-incompleteness
reference-of-thought, just as positivism/rational-empricism superseded non-positivism/medievalism scholasticism. Likewise ‘concurrent ontological-primemovers-totalitative-framework’ ontologically-flawed knowledge can be legitimately overlooked where such knowledge is implied as of priorly established ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’. This latter cases arise with many a bogus social or natural science study and methodology grounded on the ‘mystifying imprimatur’ of positivistic science, as ‘detour to social goodwill deferential-formalisation-transference to perceived overwhelming-relative-effectiveness’, but then on closer examination turns out to be poorly designed as well as the prevalence of institutional-being-and-craft suboptimal dispositions with regards to truly upholding the science ethos in many situations with regards to the ideal operation and promotion of scientific research; and so, as of human temporal-to-intemporal ontological-performance of any ‘reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology’.

Already, postmodern interpretations have increasingly been much more relevant practically to many subject-matter domains and activities, with even greater potential for transformative implications if fully acted upon. Furthermore, the ‘prospective/new postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ warrants that postmodern-thought hitherto articulated beyond-the-consciousness-awareness-teleology in terms-as-of-axiomatic-construct of the ‘modern take attitude/mental-disposition/care–and–episteme’, need to be translated-as-reconceptualised into its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
attitude/mental-disposition/care–and–episteme”; thus leading to a sort of postmodern-thought mechanical knowledge that is in many ways just budding and poorly acted upon. Ultimately, a ‘new/prospective postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ crossgenerational development, which is its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, as of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought is rather a notional~conflatedness as of deneuterising protensive-consciousness. The practical implications as well should be that meaningfulness and definitions often articulated about postmodern-thought that do not capture the postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme should be rejected; as the tendency for postmodern-thought to be misconstrued or perverted is not accidental, given the very fact that at its very core postmodern-thought is implying a prospective/new prospective relative-ontological-completeness -of- reference-of-thought requiring its own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regard, central to translating-as-reconceptualising prior and new postmodern-thought as of its very own ‘postmodern deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ organic-knowledge is the requirement for an affirmative mental-reflex with postmodern-thought construed ‘as the appraisal and supplanting of ontologically flawed metanarratives and its pursuit for the most profound-and-complete objectivity of meaning, by renewing appraisal of intrinsic-reality/ontological-veridicality
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme’ should equally enable the avoidance of the erroneously implication of ‘a metaphysical/ideological advocacy’ as postmodern-thought as to human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation
as the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ while tempering down any prior/old/superseded or prospective/new/superseding apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implied as of ‘the reality of human shallow-to-deeper limited-mentation-capacity apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument implications’ on the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’, in defining which
reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme is ‘relevant as the attitude/mental-disposition/care–and–episteme of wholly immersed-and-engrossed meaningfulness-and-teleology’. The point being made here is that our natural inclination is never meant to truly-and-comprehensively reflect any prior/old/superseded or prospective/new/superseding attitude/mental-disposition/care–and–episteme by itself but rather in any such exercise always apriorises the ‘present attitude/mental-disposition/care–and–episteme’ and then reflect the other attitude/mental-disposition/care–and–episteme referred to posteriorly, and hence the latter is adhocly-and-scantily identified. We can grasp this insight about this natural inclination to uphold-as-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument the ‘present attitude/mental-disposition/care–and–episteme’ from the fact that ‘originary contacts’ between two cultures of prospective relative-ontological-completeness-and-incompleteness-of-reference-of-thought doesn’t mean a wholly immersed-and-engrossed meaningfulness-and-teleology between the cultures, since their natural inclination is to both apriorise ‘their own present attitude/mental-disposition/care–and–episteme’ and respectively posteriorise the other culture attitude/mental-disposition/care–and–episteme as of their respectively apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument present
attitude/mental-disposition/care–and–episteme); and so, as the framework of any subsequent
cultural diffusion metaphoricity. Thus to fully grasp what is implied here ontologically by
attitude/mental-disposition/care–and–episteme, beyond the natural inclination, is to understand
that attitude/mental-disposition/care–and–episteme as ‘assumed-and-unflinching
transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing” implies a
mental-projection exercise ‘reflecting-and-contemplating a wholly immersed-and-engrossed
meaningfulness-and-teleology” as of their given neuterising-as-of-prior-relative-
ontological-incompleteness-of-‘reference-of-thought if a ‘prior/old/superseded attitude/mental-
disposition/care–and–episteme’ or deneuterising-as-of-prospective-relative-ontological-
completeness-of-‘reference-of-thought if a ‘prospective/new/superseding attitude/mental-
disposition/care–and–episteme’, whilst the ‘present attitude/mental-disposition/care–and–
episteme’ is then rather adhocly-and-scantily identified now as either deneuterising if it in
relation to the prior/old/superseded or neuterising if it is in relation to the
prospective/new/superseding. In other words, when it comes to registry-worldview/dimension
implications, ontologically-veridical representation of attitude/mental-disposition/care–and–
episteme means ‘to be or exist as of the given registry-worldview/dimension ‘reference-of-
thought’ rather than ‘to refer to it’; as the ‘referring to’ natural inclination is ontologically-
flawed as it registers into the ‘present attitude/mental-disposition/care–and–episteme’ unlike
the ‘to be or exist as’ approach which is ontologically-veridical but is not the natural inclination
of representation as it overrides the ‘present attitude/mental-disposition/care–and–episteme’.
‘Postmodern deprocrypticism–or–preempting—disjointedness-as-of-‘reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ construed as of deprocrypticism–or–preempting—
disjointedness-as-of-‘reference-of-thought is thus in its potentiation the very summum for the

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subpotency existential scope’ as of its maximum potency for human subpotent mastery of the
the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’.

This radicalisation is grounded on the rational-realism postulate that humankind as of its limited-
mentation-capacity-deepening has always encountered its uninstitutionalised-threshold all
along in reflecting holographically.<conjugatively-and-transfusively> the ontological-
contiguity<ontological-contiguity>—of-the-human-institutionalisation-process retrospectively and prospectively,
reflecting the reality that humankind is of both a temporal/shortness-of-register-of-
meaningfulness-and-teleology and intemporal/longness-of-register-of meaningfulness-
and-teleology nature at uninstitutionalised-threshold, as of prospective institutionalisation
prospective relative-ontological-completeness of reference-of-thought and
uninstitutionalised-threshold prior relative-ontological-incompleteness of reference-of-
thought. This departs from the ‘modern take attitude/mental-disposition/care–and–episteme’,
which poorly appreciates the continuity implied by ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-
contiguity’ as of Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and is rather
caught up, beyond-the-consciousness-awareness-teleology<in-preconverging-existential-
extrication-as-of-existential-unthought>, in the reasoning-from-results/afterthought effect of
the positivism/rational-empiricism institutionalisation outcome as of its transcendence-and-sublimity/sublimation/supererogatory-de-mentativity from non-positivism/medievalism, and as it construes of that outcome as the absolute possibility of human existential emancipation failing to factor in the positivism/rational-empiricism prior relative-ontological-incompleteness-of-reference-of-thought, such that the latter is construed as not having its own uninstitutionalised-threshold which then implies its failure to apriorise the notion of a human temporal-to-intemporal nature at its ontologically-veridical uninstitutionalised-threshold. Consequently, by assuming such a positivism/rational-empiricism transcendental outcome reasoning-from-results/afterthought predisposition as the complete basis for construing humankind existential emancipation, ‘the modern take attitude/mental-disposition/care–and–episteme’ adopts an ontologically-flawed ‘conception of human-subpotency existential scope’ that is construed essentially as-of-untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-of-reference-of-thought. Thus, the manifestations of temporality/shortness at its unrecognised ontologically-veridical uninstitutionalised-threshold are construed as aberrations/oddities going from this wrongly implied intemporal/longness-of-register-of–meaningfulness-and-teleology posture in

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

untransvaluated–temporal-intemporality at its ontologically-veridical uninstitutionalised-threshold, as it doesn’t even and fails to recognise any such uninstitutionalised-threshold pointing to its prior relative-ontological-incompleteness-of-reference-of-thought, implying recognising its uninstitutionalised-threshold with the temporal-to-intemporal implications as of knowledge-notionalisation; thus providing the potency/empowering-consciousness for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, as knowledge-
notionalisation not only factors in conceptual sublimation knowledge dynamics but equally the
dynamics of the conceptual ignorances/desublimation to better skew meaningfulness-and-
teleology towards intemporality / longness as of organic-knowledge. The paradox here is
that by its ‘most realistic/authentic/unexceptional-as-of-the-mediocrity-principle conception of
human-subpotency existential scope’ as of its maximum potency/empowering-consciousness
for human subpotent mastery of the the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-‘human
amplituding/formative-
epistemicity>totalising~purview-of-construal’, the ‘postmodern deprocrypticism—or—
preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme’ grounded on such rational-realism recognition of humankind
temporal-to-intemporal nature at its uninstitutionalised-threshold is actually ‘effectively
empowered’ to incisively tackle issues arising from human temporality / shortness as of its
prospective de-mentative/structural/paradigmatic prospective relative-ontological-
completeness -of- reference-of-thought; and so beyond just amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
and ad-hoc palliative resolution of a ‘modern take attitude/mental-disposition/care—and—
episteme’ very much inclined to aberrational/oddities conceptioning of such temporality / shortness manifestations thus leading to their endemisation/enculturation from
‘ontologically-flawed and inevitability analyses’ conception. Thus a ‘modern take
attitude/mental-disposition/care—and—episteme’ is de-mentatively/structurally/paradigmatically
disempowered to address issues of its temporality / shortness as of the vices-and-
impediments at its uninstitutionalised-threshold. So because its amplituding/formative-
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
is ‘existentially invested’ in modern social-stake-contention-or-confliction framework of
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-preconverging-existential-extrication-as-of-existential-unthought>−attitude/mental-disposition/care–and–episteme’, which is inclined to pass on to ‘a certain Messiah’ the possibility of our Being-development/ontological-framework-expansion−as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology 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 postconverging–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-preconverging-existential-extrication-as–of–existential-unthought>−attitude/mental-disposition/care–and–episteme with its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of attendant–ontological-contiguity−educed–existentialising/contextualising/textualising-contiguity–in-reification/dereification cognisant–and–integrative of such acts and miscuings in temporality, thus endemising and enculturating the reference-of-thought vices–and–impediments. Thus such Being underdevelopment, construed as of dynamic social–chainism
so-implied as of prospective relative-ontological-completeness\textsuperscript{8} of reference-of-thought. What is particular with notional-discontiguity/epistemic-discontiguity of supererogation of-mentally-aestheticised-preconverging/dementing \textsuperscript{-qualia-schema} is this insight that fundamentally the appropriate prospective relative-ontological-completeness\textsuperscript{8} of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme precedes-and-is-the-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-to its requisite meaningfulness-and-teleology\textsuperscript{100} as prospective aetiologisation/ontological-escalation. This reflects the salient and underlying idea about Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} that a given reference-of-thought meaningfulness-and-teleology\textsuperscript{100} cannot be apriorised as of a prior/old prior relative-ontological-incompleteness\textsuperscript{8} of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme to that given reference-of-thought. Insightfully, we can thus grasp that the non-positivism/medievalism scholastic pedantic dogmatism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} is inherently not structured to be transcendentally enabling and operative of positivism/rational-empiricism aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} which precedingly needs its very own positivism attitude/mental-disposition/care–and–episteme apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology; as the former is in a circular state of reasoning-from-results/afterthought of non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme
instead of positivism attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology; as we know that no ‘normal person’ in our positivism/rational-empiricism reference-of-thought makes reference to the non-appropriate non-positivism/medievalism scholastic pedantic dogmatism attitude/mental-disposition/care–and–episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology is one that ignores this bigger picture of attitude/mental-disposition/care—and—episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument preceding aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, and thus strives to articulate meaningfulness-and-teleology while oblivious to its attitude/mental-disposition/care—and—episteme
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology, and thus naively implying its said given registry-worldview/dimension reference-of-thought is unaffected by any such notion of its prior relative-ontological-incompleteness—of—reference-of-thought since it doesn’t factor in that it is operating by a corresponding uninstitutionalised-threshold

deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme. Consider in this regard, the <amplituding/formative—epistemicity> totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology’.

Such an orientation is no more different from an interpretation that every registry-worldview/dimension reference-of-thought is the absolute framework of meaningfulness-
and-teleology\(^\text{100}\) as of its given practices and habits failing to account retrospectively and prospectively for the succession of institutional-cumulation/institutional-recomposition\((\text{as-to-}\)

historiality/ontological-eventfulness /ontological-aesthetic-tracing\(<\)perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\)>\) of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\) as of difference-
conflatedness \(<\)as-to-totalitative-reification-in-singularisation\>\(\text{as-to-the-}\)
nondisjointedness/entailment-of-prospective- nonpresencing\(>\) as-veridical-epistemicity-
relativism-determinism \(<\)amplituding/formative–epistemicity\>causality \(<\)as-to-projective-
totalitative–implications-of-prospective- nonpresencing\, for-explicating-ontological-
contiguity\(>\) as of Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–\(\text{meaningfulness-and-teleology}\(^\text{100}\) underscored by \(\text{de-mentation–}\)\(\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—}\)
stranding-or-attributive-dialectics\) behind the succession of transformation of attitude/mental-
disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(\text{reference-of-}\)
thought–\(\text{categorical-imperatives/axioms/registry-teleology}\(^\text{100}\) bringing about the successively transformed registry-worldviews/dimensions

aposteriorising/logicising/deriving/intelligising/measuring \(\text{meaningfulness-and-teleology}\(^\text{100}\) of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\) as of difference-
conflatedness \(<\)as-to-totalitative-reification-in-singularisation\>\(\text{as-to-the-}\)
nondisjointedness/entailment-of-prospective- nonpresencing\(>\) as-veridical-epistemicity-

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It is this naivety that underlines the Heideggerian techne concern as we fail to appreciate that the technical and organisational possibilities preceding and associated with a registry-worldview/dimension prospective institutionalisation transitioning of meaningfulness-and-teleology need to be rethought as of the prospective institutionalisation attitude/mental-disposition/care–and–episteme

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, and so superseding that of the uninstitutionalised-threshold. We can appreciate in this regard that budding-positivism/rational-empiricism and its associated liberality that was the backdrop for technical and organisation possibilities that actually required their interpretation in terms–as-of-axiomatic-construct of advancing human emancipation and bringing an end to serfdom in Europe for instance, but as of a perverted twist due to poor appreciation of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology led to the opportunistic undermining of human emancipation elsewhere not as of positivistic/rational-empiricism attitude/mental-disposition/care–and–episteme


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
It is to be noted here that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument precedence of attitude/mental-disposition/care–and–episteme\textsuperscript{5} aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} while seemingly counterintuitive, simply speaks of the implications of the notion of prospective relative-ontological-completeness–of-reference-of-thought/prior relative-ontological-incompleteness–of-axiomatic-construct as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’, in that our appropriate-or-inappropriate-at-various-successive-levels conception as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ has nothing to do with inherent existential reality but with us adjusting our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},—for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} in order to reflect ontologically-veridical signification as of existence. And intuitively from our positivistic angle we can effectively recognise this about all the prior registry-worldviews/dimensions—reference-of-thought as we appreciate that by reflex these are just beholden to their very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},—for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} reasoning-from-results/afterthought, but it is hard from our positivistic angle to then appreciate
that prospectively we are equally in such a beheld positivism–procrypticism attitude/mental-disposition/care–and–episteme’
⁶ meaningfulness-and-teleology ⁹ as of prospective ¹ deprocrypticism–or–preempting—
disjointedness-as-of–reference-of-thought attitude/mental-disposition/care–and–episteme’
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 ¹ projective-insights’s/epistemic-projection-in-
conflatedness ¹–of-notional–deprocrypticism-prospective-sublimation}¹¹ metaphoricity ⁷
apriorising/axiomatising/referencing’–imbuing⟩existentialising—enframing/imprintedness⟩
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}’ of the registry-worldview/dimension

infrastructure-of—meaningfulness-and-teleology. Thereof, what is critical for enabling human successive transcenden
cence-and-sublimity/sublimation/supererogatory-de-mentativity is ‘appropriate prospective institutionalisation secon
dnatureting metaphoricity’ . Consider in this regard, that the instigative matisis 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-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } as of its <amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing—{of—
attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—constitutedness—in-preconverging-entailment. Such altogether new metaphoricity as of its instigating ‘out of thin air’ the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and–episteme further inspired its subsequent radicalisation by latter thinkers; wherein for instance, the more thoroughly positivism/rational-empiricism development of ‘the very same physics’—<amplituding/formative–epistemicity>totalising—devolved—
purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ was undertaken by Newton and Leibniz, extending the metaphoricity further even when we contemplate that in many ways these metaphoricity—relaying scientists were still imbued with non-positivism/medievalism mystical and alchemic ideas. This ‘out of thin air’ metaphoricity
possibility arises because the ‘full-potency of existence in relation to human-subpotency-as-
human-knowledge grasp of that full-potency of existence’ is ever one of ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence>; as the very notion of ‘human-
subpotency-as-human-knowledge grasp of the full-potency of existence’ given human limited-
mentation-capacity implies that such a grasp only opens up a ‘limited framework of the full-
potency of existence’ for new human existential and knowledge possibilities as of
new/prospective habits-and-tradition. But then this ‘limited framework of the full-potency of
existence’ as of new habits-and-tradition construed as ‘reason-from-results/afterthought
framework, ‘doesn’t induce a commitment upon the absolute transcendental possibility in the
full-potency of existence’. Such that by dispensing-with-immediacy-for-relative-ontological-
completeness85-by-reification/contemplative-distension26 (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 respect toBeing-development/ontological-framework-expansion—as-to-depth-of-
tonologising-development-as-infrastructure-of—meaningfulness-and-teleology10, the further
insight of ‘out of thin air’ metaphoricity57 as of human limited-mentation-capacity-deepening53
comes with the possibility of its ontological-primemovers-totalitative-framework73 validation by
existence-potency15~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. In this regard, the ontologically-veridical ‘postmodern1 deprocrypticism—or–
preempting—disjointedness-as-of—’ reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme’ with respect to our modern take
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
reasoning-from-results/afterthought logocentric apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—constitutedness —in-preconverging-entailment is rather as of ‘reasoning-
through or Derridian messianic reasoning’ over our positivism/rational-empiricism
manifestation of ‘procrypticism–or–disjointedness-as-of–reference-of-thought, and so as of a
postmodern affirmatory stance of dialogical inequivalence that goes beyond idling in the
‘modern take rigmarole language’, just as we can appreciate how budding-positivism obviate
non-positivism/medievalism pedantic dogmatism language to affirm 5 meaningfulness-and-
teleology⁴⁰ weeding out ornate pedantic detours, to articulate blunt reality as of
 depiocrypticism–or–preempting–disjointedness-as-of–reference-of-thought prospective
relative-ontological-completeness⁸⁸ –of–reference-of-thought. Insightfully, and as is the case
with all prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
implied ⁵ meaningfulness-and-teleology¹⁰⁰, 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-constitutedness¹¹ consummated/forfeiting posture’ with respect to establishment
social stakes, but rather sought to induce the requisite metaphoricity¹² 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-teleology¹⁰⁰. 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 consumed forthe destruction-deconstruction of the modern take for prospective postmodern-notional—deprocrypticism institutionalisation as of prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. In both cases, the prospective institutionalisation attitude/mental-disposition/care—and—episteme is ontologically validated as of its prospective relative-ontological-completeness—of—reference-of-thought, divulging the 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—'}
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
reference-of-thought is ‘the dimensionality-of-sublimating—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–deprocentic thinking respectively, and so as their successive prospective
reasoning-from-results/afterthought. In both cases, such metaphoricity as of its reasoning-
through/messianic-reasoning cannot be construed as grounded-as-intelligible on the
superseded/transcended registry-worldview’s/dimension’s attitude/mental-disposition/care–
and–episteme of medievalism–non-positivism or positivism/rational-empiricism manifestation
of procentic–or–disjointedness-as-of-reference-of-thought, but rather as of its very own
transcendental-enabling/sublimating/supererogatory–de-mentativity prospective
institutionalisation attitude/mental-disposition/care–and–episteme of positivism or
deprecentic respectively. Thus such metaphoricity is rather induced as of the framework of
prospective concurrent ontological-primemovers-totalitative-framework in establishing its
prospective ‘detour to social goodwill deferential-formalisation-transference to perceived
overwhelming-relative-effectiveness’. Thus such metaphoricity as of its reasoning-
through/messianic-reasoning is more aptly and consciously articulated at a dispensing-with-
immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension
(as of human self-surpassing—existentialism-form-factor—in-overcoming–notionally–
collateralising-beholdening-protohumanity’-to-’attain-sublimating-humanity’-as-to-existence-
meaningfulness-and-teleology >as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>⟩ depth/profoundness of human posterity; projecting well beyond the narrow and decadent obsessions of shallow as of extricatory/temporal preconverging–de-mentating/structuring/paradigming of social-stake-contention-or-confliction, as it actively strives as of its prospective ’reference-of-thought—categorical-
imperatives/axioms/registry-teleology 00,,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to supersede such <preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>–
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/ universal/transcendental/~maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming. Reasoning-through/messianic-
reasoning metaphoricity 57 brings about the prospectively renewed reasoning-from-
results/afterthought instigating the secondnaturting 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 72
over human-subpotency with the latter adjusting to existence as-of-\textit{de-mentation}\textsuperscript{14} (\textit{supererogatory}\textunderscore\textit{ontological}\textunderscore\textit{de-mentation-or-dialectical}\textunderscore\textit{de-mentation}\textemdash\textit{stranding-or-attributive-dialectics}) enabling its prospective relative-ontological-completeness\textsuperscript{18}. Dimensionality-of-sublimating\textsuperscript{24} (\textit{<amplituding/formative>supererogatory\textunderscore\textit{de-mentativeness/epistemetic-growth-or-conflectedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash\textit{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\textsuperscript{24} (\textit{<amplituding/formative>supererogatory\textunderscore\textit{de-mentativeness/epistemetic-growth-or-conflectedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textemdash\textit{equalisation}}) contemplation that can surpass/overcome temporal nihilistic \textit{<amplituding/formative>wooden-language\{imbued\textemdash\textit{averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of\textemdash\textit{meaningfulness-and-teleology}\textemdash\textit{as-of-'nondescript/ignorable\textemdash\textit{void}\textemdash\textit{with-regards-to-prospective-apriorising-implications}}\}> as of a protracted-consciousness cognisant of the prospective ontological-performance\textsuperscript{10} <\textit{including-virtue-as-ontology}> and human emancipation implications of Being-development/ontological-framework-expansion\textemdash\textit{as-to-depth-of-ontologising-development-as-infrastructure-of\textemdash\textit{meaningfulness-and-teleology}}\textsuperscript{10}. It should be noted here that the notion of \textit{<amplituding/formative>wooden-language\{imbued\textemdash\textit{averaging-of-thought}<as-to-leveling/ressentiment/closed-construct-of\textemdash\textit{meaningfulness-and-teleology}\textemdash\textit{as-of-}}
process/gesturing of the specific knowledge area as of inherent existence/ontological implications’ subject to validation and falsifiability rather than a naïve construal of philosophy as an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relic-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation »<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ‘>. It is herein contended that the critical notion underlying wooden-language-<imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>}, ressentiment and leveling specifically with reference to Heideggerian and Nietzschean thought can actually be interpreted critically as relating rather to ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation over the human atrophying tendency for prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ with regards to ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression. But then Heidegger failed to realise that the induced transcendence-and-sublimity/sublimation/supererogatory—de-mentativity of the Socratic-philosophers universalising-idealisation as well as that of Descartes and other budding-positivists rational-empiricism/positivism were both originariness-parrhesia,—as–spontaneity-of-aestheticisation disseminative events induced as of ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression involving transcendence-and-sublimity/sublimation/supererogatory—de-mentativity from non-universalising sophistry and medieval-scholasticism pedantic dogmatism respectively; and so as to the fact that
dimensionality-of-sublimating \(<\text{amplituding/formative}\text{supererogatory-de-}
\text{mentative} epistemic-growth-or-conflatedness/\text{transvaluative-}
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{97}\) is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as–spontaneity-of-
aestheticisation to both Descartes thinking-proposition for budding-positivism and Socrates’s
universalising-idealisation in then secondarily inducing their respective reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ and thus in
many ways the naïve/flawed conception of Platonism and Cartesianism today arise as to a
reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation perspective whereas Descartes and Plato—and–Plato’s Socrates are more
fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to
medieval-scholasticism non-positivising and ancient-sophists non-universalising respectively.
These induced transcendence-and-sublimity/sublimation/supererogatory-de-mentativity later
on became prior reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-
of-aestheticisation as of their mere ‘atrophying mechanical practice’ with succeeding
generations, and so just as Nietzsche equally appreciated that Christianity was becoming a mere
‘atrophying mechanical practice’ of succeeding Christian generations as for instance with
ascetic practices becoming more of symbolism/aura and losing their inceptive emancipatory
inspiration. Thus with all these instances rather warranting renewed originariness-parrhesia,—
as–spontaneity-of-aestheticisation as to existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation\(^\text{97}\) and so as of prospective projection as implied with the
ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process\(^\text{68}\), 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\(^\text{69}\).
However going beyond a ‘relic-or-orthodoxy knowledge’ disparateness-of-conceptualisation" notion of philosophy, it is herein contended that this relatively deficient analysis reflects the fundamental ontological-deficiency of subsequent philosophies influenced by Kantian philosophy which is rather ‘as a projection within the very same intelligible Cartesian/budding-positivists induced rational-empiricism/positivism registry-worldview’s/dimension’s supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ failing to conceive of the ontological-veracity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process::<amplituding/formative>supererogatory—de-mentativity/epistemic-growth-or-confaltedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation as to difference-confaltedness—as-to-totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>—as—veridical-epistemicity-relativism-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 de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) involving ‘human mental-disposition successive apriorising/axiomatising/referencing reprojection-or-reanticipation capacity of registry-
In this regards, we can appreciate that all human meaningfullness-and-teleology arises as of aestheticisation before converging towards ontologisation, just as rightfully implied by Nietzsche’s genealogy of morals, but this doesn’t imply valuelessness (as is often naively implied with Nietzschean thought) since aestheticisation convergence towards ontologisation leads to grander ontological-performance -<including-virtue-as-ontology>. In this regards, we can appreciate that while from our vantage modern perspective the ontological-veracity of the Egyptian cultural system aestheticisation behind the construction of the pyramids will seem inherently impertinent, but that specific human aestheticisation induced technical, scientific and mathematical innovations were of lateral civilisational ontological-pertinence; likewise we can appreciate that while for the atheist the ontological-veracity of religion is unproven, however various specific religions human aestheticisation in many ways relayed laterally the ontological-veracity of universalising-idealisation thinkers as of the relatively conducive social conditions allowing for the arrival of medieval thinkers who then instigated the possibility for modern-day science ontologisation; and besides, it can equally perfectly be claimed that even our modern-day positivistic civilisation is not beyond a critique of ‘deficient ontologisation’ as we can appreciate the reality of the human aestheticisation of many modern activities (even those associated with technological development) held as of higher interest/worth which ontologisation value is questionable with respect to other possible activities of grander ontologisation but not necessarily held as of higher interest/worth (with the very worst case being media-driven merchandising associated with a generalised dumbing-down and de-intellectualisation increasingly and surreptitiously substituting for reifying intellectualism, increasingly undermining the citizenry capacity for democratic sovereign judgement). This analysis points to the convoluted relationship between human aestheticisation and ultimate ontologisation value. Rather than naïve and simplistic analysis, it is such an insight that better informs Heideggerian and Nietzschean thought with regards to ressentiment and

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

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

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conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) for prospective human limited-mentation-capacity-deepening as to human psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Transvaluation as to existence-potency—sublimating–nascence–disclosed-from-prospective-epistemic-digression implies the ontological-veracity of all values is derived from their ‘relative-ontological-incompleteness/relative-ontological-completeness’


<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\(^1\)-as-‘epistemic-totality\(^2\)-dereification-in-dissingularisation\(<\text{as-to-the-dissimilarity}\)-presencing—absolutising-identitive-constitutedness\(>\)-as-flawed-epistemicity-relativism-determinism\(\) (allowing for nondescript/ignorable–void inducing notional-discontiguity/epistemic-discontiguity\(<\text{shallow-supererogation}\)-of-mentally-aestheticised-preconverging/dementing—qualia-schema\(\)); and this basic human value dichotomy explains the re-originary—as-unenframed/unbeholdening/outlier-conceptualisation\(\)\(\langle\)imbued-postconverging/dialectical-thinking—‘projective-insights’/epistemic-projection-in-conflatedness—of-notional—deprocrypticism-prospective-sublimation\(\rangle\) and epistemic-ricochetting/transepistemicity nature of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity instigation as of prospective dimensionality-of-sublimating—\(<\text{amplituding/formative}\)-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 secondnaturizing capacity is just as critical as human dimensionality-of-sublimating—\(<\text{amplituding/formative}\)-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\(\langle\)uninstitutionalised-threshold\(\rangle\)/presublimating-desublimating-decisionality\(\)—of-ontological-performance\(\)\(\langle\)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 arises, the value structure of recurrent-utter-uninstitutionalisation collapses, and likewise across all the prospective registry-worldviews/dimensions, with the implication that our naïve conception of value as of mere-and-vague impression-driven/good-naturedness/wishfulness is not what is de-mentatively/structurally/paradigmatically deterministic but rather the-Good/understanding/notional–knowledge-reification–gesturing—in-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising-contiguity–
conflatedness–in–[preconverging-disentailment–by]–postconverging-entailment>/ontological-
primemovers-totalitative-framework lies in the de-mentative/structural/paradigmatic effectuation of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity in the bigger social construct as of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring involving the prospective construction-of-the-Self from trepidatious-consciousness, warped-consciousness, preclusive-consciousness, occlusive-consciousness and prospectively protensive-consciousness so-implied with the ontological-contiguity—of-the-
human-institutionalisation-process <amplituding/formative–epistemicity> causality–as-to-
projective-totalitative–implications-of-prospective–nonpresencing, for-explicating-
ontological-contiguity induced prior to prospective registry-worldviews/dimensions transvaluation ‘reflecting deterministically the structure of human meaningfullness-and-
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) associated with the successive registry-worldview’s/dimension’s self-consciousness meaningfulness-and-teleology infrastructure so-implied successively as of trepidatious—self-consciousness, warped—self-consciousness, preclusive—self-consciousness, occlusive—self-consciousness and prospectively protensive—self-consciousness; as the human proclivity to even recognise and pursue any value-construct can only arise in the very first place with its correspondingly induced self-consciousness. But then, the fact remains that such dimensionality-of-sublimating


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

(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative—
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) induced self-consciousness \( ^{56} \) meaningfulness-and-teleology \( ^{100} \) infrastructure’ in a secondnatured positive-opportunism—of-social-functioning-and-accordance disposition and so in reflecting holographically-\(<\text{conjugatively-and-transfusively}>\) the ontological-contiguity \( ^{77} \)—of-the-human-institutionalisation-process ; explaining the inclination of all \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\text{-successive registry-worldviews/dimensions to be engrossed in a } \langle\text{amplituding/formative}>\text{wooden-language}\rangle \text{(imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)} \text{in} \langle\text{amplituding/formative–epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\rangle \text{difficultly recognising the idea of prospective destructuring-threshold-}\langle\text{uninstitutionalised-threshold }\langle\text{presublimating–desublimating-decisionality}\rangle\text{-of-ontological-performance}\rangle\text{-}<\text{including-virtue-as-ontology}>\), and wary of prospective transcendence-and-sublimity/sublimation/\text{supererogatory–de-mentativity implications that can be instigated as of prospective ‘dimensionality-of-sublimating }\langle\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }\langle\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \text{induced self-consciousness ‘meaningfulness-and-teleology}^{100} \text{ infrastructure’. It is thus not odd that as of human emotional-involvement implications, Socratic-philosophers }^{104}\text{ universalising-idealisation and budding-positivists projected ‘meaningfulness-and-teleology}\text{ infrastructure rather met initially with the antipathy of their underpinning–suprasocial-construct and }\langle\text{amplituding/formative}>\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{ and}
specifically had to face up respectively with the value-construct conception of their
temporal/sycophantic-sophistic presencing—absolutising-identitive-constitutedness ontologically-flawed disparateness-of-conceptualisation—unforegrounding-disentailment—failing-to-reflect—immanent-ontological-contiguity whether with the Ancient-sophists or medieval-scholasticism pedants. We can further appreciate the critical impact of the universalising-idealisation, meaningfulness-and-teleology infrastructure of the Socratic-philosophers and their successors as providing the appropriate meaningfulness-and-teleology infrastructure for the Roman Empire and subsequent religio-political developments unlike the case with say Ancient Egypt and Persia whose non-universalising sectarian cults perpetual ideological conflicts ultimately sapped their stability despite their technical advancement, and likewise Western enlightenment effectively arose as of the induced meaningfulness-and-teleology infrastructure of budding-positivists, with perverted consequences like annihilation of Native Indians in the New World and the Transatlantic slavery rather arising as of their far-flung societies opportunistic activities distortive of budding-positivism meaningfulness-and-teleology infrastructure as so-construed in their core societies in Europe with respect to the ending of serfdom, nascent socioeconomic emancipation and human rights. Thus basically the idea of human value-construction is ever always caught up between on the one hand human limited-mentation-capacity to come to terms with ‘transvaluation as causality—as-to-projective-totallitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process anamnesis as of difference-conflatedness—as-to-totallitative-reification-in-singularisation—as-the-nondisjointedness/entailment-of-prospective—nonpresencing—<as-veridical-epistemicity—relativism—determinism underlying the human construction-of-the-Self and on the other hand...
‘the effective ontological-impertinence/dereification arising in the conceptualising of human value-construction as of a wooden-language ⟨imbued—averaging-of-thought⟩-as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications⟩ in ⟨amplituding/formative⟩-⟨as-to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology⟩ as construing of value-construction within any given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness—for—meaningfulness-and-teleology and so whether as of trepidatious (recurrent-utter-uninstitutionalisation), warped (base-institutionalisation–ununiversalisation), preclusive (universalisation–non-positivism/medievalism) or occlusive (positivism–procrypticism) implications’. This discrepancy (between the human capacity to achieve transvaluation and effective social–value-construction narrative as of any given registry-worldview/dimension) is reflected in the underlying reality that effectively practised human value-construction is the ‘outcome of privileged institutional end-purpose perspective/framing/reference/horizon/projection’; wherein social–value-construction across the successive registry-worldviews/dimensions arises as a functional necessity that is meant to reflect supposedly coherent ontological-commitment ⟨implied—self-assuredness-of-ontological-good-faith/authenticity⟩-postconverging–de-mentating/structuring/paradigmising—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

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity comparison to the overall social and virtue progress implications of a better accountable political system, while on the other hand individuals effectively advocating for such a prospective political system may be construed as of deficient value-construction in the prior autocracy), while modern-day social–value-construction ‘priorly implied-and-justified inequity’ arises as of politico-bureaucratic, talent, entrepreneurial, socio-historical, traditional and cultural practice justification, etc. implications (but is just as well subject to transvaluation analysis as of

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-contiguity, as it can perfectly be
argued that the apparent magnanimity of plutocrats as of a capitalistic economic value-distributive system ‘excessively skewed towards final product/service/financial delivery as-of-first-come-near-monopoly and institutionally-skewed-possibility-for recurring wealth accumulation’ while excessively overlooking/devaluing the return to massive public externalities/external-resources contributions to economic production such as public education, human and social development, infrastructure, basic research, technological research, etc. rather speaks of deficient social–value-construction, especially as such a system ‘priorly implied-and-justified inequity’ as of its occlusive ‘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-determinism’>> 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—dementating/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–gesturing.
conflatedness of social-value-construction thus lies with its ‘priorly implied-and-justified inequity’ narrative(s) with respect to underlying knowledge-reifying transvaluation implications projection as being of most profound intellectual-pertinence-as-of-ontological-veracity. In this regards, our present rational-empiricism/positivism occlusivity warrants prospective meaningfulness-and-teleology infrastructure transvaluation so-implied as of notional-deprocrypticism or amplituding/formative notional-preempting—disjointedness-as-of reference-of-thought appropriate foregrounding entailment—postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation—in—reflecting—immanent-ontological-contiguity—as-operative-notional—deprocrypticism); and so as the disparateness-of-conceptualisation unforegrounding—disentailment,—failing-to-reflect—immanent-ontological-contiguity of our rational-empiricism/positivism occlusivity in its wooden-language imbued—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/morality/ethics/etc. of any given registry-worldview’s/dimension’s with regards to its ‘destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating–decisionality} of ontological-performance ← including-virtue-as-ontology dynamics of notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’ ). But then while such an abstract transvaluation perspective for the construal of social–value-construction is cogently obvious, however the fact remains that the human subject as of its limited-mentation-capacity exists in circumstances of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as of its given reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation inducing its deficient ontological-performance ← including-virtue-as-ontology thus explaining its given registry-worldview/dimension vices-and-impediments. Thus the transvaluation of the
successive registry-worldviews/dimensions in reflecting holographically-the ontological-contiguity—of-the-human-institutionalisation-process is critically of dimensionality-of-sublimating

stake-contention-or-confliction; and is bound rather to be highly infused with ‘priorly implied-and-justified inequity’ narrative(s) where such \( \text{universal-transparency} \) \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising--in-relative-ontological-completeness} \rangle \) is muted and where such \( \text{universal-transparency} \) \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising--in-relative-ontological-completeness} \rangle \) is unmuted rather infused with ‘expected equity of all individuals for social–value-construction’ narrative(s). Basically, thus the reality of prospective social–value-construction critically arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning induced originariness-parrhesia,—as—spontaneity-of-aestheticisation with respect to the prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, which when naively construed in presencing—absolutising-identitive-constitutedness as of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation simply reflects the \( \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) of the prior registry-worldview/dimension as reflected with its social value-construct dilemmas. Consider in this regards the implications for an individual having to respond to an accusation of sorcery in a non-positivism social-setup as the individual and the social-setup both effectively believe in superstition. Transvaluation insight will point out that ontological-veracity as of \( \langle \text{amplituding/formative–epistemicity} \rangle \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \rangle \) of the prior registry-worldview/dimension
prospective-aporeticism-overcoming/unovercoming’s so-reflect as of amplituding/formative-epistemicity’s totalisingly-preceding-and-redefining attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity. We can effectively appreciate that such human sovereignty and free-will implied ‘autonomy and independence of human disposedness/psychologismic-construct’ 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–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–{educed–existentialising/contextualising/textualising-contiguity}}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> and
empowerment from the knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–{educed–existentialising/contextualising/textualising-contiguity}}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> 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/psychologismic-construct 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/psychologismic-construct 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–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment by} postconverging-entailment> and empowerment from such knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment by} postconverging-entailment> 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<including-virtue-as-ontology> is rather grounded in the reality that all humans come into existence as of an overall framework 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 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>
supererogation

<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming> reflected in
implications upon human sovereignty and free-will\textsuperscript{22}). Interestingly, such a broader conception of the manifestation of human sovereignty and free-will will recognise that the overall human deferential-formalisation-transference actually has a\textsuperscript{46}historiality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism> character that extends right up to the very first humans and as with the production of language and human institutions, with regards to constraining existence-potency\textsuperscript{18}–sublimating–nascence,–disclosed-from-prospective-epistemic-digression as to existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation

<as-to-perspective–ontological-normalcy/postconvergence-implied–prospective-aporeticism-overcoming/unovercoming>, and as these institutions and institutional practices undergo metaphoricity\textsuperscript{47} all along towards our present, and carries effective/ontologically-veridical teleological implication in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{27} dimensionality-of-sublimating

<amplituding/formative>supererogatory–de-mentative/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{22} as to difference-conflatedness\textsuperscript{1}–as-to-totalitative-reification-in-singularisation–<as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing> –as-veridical-epistemicity-relativism-determinism
worldviews/dimensions. The point here is that, ‘the individual dimensionality-of-sublimating
\textit{<amplituding/formative>supererogatory~de-mentativness/epistemic-growth-or-
conflatedness } \textit{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness~equalisation}\textit{ mental-disposition and expression’ driving the deferential-
formalisation-transference knowledge-reification–gesturing<in-
prospective \textit{psychologismic~apriorising/axiomatising/referencing–}\{of-attendant~ontological-
contiguity \textit{-educed~existentialising/contextualising/textualising-contiguity } \}–
conflatedness<in–{preconverging-disentailment by}–postconverging-entailment> and
empowerment from the knowledge-reification–gesturing<in-
prospective \textit{psychologismic~apriorising/axiomatising/referencing–}\{of-attendant~ontological-
contiguity \textit{-educed~existentialising/contextualising/textualising-contiguity } \}–
conflatedness<in–{preconverging-disentailment by}–postconverging-entailment> as of
\textit{historiality/ontological-eventfulness} \textit{/ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected~epistemicity-relativism-determinism>}, even as of poor
ontological-performance \textit{<including-virtue-as-ontology} of social–value-construction so-
construed as destructuring-threshold<\textit{uninstitutionalised-threshold\textit{/presublimating-
desublimating-decisionality}}~of-ontological-performance \textit{<including-virtue-as-ontology}>,
can only achieve social-functioning-and-accordance by a claim to be as of supposedly coherent
ontological-commitment \textit{\textit{<implied~self-assuredness-of-ontological-good-
faith/authenticity}~postconverging~de-mentating/structuring/paradigming~as-being-as-of-
existential-reality}, whether relatively real or surreptitious; and it is this preceding broader
human sovereignty and free-willing disposedness\textit{psychologismic-construct for claiming}
social–value-construction for social-functioning-and-accordance as of supposedly coherent
ontological-commitment \textit{\textit{<implied~self-assuredness-of-ontological-good-
faith/authenticity}~postconverging~de-mentating/structuring/paradigming~as-being-as-of-}
existential-reality> that gives the teleological orientation of human \(^5\) meaningfulness-and-teleology\(^{100}\) in reflecting holographically\-\(\text{<conjugatively-and-transfusively>}\) the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\), as it then exposes human \(^5\) meaningfulness-and-teleology\(^{100}\) as of human limited-mentation-capacity-deepening\(^2\) to the prospective constraint to be as supposedly coherent ontological-commitment \(<\text{implied—self—assuredness-of-ontological-good-faith/authenticity ~postconverging—dementating/structuring/paradigming –as-being-as-of-existential-reality}>\) thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity when its any given \(^5\) meaningfulness-and-teleology\(^{100}\) is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening\(^2\). Thus the bigger picture here with regards to social–value-construction for social-functioning-and-accordance as of human sovereignty and free-will implications speaks to relative-ontological-completeness\(^8\) as of ontological-normalcy/postconvergence, and so as of existence constraint implied ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^8\) dimensionality-of-sublimating \(<\text{amplituding/formative–supererogatory–dementativeness/epistemic-growth-or-conflatedness } /\text{transvaluative–rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}>\) as to difference-conflatedness\(^12\)-as-to-totalitative-reification-in-singularisation\(<\text{as-to-the–nondisjointedness/entailment-of-prospective–nonpresencing}>\) as-veridical-epistemicity–relativism-determinism \(<\text{amplituding/formative–epistemicity–causality–as-to-projective–totalitative–implications-of-prospective–nonpresencing,–for-explicating-ontological-contiguity}>\) in reflecting both destructuring-threshold\(<\text{(uninstitutionalised-threshold } /\text{presublimating–desublimating–decisionality)}>\)–of-ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) as of prior relative-ontological-incompleteness implied preconverging/dementing\(^9\)–qualia-schema and constructiveness-of-ontological-performance\(^7\)-
<including-virtue-as-ontology> as of prospective relative-ontological-completeness implied postconverging/dialectical-thinking–qualia-schema as elucidation of ontological-prime-movers-totalitative-framework. Ultimately, the naïve articulation of human sovereignty and free-will as of strict ‘autonomy and independence of human disposedness/psychologismic-construct’ rather speaks of a poor ontological sense-of-things, and as such ontological-veracity ensues the notion of human sovereignty and free-will is rather subsumed as of human-subpotency knowledge-reification–gesturing.<in-prospective_psychoLOGicism~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }— conflatedness ~in-[preconverging-disentailment–by] postconverging-entailment> 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–gesturing.<in-prospective_psychoLOGicism~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity ~educed–existentialising/contextualising/textualising-contiguity }—
The explanation of epiphenomena as contrasted cross-generationally with various superstitious beliefs in the past compared with modern-day science epiphenomenal explanations (for instance with the appraisal of ‘health epiphenomena of existence’ as of historiality/ontological-eventfulness of ontological-aesthetic-tracing in perspective-ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’ 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 socio-economic, education, information, environmental, gender-and-power-relations-issues-underlying-healthcare-and-medical-delivery). Insightfully, the very essence of ‘overall existence phenomenal appraisal of meaningfulness-and-teleology’ as associated with philosophical aspects (beyond the our artificial subject-matter divisions referring to aspect where virtue, value, ontological principles and epistemic issues are of central concern) is one of interpretation given that the ordinary human-framework-of-experiential-existence is ‘a directly comprehensive and fulsome framework amenable to interpretation’ whereas ‘specific epiphenomenon—in-the-overall-ecstatic-existence-supervening-conflatedness’ appraisal of meaningfulness-and-
teleology especially as of their unordinary human-framework-of-experiential-existence like natural sciences while informed by ordinary human-framework-of-experiential-existence background/sense-of-things further require and accentuate their epiphenomenal manifestations (which are beyond ordinary human-framework-of-experiential-existence) with the devising of experimentations (as providing the prolongation for human interpretation capacity with respect to such epiphenomenal manifestations, as in reality even the natural sciences are fundamentally interpretative as ‘specifically aphoristic/cogent/pointed extensions of the underlying human philosophical interpretative disposition for knowledge-reification–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant_ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment’). 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–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant_ontological–contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> interpretation than any such ad-hoc and simplistic experimentation vagueness and naivety); and in many ways this explains experimental delusions in many domains associated with poor reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation as to the misunderstanding that experimentation should focus on the very critical
epiphenomenal manifestations that are not amenable to the ordinary human-framework-of-
experiential-existence as ‘a directly comprehensive and fulsome framework amenable to
interpretation’. However, as of underlying human-subpotency sovereignty and free-will, what is
definitely central to knowledge-reification-gesturing is that it is grounded on human empowering reflexivity from prospective knowledge as of ‘ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency’ ~sublimating–nascence, disclosed-from-prospective-epistemic-digression from such human-subpotency prior reproducibility—mathesis/motif/thrownness-disposition’. This reflects the ontological-veracity that human sovereignty and free-will can only be construed in apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness-in-{preconverging-disentailment-by–postconverging-entailment} as of human

presencing—absolutising-identitive-constitutedness’ of the sciences as often wrongly implied by science ideologues, but that scientists across-the-times have allowed existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression to manifest itself in determining ontological-primemovers-totalitative-framework; and so, as from the budding science of the days of Galileo and Copernicus, to Newtonian science, to Lavoisier laboratory science, to Einsteinian science to modern-day institutional practices of science, with all fundamentally driven not by any ‘purported science-ideology’ but rather the practicality of results as of the constraint of the subject-domains of scientific study together with human limited-mentation-capacity-deepening implications in transforming the conceptualisation within any such specific subject-domains of scientific study as of their knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}> conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> rather than ‘any implied notion that naively supersede existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming’>. A further twist to such a poor conception of human sovereignty and free-will in the social arises as of an improper appraisal of the ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’. The fact is human sovereignty and free-will is more critically about its ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’ rather than ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’. For instance, a plumber who draws up the costing for a plumbing job explaining to the customer what is advantageously entailed in
a convincing manner (as of ‘mere appearance-of-fulfilment usurping-the-sense of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) as they fail to ensure that their professional assessment will truly resolve the technical issue (as they are just looking to contract the job) is not really advancing the sovereign choice of the customer compared to another plumber who undertakes a candid professional assessment that may not sound advantageous with the customer (as they are more critically interested in the ‘fulfilment as of sound-operating-of-human-sovereignty-and-free-will-towards-its-fulfilment’) but does solve the technical issue; as any such customer in a deferential-formalisation-transference situation will most likely agree. Such operation of human sovereignty and free-will, beyond more or less simplistic social situations as the case highlighted above, is supposedly implied in the operation of all human institutions as of their inherent deferential-formalisation-transference proxy nature; but in many ways such a notion of ‘implications of deferential-formalisation-transference as being de-mentatively/structurally/paradigmatically both-intensional-and-extensional to the fulfilment of human sovereignty and free-will’ gets sunk with the increasing complexity and size of human institutions as to what such implications really are, and so especially as the idea of human sovereignty and free-will increasingly becomes abstracted and diffused in the overall social-construct and its institutions as so-associated with ‘the protraction of political and institutional performance, evaluation and accountability’ as reflective of human sovereignty and free-will. However, with regards to the latter as of social protraction of political and institutional action, the possibility of protracted human sovereignty and free-will while indirect comes to be increasingly associated with the sense of ‘equanimity/balance of institutions’ as to their expected ‘equanimity/balance of contending frameworks and policy frameworks as reflexive of socially-perceived commendation and disapprobation’, whether as garnered ‘politically from the equanimity/balance of competing policies and politics as from polling and/or polls trends’ and ‘professionally with the equanimity/balance of
mainstream/conventional complementary professional policy-recommendations and professional practices’. The question about the effectiveness of such implied equanimity/balance as reflecting of human sovereignty and free-will is often raised critically with regards to political and institutional performance particularly during crises. In many ways, the systemic interrelatedness of large institutions as to their complementary end purposes and practices, renders such an assessment of implied equanimity/balance rather de-mentative/structural/paradigmatic to the overall politico-institutional system itself; and particularly so as in many ways the possibility of readjustment is much more practically instigated politically especially as with public institutions the individual manifestation of sovereign choice is much more rigidly tied to political action unlike the relative ability for direct disengagement from private entities. However, the fundamental fact that human sovereignty and free-will is ever always a question of the ‘transverse relation of all humans sovereignty and free-will in society’ inherently implies the underlying possibility for the undermining of human sovereign choice as of inherent social differentiation. Beyond transvaluation implications as of the broader overall ‘expected equity of all individuals for social–value-construction’ in relative-ontological-incompleteness\textsubscript{67}/relative-ontological-completeness\textsubscript{67}/relative-ontological-completeness\textsubscript{67}/relative-ontological-completeness\textsubscript{67}; going by the phronesis/practicality as of our positivism–procrypticism occlusivity, the assessment of institutionally implied ‘equanimity/balance of contending frameworks and policy frameworks.
as reflective of socially-perceived commendation and disapprobation’, as advancing human sovereignty and free-will as of deferential-formalisation-transference implications, can be rather straightforward with regards to relatively compact/self-contained institutional functions and roles usually involved in direct public service delivery but it is much more difficult with spurious/supporting institutional functions and roles. We can appreciate in this regards that public scandals generally tend to arise out of public services and private services delivery institutional frameworks as of their relatively compact/self-contained institutional functions and roles, and that issues of transparency rendering such assessment difficult generally arise with regards to underlying spurious/supporting_SUPERVisory/REGulatory institutional functions and roles. In another respect concerning the modern-day media, the need for relevant and balanced/equanimous communication and information delivery to the general public has increasingly been taking a backseat, and so fundamentally as the media becomes more of a business-making institution and rather plays a weaker and ancillary/perfunctory role in public policies and politics accountability. This is paradoxically reflected in the reality that despite the huge choice of media today, strangely enough this has rather been associated with greater public muddlement with regards to political stakes and public policies; undermining the political process as increasingly public policies are 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\textsuperscript{53} as to the ‘relative-ontological-incompleteness’/relative-ontological-completeness\textsuperscript{\textsuperscript{54}} (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>\textsuperscript{\textsuperscript{12}} as to human-and-social–expectations/anticipations—
metaphoricity\textsuperscript{7}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} for knowledge-reification–gesturing–<in-prospective\_psychologismic~apriorising/axiomatising/referencing→{of-attendant\_ontological-contiguity\_educed–existentialising/contextualising/textualising-contiguity}→ conflatedness→{preconverging-disentailment\_by→postconverging-entailment}→ underlying sublimating\_historiality/ontological-eventfulness/ontological-aesthetic-tracing\_perspective→ontological-normalcy/postconvergence-reflected\_epistemicity-relativism-determinism\_as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility→(imbued-and-

\textquoteleft hermeneutically/reprojectively/supererogatingly/zeroingly-educing\textquoteright–human-subpotency–epistemic-perspective-of-projective/reprojective\_aestheticising-re-motif\_and\_re-apriorising/re-axiomatising/re-referencing→conceptualisation\textquoteright\_as the fact is the conception of human sovereignty and free-will effectively varied in reflecting holographically→<conjugatively-and-transfusively> the ontological-contiguity→of-the-human-institutionalisation-process\textsuperscript{68} as from the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility→(imbued-and-

\textquoteleft hermeneutically/reprojectively/supererogatingly/zeroingly-educing\textquoteright–human-subpotency–epistemic-perspective-of-projective/reprojective\_aestheticising-re-motif\_and\_re-apriorising/re-axiomatising/re-referencing→conceptualisation\textquoteright\_of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, our positivism–procrypticism and will equally vary with prospective depcrypticism–or–preempting–disjointedness-as-of–reference-of-thought as of human limited-mentation-capacity-deepening\textsuperscript{73}. This effectively brings up the centrality of causality, as implied with ontological-primemovers-totalitative-framework\textsuperscript{73} conflating towards the inherent ontological-normalcy/postconvergence of ecstatic-existence-as-transcendental-signifier,
wherein human sovereignty and free-will is construed as of the ‘de-
mentative/structural/paradigmatic implications of relative-ontological-completeness’ in
superseding/overcoming/transcending human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of relative-
ontological-incompleteness’, reflecting a human-causative-construction conception in
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—conflatedness— in {preconverging-
disentailment by} postconverging entailment/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-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—constitutedness—in {preconverging-
entailment as of any given presencing—absolutising-identitive-constitutedness} apriorising/axiomatising/referencing in prospective relative-ontological-incompleteness. This
insight about human sovereignty and free-will effectively points to the ontological-flaw of
presencing—absolutising-identitive-constitutedness conceptions whether as of the past, present or future, inherently as of failing to account for ‘relative-ontological-
incompleteness’ /relative-ontological-completeness
(sublimating/referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>⟩ as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism that
effectively and empirically underline sublimating \[^{46}\] historiality/ontological-
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{-}<perspective–ontological-normalcy/postconvergence-reflected\textsuperscript{-}epistemicity-relativism-determinism>; 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 attendant ontological-contiguity\textsuperscript{36}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9} as to the underlying supposedly coherent ontological-commitment\textsuperscript{-}<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\textsuperscript{-}<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ outside attendant ontological-contiguity\textsuperscript{36}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{9} implications of relative-ontological-incompleteness\textsuperscript{90} to relative-ontological-completeness\textsuperscript{89}. But then such pretence of presencing—absolutising-identitive-constitutedness\textsuperscript{1} veracity of ‘human social-vestedness/normativity\textsuperscript{-}<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is both theoretically and empirically non-veridical, speaking more of the reality of power-grabbing/appropriating/usurpatory/arrogating implications than truly rational argumentations as of knowledge-reification–gesturing\textsuperscript{-}in-prospective psychologismic–apriorising/axiomatising/referencing-\textsuperscript{-}\{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity \}—conflicatedness -in–\textsuperscript{-}\{preconverging-disentailment_by\}–postconverging-entailment\textsuperscript{-} implications. Such ‘human social-vestedness/normativity\textsuperscript{-}<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentations are often intimately associated with providing the
meaningfulness-and-teleology infrastructure for the powerful and vested-interests, and their insinuations of ‘human social-vestedness/normativity-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as ‘outside attendant ontological-contiguity-educed-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 attendant ontological-contiguity-educed-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-implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’) operate on priorly established apriorising/axiomatising/referencing and inherently all apriorising/axiomatising/referencing purport to be as of attendent ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity thus subject to analysis as of
‘relative-ontological-incompleteness’ /relative-ontological-completeness


<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation about human sovereignty and free-will are rather ‘internally inconsistent’ and more aptly reflect manifestations of power-grabbing/appropriating/usurpatory/arrogating implications when analysed as of relative-ontological-completeness’. Consider in this regards for instance as of the ‘presencing—absolutising-identitive-constitutedness’ notion of ‘human social-vestedness/normativity

<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ underlying slavery, such an implied ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is inherently making a claim on existential-reality which rather more aptly reflect a manifestation of power-grabbing/appropriating/usurpatory/arrogating implications as of its apriorising/axiomatising/referencing that one human being has the right to own another human being (as actually not even the logical-dueness of such a ‘human social-vestedness/normativity

<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation can arise from the perspective of relative-ontological-completeness’ as what is then implied from the relative-ontological-completeness’ perspective is the
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–
conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-
dementing –apriorising-psychologism> of 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<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ is rather of flawed apriorising/axiomatising/referencing power-grabbing/appropriating/usurpatory/arrogating implications is met not with logical-dueness and logical-engagement in wrongly validating any such apriorising/axiomatising/referencing but is rather meted with relative-ontological-completeness perspective supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for– conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing –apriorising-psychologism>. In fact, besides the more starkly demonstrable case with respect to say slavery this equally applies with less starkly obvious situations having to do with human social differentiation as well as any other situations requiring prospective knowledge-reification–gesturing<in- prospective_psycho~logismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> as the possibility for all human progress arises effectively as a result of the transcending of all such human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint power-grabbing/appropriating/usurpatory/arrogating implications construed as ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as well as their socially attendant situations in need for prospective knowledge-reification–gesturing<in- prospective_psycho~logismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment>: and so not as of a falsely implied logical-dueness and logical engagement that wrongly validate the relative-ontological-incompleteness apriorising/axiomatising/referencing of ‘human social-vestedness/normativity<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ as being of existential-reality in relative-ontological-completeness, but rather as of the relative-
ontological-completeness\textsuperscript{1} perspective

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation in unaffirmation/deprojection/de-assertion/undueness-invalidating/logicising/unsuitable-measuring/instrument-invalidating-measuring→as-to-preconverging-or-dementing→apriorising-psychologism\textsuperscript{1} of such implied ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. In fact, such an interpretation about the ontological-veracity of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation is not only relevantly undermined with respect to say highlighting the supposed weaker party perspective in such a framework of power-grabbing/appropriating/usurpatory/arrogating implications of apriorising/axiomatising/referencing but is equally undermined/subverted when conveniently so by the stronger party for instance in the case of the various allied powers of the second-world war overlooking Nazi scientists direct or indirect participation in war crimes on the rationale of strengthening themselves to ensure future security, and one can imagine the same with regards with many ad-hoc arrangements having to do with spying activities, etc.; thus pointing fundamentally to the ascendency of the ontological implications of human limited-mentation-capacity as to human limited-mentation-capacity-deepening possibilities of relative-ontological-completeness\textsuperscript{1} analysis over the absolutising of ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ argumentation. Thus any such pretence that ‘human social-vestedness/normativity–<discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-
social–value-construction’ argumentation is absolute as of presencing—absolutising-identitive-constitutedness and not subject to prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness

(...)


perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, in the
interplay of human~presencing—absolutising-identitive-constitutedness\(^{13}\) inclinations for
vested postures and interests poorly appreciating ‘relative-ontological-
incompleteness\(^{89}\)/relative-ontological-completeness\(^{88}\)
(sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating-<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—
metaphoricity\(^{15}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{90}\) in contrast to
dimensionality-of-sublimating
\{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalist/epistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
iinclinations very much appreciative of ‘relative-ontological-incompleteness\(^{89}\)/relative-
ontological-completeness \{sublimating~referencing/registering/decisioning,–as-self-
becoming/self-conflatedness /formative–supererogating-<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–
ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—
metaphoricity\(^{15}\)–as-rede-mentating/restructuring/reparadigming–psychologism\(^{90}\) as of
difference-conflatedness\(^{12}\)-as-to-totalitative-reification-in-singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-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–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- \{of attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \} =

conflatedness -in-\{\text{preconverging-disentailment-by\} \text{-postconverging-entailment}\} \text{ 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

‘\text{<amplituding/formative> wooden-language-\{imbued—temporal—mere—}

form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing —

narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry—

teleology \} \text{ 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 \{\text{<amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or—}

conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit—

drivenness–equalisation\} \text{ of such presencing—absolutising-identitive-constitutedness}

‘human social-vestedness/normativity-<\text{discretely-implied-functionalism}> \text{ implied}

contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’

apriorising/axiomatising/referencing conceptualisation perspective reasoning as of its

‘ontologically-flawed supposedly superseding of attendant ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity \} \text{ ‘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\} \text{ as to human-and-social–expectations/anticipations—}
as ‘more than just about direct re-motif—and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting in
<br>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–
<br><amplituding/formative>supererogatory–de-mentativness/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-
temporal-dispositions—
<br><so-construed-as-from-perspective–ontological-normalcy/postconvergence> (as to temporal-to-intemporal individuations) regarding ontological-performance—
<br><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—
<br><so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentia–form-factor) interjects-and-invalidates the possibility of merely such intemporal-as-ontological dimensionality-of-sublimating—

<amplituding/formative>supererogatory–de-mentativness/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—
normaley/postconvergence⟩ as to human-and-social-expectations/anticipations—metaphorict—as-rede-mentating/restructuring/reparadigmings-psychologism(90) (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(92)—<including-virtue-as-ontology> of any specific registry-worldview’s/dimension’s existential desublimation manifestation underlined by <amplituding/formative> wooden-language


[reference-of-thought—categorical-imperatives/axioms/registry-teleology(100),—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology(100)
as human temporality/shortness encounters it (beyond-the-consciousness-awareness-teleology(100)—<in—preconverging—existential-extrication—as-of—existential-unthought>) and so rather as of the ‘secondnatured-institutionalisation existence-potency—sublimating—nascence,—
existence-potency\textsuperscript{18} \textendash sublimating \textendash nascence, disclosed from prospective epistemic digression
depth/profoundness of conception of human-subpotency causality as of ontological
primemovers-totalitative-framework\textsuperscript{73} in reflecting holographically \textendash<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67} \textendash of the human-institutionalisation-process\textsuperscript{66} perpetuating/preservation. Basically, any such \textquote{secondnatured-institutionalisation existence-potency\textsuperscript{18} \textendash sublimating \textendash nascence, disclosed from prospective epistemic digression}
epistemically-induced/constrained \textendash reproducibility-motif of \textendash\textsuperscript{73} meaningfulness-and-teleology\textsuperscript{100} as of relatively-shallow-frame-of elicited-positive-opportunism\textendash of social-functioning-and-accordance\textsuperscript{75} of low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, in-
dimensionality-of-desublimating-lack-of \textendash\textsuperscript{73} amplituding/formative\textendash supererogatory\textendash de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation\textsuperscript{12} \textendash\textsuperscript{12}\textendash that cannot cohere to the ecstatic-
existence-as-transcendental-signifier \textendash becoming spontaneity-implications reflected as
existence-potency \textendash sublimating \textendash nascence, disclosed from prospective epistemic digression.

Thus this notional \textendash firstnaturedness \textendash temporal-to-intemporal-dispositions \textendash<so-construed-as-from-perspective\textendash ontological-normalcy/postconvergence> (as to temporal to intemporal individuations) interjection invalidating the possibility of merely intemporal-as-ontological
dimensionality-of-sublimating \textendash\textsuperscript{73} amplituding/formative\textendash supererogatory\textendash de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textendash equalisation\textsuperscript{12}\textsuperscript{12}\textendash construal of human transcendence-and-sublimity\textendash sublimation\textendash supererogatory\textendash de-mentativity, speaking of
\textquote{relative-ontological-incompleteness\textsuperscript{88} /relative-ontological-completeness\textsuperscript{89}}.
conception / misconception, intellectualism / sophistry, leveling / deleveling, human-subpotency / existence-potency\(^7\) sublimating nascence, disclosed from prospective epistemic digression \(^8\) transversality for sublimating existential eventuating denouement of affirmative and unaffirmative disambiguated motif and apriorising axiomatising referencing / dialogical equivalence as to psychologism apriorising axiomatising referencing of attendant ontological contiguity educated existentialising contextualising textualising contiguity conflatedness in preconverging disentailment by postconverging entailment in self becoming self conflatedness formative supererogating, organicalism mechanicalism, postconverging dialectical thinking qualia schema, etc., respectively as to dispensing with immediacy for relative ontological completeness by reification contemplative distension \(^9\) 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 \(^7\) shortness amplituding formative wooden language imbued averaging of thought as to leveling ressentiment closed construct of meaningfulness and teleology as of nondescript ignorable void with regards to prospective apriorising implications and preconverging existential extrication as of existential unthought implications for veridical ontologisation ontological veracity aestheticisation towards ontology. The very ontological veracity of any such notional conceptualisation lies in construing how these reflect causality as of ontological primemovers totalitative implications as so implied with the ontological contiguity of the human institutionalisation process opened construct of meaningfulness and teleology \(^10\). What is critical with respect to prospective deprocrypticism or preempting disjointedness as of reference of thought is effectively

\{<\text{amplituding/formative}>\text{supererogatory}–\text{de-mentativeness}/\text{epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising} /\text{transepistemicity} /\text{anamnestic-residuality} /\text{spirit-drivenness–equalisation}\} \text{ as prospective notional–deprocrypticism involves ‘superseding preconverging 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 -by-reification/contemplative-distension} \text{ into its secondnatured institutionalisation’ thus providing the de-mentative/structural/paradigmatic interlocking of notional–deprocrypticism ‘meaningfulness-and-teleology’ with the ontological-contiguity—of-the-human-institutionalisation-process ‘re-inventing’/‘re-creating’ dimensionality-of-sublimating

\{<\text{amplituding/formative}>\text{supererogatory}–\text{de-mentativeness}/\text{epistemic-growth-or-conflatedness} /\text{transvaluative-rationalising} /\text{transepistemicity} /\text{anamnestic-residuality} /\text{spirit-drivenness–equalisation}\}; \text{ as otherwise such supposedly prospective notional–deprocrypticism institutionalisation will in reality be just a complexification of our positivism/rational-empiricism institutionalisation were it to manifest a secondnatured incapacity for the ‘re-inventive’/‘re-creative’ preservation/sustaining/upkeep of ‘deprocrypticism–or–preempting—disjointedness-as-of-’ reference-of-thought. The fact is the elucidation/resolving of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-}
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 prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ‘effectively implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of all presencing—absolutising-identitive-constitutedness”, wherein prospective base-institutionalisation implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of recurrent-utter-uninstitutionalisation, and the same applies to our positivism–procrypticism as prospective deprocrypticism—or—preempting—disjointedness-as-of reference-of-thought implies the apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence of our positivism–procrypticism, even as no registry-worldview/dimension is preconvergingly—de-mentated/structured/paradigmed to construe of itself paradoxically as of such apriorising/axiomatising/referencing epistemic-abnormalcy/preconvergence where it is prospectively of preconverging/dementing—qualia-schema at its destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality}—of-ontological-performance <including-virtue-as-ontology>; and this explains why the very essence of such metaphoricity of meaningfulness-and-teleology is rather of a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. Furthermore, the reality of all prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity for prospective registry-worldview/dimension institutionalisation is that it can difficultly be expected that dimensionality-of-sublimating <amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)


prospectively become homeless as reflected with the cumulative/recomposing–attendant-ontological-contiguity-successive registry-worldviews/dimensions;

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-

of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-nondescript/ignorable-void-with-regards-to-prospective-apriorising-implications⟩. This insight speaks of a more profound notion of human psychology as to a veridical ontology-driven ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’, reflecting the fact that the underlying conceptualisation involving the notions of construction-of-the-Self as to human constructiveness-of-ontological-performance-⟨including-virtue-as-ontology⟩ and shiftiness-of-the-Self as to human destructuring-threshold-{uninstitutionalised-threshold/presublimating–desublimating-decisionality}—of-ontological-performance-⟨including-virtue-as-ontology⟩ in addressing human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal-to-intemporal-dispositions-⟨so- construed-as-from-perspective—ontological-normalcy/postconvergence⟩—existentialism-form-factor is effectively of more profound ontological-veracity than naïve presencing—absolutising-identitive-constitutedness conception of psychology in many ways rather in amplituding/formative-epistemicity—totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘as the latter in its epistemic-abnormalcy/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’—of 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\textit{\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvalutive-
collateralising-beholdening-protohumanity’-to–’attain-sublimating-humanity’-as-to-existence-
potency\}}\textit{\{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\textit{\{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\}} of any of the\textit{\{<cumulating/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions \}presencing—absolutising-identitive-constitutedness\}} of either recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation and\textit{\{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-constitutedness\}}\textit{\} of our positivism–procrypticism in its\textit{\{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\}}; as insightfully, as herein implied, such a most profound notion of psychological science is one of\textit{\{<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity\}} of ontology-driven ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ underlying the construction-of-the-Self all along in reflecting holographically\textit{\{<conjugatively-and-transfusively> the ontological-contiguity —of-the-
human-institutionalisation-process\}} with regards to the prospective relative-ontological-

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation> from dimensionality-of-sublimating

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation>; and is elucidated as from the ‘formative preconverging—de-mentating/structuring/paradigming of ontologically-flawed presencing—absolutising-identitive-constitutedness that fails re-originariness/re-origination as to human limited-mentation-capacity-deepening so-elucidated as of difference-conflatedness—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>—as-veridical-epistemicity-relativism-determinism

<amplituding/formative>epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity construal of causality as ontological-primemovers-totalitative-framework, as can be so reflected in the ‘historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor ‘relative-ontological-
incompleteness’/relative-ontological-completeness’.

(sublimating~referencing/registering/decisioning, as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence>) as to human-and-social–expectations/anticipations—
metaphoricity”–as-re-de-mentating/restructuring/reparadigming—psychologism”) has been the
determinant for the possibility for the <cumulating/recomposuring–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions institutionalisations to even arise in
the very first place and equally speaks to the prospective human potential possibilities, as the
‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> records of
successive human civilisations shows that nothing is inherently given (particularly so as the
cultural diffusion possibilities are already limited as to the already globalised world warranting
our very own prospective reinvention/recreation) but for effective human effectuation.
Humanity is thus intimately tied to human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’—existentialism-form-factor ‘relative-ontological-
incompleteness’/relative-ontological-completeness’.

(sublimating~referencing/registering/decisioning, as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological–
normacy/postconvergence⟩ as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism⟩ of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ as to the fact that the ultimate attainment of humanity as from Hegelian proto-humanity has ever always been as of originariness-parrhesia,—as—spontaneity-of-aestheticisation as reflected by the fact that our mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather ‘a positive-opportunism—of-social-functioning-and-accordance’ exploitation that poorly projects humanity prospectively as to an preconverging-existential-extrication-as-of-existential-unthought and notionally-collateralising posturing that is unwary of its relative-ontological-incompleteness to then aspire for prospective relative-ontological-completeness and all the prospective humanity that can arise is ever always as of originariness-parrhesia,—as—spontaneity-of-aestheticisation that goes after that relative-ontological-completeness, as to the fact that the possibility for humanity to arise is ever always tied down with the possibility for the human to address human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint. Humanity as a dynamic construct speaks to dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ that de-mentatively/structurally/paradigmatically re-enables the possibility for humanity to arise (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally–collateralising-beholdening–protohumanity’—to—‘attain–sublimating–humanity’—as–to–existence-potency—as–sublimating–nascence,—disclosed—from—prospective—epistemic-digression to supersede human temporality/shortness
wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}); as the
Foucauldian take truly reflects the fact that there is no given human nature but rather the
becoming possibility of human nature as of the ultimate construction-of-the-Self towards
attaining deprocrypticism/preempting—disjointedness-as—with-regards-to-prospective-apriorising-implications, thus
overriding/overcoming the hitherto ever present ‘human relatively-shallow-frame-of-elicited-
positive-opportunism—of-social-functioning-and-accordance ’—of-low-intrinsic-attribute-
and-high-extrinsic-attribute-susceptibility,—in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation}, underlying prior <cumulating/recomposing—attendant-ontological-
contiguity >-successive registry-worldviews/dimensions destructuring-threshold

{uninstitutionalised-threshold /presublimating—desublimating-decisionality}—of-ontological-
performance—<including-virtue-as-ontology>. In more explicit terms, this ‘conundrum of
discrepancy/sundering in ontologisation/ontological-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—firstnaturedness—temporal-
to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-
normaley/postconvergence—I—existentialism-form-factor’; as so-reflect with the susceptibility
to variedly teleologically-degraded ontological-performance—<including-virtue-as-ontology>
in a ‘dynamic social and institutional conjugation of notional—firstnaturedness—temporal-to-
intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance -<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 implicit stakes are not ‘necessarily absolutely tied-down’ to the abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation even as such framework-for-idealising/transcending/sublimating is clearly or abstrusely the reference of social and institutional deferential-formalisation-transference. Thus the underlying reflex in considering human originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as more or less fulfilled with a satisfactory theoretical-and-practicable-projected-outcome in many ways is naïve and incomplete as to when it is ‘wrongly predicated on a conception of the social and institutional as merely a passive framework of exquisite integration of abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation’ failing to factor in the dynamics of social-and-institutional-dissipative-integration of any such abstract originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-and-its-institutionalisation as to a ‘dynamic social and institutional conjugation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-performance’ -<including-virtue-as-ontology>-including-virtue-as-ontology at the destructuring-threshold}
meaningfulness-and-its-institutionalisation. This points to the need to assume a notional
construal cognisant and integrating the de-mentative/structural/paradigmatic implications of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor, as the ‘dynamic social and
institutional conjugation of notional–firstnaturedness—temporal-to-intemporal-dispositions—
so-construed-as-from-perspective–ontological-normalcy/postconvergence’ ontological-
performance<including-virtue-as-ontology>–including-virtue-as-ontology at the
destructuring-threshold—uninstitutionised-threshold/presublimating–desublimating–
decisionality—of-ontological-performance<including-virtue-as-ontology’ speaks to the
susceptibility of the destructuring-threshold—uninstitutionised-threshold/presublimating–
desublimating-decisionality—of-ontological-performance<including-virtue-as-ontology>
(addressed as of originariness-parrhesia—spontaneity-of-aestheticisation) to teleologically-
degraded ontological-performance<including-virtue-as-ontology> and more profoundly so
specifically with enculturated/endemised postlogism<conjigated-postlogism> social and
institutional manifestations, and with regards to many social-stake-contention-or-confliction
circumstances of poor social and institutional accountability. Basically, the bigger point here is
that however the socially transformative implications as of prior
originariness/reifying/intellectualising—idealising/transcending/sublimating–meaningfulness-
and-its-institutionalisation and beyond the elicited positive-opportunism—of-social-
functioning-and-accordance<underlying deferential-formalisation-transference, there is much
more involved in overall social and institutional meaningfulness-and-teleology as to the
‘dynamic social and institutional conjugation of notional–firstnaturedness—temporal-to-
intemporal-dispositions—so-construed-as-from-perspective–ontological—
normalcy/postconvergence> ontological-performance <-<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-threshold / presublimating–desublimating-
decisionality}–of-ontological-performance <-<including-virtue-as-ontology;'>. This may be overlooked in critical ways as to the critical fact that prior ‘secondnatured-institutionalisation
eexistence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression
accordance ~of-low-intrinsic-attrtribution-and-high-extrinsic-attrtribution-susceptibility, in-
dimensionality-of-desublimating-lack-of '{<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-confalatedness / transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}'
idealising/transcending/sublimating doesn’t necessarily speak of an outright/absolute
prospective inclination for human dispensing-with-immediacy-for-relative-ontological-
completeness -by-reification/contemplative-distension (as of human self-surpassing—
existentialism-form-factor–in-overcoming–‘notionally–collateralising-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 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-social-functioning-and-accordance ~of-low-intrinsic-

attribution-and-high-extrinsic-attribution-susceptibility,-in-dimensionality-of-desublimating-lack-of

idealising/transcending/sublimating; as a naïve and

reference-of-thought including our positivism–procrysticism may falsely project of itself

drag/denatured/preconverging-or-dementing—narratives—of-the-reference-of-thought
categorical-imperatives/axioms/registry-teleology⟩ (as to shiftiness-of-the-Self
and corresponding meaningfulness-and-teleology implications) by itself provides
‘preparatory/foundational causation’ for preconverging-existential-extrication-as-of-existential-
unthought temporal-dispositions underlying institutional and social failures and crises as to
their destructuring-threshold—(uninstitutionalised-threshold/presublimating–desublimating-
decisionality)—of-ontological-performance—⟨including-virtue-as-ontology⟩ (however the
seeming remoteness from such direct social and institutional issues, crises and failures); as
associated with various social and institutionalised frames of
’amplituding/formative’ wooden-language—{imbued—averaging-of-thought—⟨as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications⟩}, and as
further surreptitiously enabled with sophistic/pedantic dispositions predisposed to articulate
meaningfulness-and-teleology in terms eliciting human temporality/shortness but then of
teleologically-decadent—as-in-dimensionality-of-desublimating-lack-of
⟨amplituding/formative⟩ supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation⟩ totalising-entailing social and institutional implications that default to
vested postures and interests. This analysis is critical by the very ‘direct bilateral relationship of
appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective
relative-ontological-completeness—meaningfulness-and-teleology⟩ as required for
prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought (as
to the reality of the implications of ‘wonkiness-of-secondnaturing as of the social-and-
institutional-dissipative-integration of originariness/reifying/intellectualising—
idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation’ associated
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 pan intelligibility imbued and hermeneutically reprojectively supererogatingly zeroingly educating human subpotency epistemic perspective of projective reprojective aestheticising re motif and re apriorising re axiomatising re referencing conceptualisation, 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 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. 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 \( \{ \langle \text{amplituding/formative} \rangle , \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} \} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) 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 \( \{ \langle \text{amplituding/formative} \rangle , \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} \} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) 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 \(^8\) presencing—absolutising-identitive-constitutedness\(^{13}\) in preconverging-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\(^9\)/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>’ 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 the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor, and lack of related cultivated skills/arts and time investment as to the requisite human limited-mentation-capacity-deepening). It is on the basis of ‘so-prepping the human ego’ in an exercise not truly meant to broaden-the-latitude-of-human-collective-consciousness (going by the eventual outcomes of such falsehoods) given that in the very first place the issue has nothing to do with inherent and genuine originariness/reifying/intellectualising—idealising/transcending/sublimating—meaningfulness-and-its-institutionalisation but rather a lulling falsehood that sees our mortal egos as the very target for surreptitiously inducing our moral and intellectual disenfranchisement/swindling/corruption/dispossession; as in effect, overall sophistry as to its underlying social-vestedness/normativity—<discretely-implied-functionalism> undermining of human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension is effectively about discouraging the possibility for prospective humanity to manifest. But then this intellectualism and sophistry conundrum underlying knowledge-notionalisation (as of prospective human 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), de-mentatively/structurally/paradigmatically marks all human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint as to ‘the uninstitutionalised-threshold attendant framework of lack of social transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}—or-understanding-of-ontological-prime-movers-totalitative-framework—of-underlying-phenomena’. This very fact is defining as without the latter there wouldn’t be any human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint in the very
first place; and this very much explains the defining relevance of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, as to the possibility for genuine human reification and emancipation to broaden-the-latitude-of-human-collective-consciousness or disenfranchising falsehoods. The taxingness-of-originariness (as to the direct relation between human-subpotency and existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) is effectively what underlies human institutional paralysis and social-vestedness/normativity as well as the possibility for prospective human construction-of-the-Self in the face of increasingly technically aloof/remote and racing technological, organisational and social transformation; such that the requisite human thoughtfulness that can correspondingly broaden-the-latitude-of-human-collective-consciousness is increasingly out of the loop as humankind in the modern positivism age has increasingly become rather a self-subjugating agent to such transformations as to their lopsided material/equipment/accoutrement sublimation implications with the notion of human consciousness sublimation increasingly passivised and blanked to vested social-and-institutional-frameworks—of—referencing/registering/decisioning actions. But then humankind faces the challenge of contemplatively articulating meaningfulness-and-teleology capable of reinventing/recreating and keeping the human at the driver seat rather than an object of unformulated/unthought-of driven existential emergence/becoming as of lopsided material/equipment/accoutrement sublimation over a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by that lopsided material/equipment/accoutrement sublimation) as human consciousness is in want of its very own corresponding sublimation as to redefining the possibilities/potential for prospective humanity that can further broaden-the-latitude-of-human-collective-consciousness. Such
‘dreary blankness of consciousness’ (beyond-the-consciousness-awareness-teleology\textsuperscript{100} ) is predicated upon and drags along the shiftiness-of-the-Self\textsuperscript{12} as from prior human stake-contention-or-confliction conceptualisation in a psychological entrapment of defining naiveties and complexes (so-construed in ‘presencing—absolutising-identitive-constitutedness\textsuperscript{1} as historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’), and so towards humankind’s supposed future (as 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); and in many ways this historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition has already been stifling/stalling the huma prospective potential as from the ontological-normalcy/postconvergence perspective conception of future historiciality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing\textsuperscript{<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> relevant to deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought. Such historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition is fundamentally defined by a certain enduring reproducibility passivity and blankness of human social processes, wary of the implications of prospective renewal possibilities as the psychological entrapment constraints of historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition override prospective originariness-parrhesia—as—spontaneity-of-aestheticisation possibilities, and the prospect for the future is ever so tied down to the psychological entrapment of prior human stake-contention-or-confliction framework that nullifies the possibility for renewal of humanity. Institutionalised historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus foregoes the construal of human meaningfulness-and-teleology\textsuperscript{100} as a construct of re-originariness/re-origination of
meaningfulness-and-teleology as to human limited-mentation-capacity-deepening so-implied from the ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective as to maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation and rather adopts the temporality/shortness comfort as of incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation hanging on to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition presencing—absolutising-identitive-constitutedness notional framework of human stake-contention-or-confliction. historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition thus involves a epistemicity totalising/circumscribing/delineating conception of social-vestedness/normativity discretely-implied-functionalism as to an underlying human psychological entrapment (as 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) that is incapable to re-stake/put-back-at-stake meaningfulness-and-teleology out of its historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition social-vestedness/normativity discretely-implied-functionalism in order to reflect the true prospective overall aestheticisation— and—aestheticisation-towards-ontology as to the unbridled ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective re-originariness/re-origination of human limited-mentation-capacity-deepening. Such social and institutional social-vestedness/normativity discretely-implied-functionalism for instance like in many ways the practice in modern-day scholarship (especially when poorly constrained to existence-potency sublimating—nascence, disclosed-from-prospective-epistemic-digression) is bound to ‘make its own weather’ rather as from human-subpotency temporality/shortness; wherein ‘invested’ institutional and theoretical/conceptual postures take on an essence all of
origination is of overall social recurrence as to human temporality\textsuperscript{(9)}/shortness \textsuperscript{-amplituding/formative} wooden-language-\textsuperscript{-imbued—averaging-of-thought}-\textsuperscript{-as-to-}
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology \textsuperscript{-as-of-}
'nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications} as of
‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming—frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of—meaningfulness-and-teleology\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'; and so in all situations particularly
those poorly constrained to existence-potency \textsuperscript{-sublimating—nascence,-disclosed-from-}
prospective-epistemic-digression. Such that such ontologically-flawed \textsuperscript{(11)} 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 \textsuperscript{(4)} 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 \textsuperscript{(4)} historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition (as 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) as to the relation with human lopsided
material/equipment/accoutrement sublimation, as such a consciousness increasingly adopts a
desublimation/gimmickiness rather than its very own sublimation in tandem with
material/equipment/accoutrement sublimation. This is reflected with the increasing remoteness/alooiness and alienation of the generalised human subject from such material/equipment/accoutrement sublimation captured under abstract institutional frameworks of stewardship expecting a ‘dreary blankness of consciousness’ (rather functioning to be attended-to and accommodated/unaccommodated by the lopsided material/equipment/accoutrement sublimation) in order to maximise passive enculturation and merchandising as of \(^{80}\)presencing—absolutising-identitive-constitutedness -of—meaningfulness-and-teleology\(^{100}\) given \(^{4}\) 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 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) 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 \(^{17}\)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 beholdingness to \(^{80}\)presencing—
absolutising-identitive-constitutedness -of—meaningfulness-and-teleology given historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition’ bounded to prospective thresholds of passivity and blanking of human consciousness sublimation possibilities. In many ways because of poor appreciation of the ‘direct bilateral relationship of appropriate construction-of-the-Self for appropriate cognisance-and-integration of prospective relative-ontological-completeness—meaningfulness-and-teleology’ the modern mindset has tended to construe of its lopsided material/equipment/accoutrement sublimation implications naively as implying the comprehensive fulfilment of human potential with poor appreciation/sense that effectively as reflected with prior registry-worldviews/dimensions, the proximity of technology then never implied as today a generalised human consciousness passivity and blankness to the point of relative desublimation/gimmickiness over sublimation (beyond-the-consciousness-awareness-teleology —in-preconverging-existential-extrication—as-of-existential-unthought); and so as potently contended by Baudrillard simulacrum conception wherein gimmicky formulaic representations of overall aestheticisation—and—aestheticisation-towards-ontology increasingly substitute for more profound possibilities of human aestheticisation—and—aestheticisation-towards-ontology as with respect to the potential for prospective human consciousness sublimation as of a totalising-entailing projection of dispensing-with-immediacy-for-relative-ontological-completeness —by-reification/contemplative-distension. Whereas historically the technological accessibility and proximity to the generalised human consciousness of such events like the invention of metal implements, the plough, writing, the printing press, etc. provided more profound possibilities for human consciousness sublimation in re-orginariness/re-origination, beyond mere lopsided technological as of lopsided material/equipment/accoutrement sublimation in the framework of ‘a presencing—absolutising-identitive-constitutedness —of—meaningfulness-and-teleology’ given
The reality of the dynamic relation between human \text{apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity \text{-}educed-existentialising/contextualising/textualising-contiguity\}} - constitutedness\text{-}in-preconverging-entailment and...
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness—in-{preconverging-disentailment-by}-postconverging-entailment of apriorising/axiomatising/referencing—conceptualisation (as to the successive relative-ontological-completeness registry-worldviews/dimensions adopted human reference-of-thought supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ in \(^{90}\) presencing—absolutising-identitive-constitutedness\(^{13}\). This is so inherently because of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility\(^{7}\)–(imbued-and-

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), by the mere token that human-subpotency reflexivity of existence at any such given apriorising/axiomatising/referencing–conceptualisation shallow \(^{4}\)〈amplituding/formative–epistemicity⟩totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\)/constitutedness\(^{13}\) in relative-ontological-incompleteness\(^{90}\) (that is, in epistemic-abnormalcy/preconvergence\(^{30}\) as to existence-potency\(^{38}\)–sublimating–nascence,–disclosed-from-prospective-epistemic-digression) will rather imply its corresponding apriorising/axiomatising/referencing–conceptualisation of ‘human social-vestedness/normativity〈discretely-implied-functionalism〉 implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’ (and this is no more correspondingly different from the relative-ontological-incompleteness /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⟩〉 human-subpotency reflexivity of existence as to say the ‘health epiphenomenon of existence’ in reflecting holographically〈conjugatively-and-transfusively〉 the ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process\(^{38}\) with ‘various registry-worldviews/dimensions shallow \(^{4}\)〈amplituding/formative–epistemicity⟩totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^{3}\)

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presencing—absolutising-identitive-constitutedness / constitutedness

apriorising/axiomatising/referencing–conceptualisation of healthcare’ as to their successive relative-ontological incompleteness / relative-ontological completeness

{sublimating–registering/decisioning, as self-becoming/self-conflatedness / formative–supererogating <projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing, in perspective–ontological-normalcy/postconvergence>}. In both cases it is rather from the full <amplituding/formative—epistemicity> causality as to projective-totalitative–implications-of-prospective nonpresencing, for explicating-ontological-contiguity as to ontological-primemovers-totalitative-framework that the ontological veracity as of prospective ontological-normalcy/postconvergence (as to supposedly coherent ontological-commitment <$implied—self-assuredness-of-ontological-good-faith/authenticity ~ postconverging—dementating/structuring/paradigming as being as of existential-reality> with regards to the ‘full-conflatedness of apriorising/axiomatising/referencing–conceptualisation as to existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression) truly reflects the deterministic epistemic causality of existential sublimation manifestation, and so over any such conceptualisation of ‘human social-vestedness/normativity <$discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social–value-construction’, rather in shallow <amplituding/formative—epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

presencing—absolutising-identitive-constitutedness / constitutedness of apriorising/axiomatising/referencing–conceptualisation (and not full-conflatedness of apriorising/axiomatising/referencing–conceptualisation with existence-potency ~ sublimating–nascence, disclosed-from-prospective-epistemic-digression). Such prospective ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective of re-originariness/re-


dimensionality-of-sublimating—

nascence,—disclosed—from-prospective-epistemic-digression imbued ontological-veracity
(reflected in supposedly coherent ontological-commitment —implied—self-assuredness-of-
onontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) that actually reflects the underlying notional-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—epistemic-totality—dereification-in-dissingularisation—as-the-
disjointedness/disentailment-of—presencing—absolutising-identitive—constitutedness >—as-
flawed-epistemicity-relativism-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

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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 ’ (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-
‘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\textsuperscript{69} with a satisfactory trade/exchange item (and so with the very real possibility that it might be taken without reciprocity out of ontological-bad-faith/inauthenticity\textsuperscript{54}), and so as to their underlying correspondingly ‘instigatable/promptable ontological-good-faith/authenticity\textsuperscript{69} or ontological-bad-faith/inauthenticity\textsuperscript{64} apriorising/axiomatising/referencing–conceptualisation’, with ‘mutually-and-complementarily instigated/prompted ontological-good-faith/authenticity\textsuperscript{69} apriorising/axiomatising/referencing–conceptualisation’ inducing the very creative dynamics for human sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology\textsuperscript{100}—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence\textsuperscript{<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in- {preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>, cultural practices etc., as such ‘instigative/prompting ontological-good-faith/authenticity\textsuperscript{69} or ontological-bad-faith/inauthenticity\textsuperscript{64} apriorising/axiomatising/referencing–conceptualisation’ ontologically precede and define the possibility for the creative dynamics of human sublimating-over-desublimating social-and-institutional-constructs–of—meaningfulness-and-teleology\textsuperscript{100}—incumulation/recomposuring as to human-subpotency potential for social formation, modes-of-living, language-as-of-dialogical-equivalence\textsuperscript{<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in- {preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-conflatedness /formative–supererogating>, cultural practices, etc. (as of the historical selectivity/deselectivity of underdetermined human social constructs, conceptualisations and
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming’ rather inherently implies that the true underlying
justification for the sustainability of human sublimating-over-desublimating social-and-
institutional-constructs–of—meaningfulness-and-teleology—in-cumulation/recomposuring
lies with ‘prospective projection relative-ontological-completeness dimensionality-of-
sublimating ⟨<amplituding/formative> supererogatory de-mentativity/epistemic-growth-or-
conflatedness / transvalutative-rationalising transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩’ as to the inherent transcendence-and-
sublimity/sublimation/supererogatory de-mentativity implications with respect to human
dispensing-with-immediacy-for-relative-ontological-completeness -by-
reification/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
<brack-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’
syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{57}—presencing—absolutising-identitive-constitutedness\textsuperscript{17}/constitutedness\textsuperscript{13} of apriorising/axiomatising/referencing—conceptualisation perspective in relative-ontological-incompleteness\textsuperscript{89} as underlying justification for the sustainability of human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology\textsuperscript{10}—in-cumulation/recomposuring (as it rather becomes prospectively from the relative-ontological-completeness\textsuperscript{88} perspective a
\textlangle 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), beyond-the-consciousness-awareness-teleology\textsuperscript{100}—\langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle. 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\textsuperscript{74}—\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 rather implied their corresponding human-subpotency ontological-performance\textsuperscript{72}—\langle including-virtue-as-ontology\rangle
transcendental-enabling/sublimating/supererogatory—de-mentativity reflexivity in ecstatic-existence, this ontological-normalcy/postconvergence\textsuperscript{4}—\langle amplituding/formative—epistemicity\rangle causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—\langle for-explicating-ontological-contiguity\rangle as of its prospective relative-ontological-completeness\textsuperscript{83} equally implies its correspondingly more profound human-subpotency ontological-performance\textsuperscript{72}—\langle including-virtue-as-ontology\rangle
transcendental-enabling/sublimating/supererogatory—de-mentativity reflexivity in ecstatic-existence with regards to the prospective ontological-veracity of \langle deprocrypticism—or—preempting—...

human limited-mentation-capacity-deepening as of its decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation. But then existence is not beholden to any such human reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation residuality that induces human decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation stifling/stalling of the full possibility of prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism. Desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition aestheticisation—e—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—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/ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism purity of the very notion of philosophy. This patent elucidation of the decoherencing-structure—of—meaningfulness-and-teleology—for-institutionalisation as to such a supposedly most abstract and enlightening-giving notion that is philosophy is a basic insight (as construed from the ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective) of desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition
determinism> 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 meaningfulness-and-teleology construal? This limitativeness of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is fundamentally an issue of human psychological entrapment ‘defining naiveties and complexes’ as to human shiftiness-of-the-Self as of its presencing—absolutising-identitive-constitutedness (construable abstractly as fundamentally subpar to human effectuation potential but for the fact that the psychological entrapment is a paradoxical circular constituent of the human as to its ‘notionally–collateralising-beholdening-protohumanity by sublimating-humanity existentialism-form-factor’). Human presencing—absolutising-identitive-constitutedness as the very seeding disposition for historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition is ever always characterised by its immediacy-reactive-criticality (over panoramic-sublimating-criticality) as to its constraining aestheticisation—and—aestheticisation-towards-ontology framework; such that the propensity for human meaningfulness-and-teleology to be instigated (as to human limited-mentation-capacity-deepening before any construable human panoramic-sublimating-criticality outcome of meaningfulness-and-teleology has ever always been bound to take ‘a notionally-collateralising inclination detour of aestheticisation—and—aestheticisation-towards-ontology’ (as of the defining ‘originariness-by-reproducibility-laddering effect of human ontological-performance’—<including-virtue-as-ontology>), and so as of the ‘varying magnitudes/scales—as-to-successively-profound-rede-
thinking –qualia-schema> as to ontological-contiguity’ in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity66—of-the-human-
institutionalisation-process68 (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–56 meaningfullness-and-teleology10). Such that, prospective
1 deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought (with respect to
obviating of prior desublimating historicity-tracing—harmonic-presencing–
hyperrealisation/hyperreal-transposition imbued ontological-performance29—INCLUDING-VIRTUE-
as-ontology>) implies the superseding of the ontological-veracity of such 1 presencing—
absolutising-identitive-constitutedness13 human sublimating-over-desublimating social-and-
institutional-constructs–of–56 meaningfullness-and-teleology10—in-cumulation/recomposuring
(and so with regards to human living-development–as-to-personality-development or
institutional-development–as-to-social-function-development or Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
instructure-of–meaningfullness-and-teleology10), as to the fact that these end up overtly or
covertly drawing their inherent justification on the basis of their inherent prior aestheticisation–
and–aestheticisation-towards-ontology as of human social-vestedness/normativity<discretely-
implied-functionalism> rather than any relevant underlying supposedly coherent ontological-
commitment<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming—as-being-as-of-
existential-reality> as their social-vestedness/normativity<discretely-implied-functionalism> increasingly become dépassé (prospectively ontologically-invalid), thus rather stifling the
requisite dispensing-with-immediacy-for-relative-ontological-completeness’-by-
reification/contemplative-distension26 and thus marring prospective historicality/ontological-
eventfulness\textsuperscript{7}/ontological-aesthetic-tracing\textless perspective\textgreater ontological-normalcy/postconvergence-reflected\textless epistemicity-relativism-determinism\textgreater. Actually, the notion of hyperreality—as-to-its-simulacrum implications highlighted by postmodern-thought is more profoundly manifested in reflecting holographically\textless conjugatively-and-transfusively\textgreater the ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{10} as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications with regards to ‘prospective taxingness-of-originariness’. historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition implications rather speaks of human limited-mentation-capacity ‘paradoxical prior epistemic reinfusion (as of prior notional-discontiguity/epistemic-discontiguity \textless shallow-supererogation of-mentally-aestheticised-preconverging/dementing—qualia-schema\textgreater) into the supposed construal of prospective ontological-veracity—as-to-inherent-ontological-contiguity in the face of ‘manifest existence-potency sublimating—nascence, disclosed-from-prospective-epistemic-digression in epistemic apriorising/axiomatising/referencing—\{of-attendant ontological-contiguity—\textsuperscript{att}ed—existentialising/contextualising/textualising-contiguity \textsuperscript{educed—conflatedness in—\{preconverging—disentailment by}—postconverging entailment \} rather veridically construable in the prospective apriorising/axiomatising/referencing transepistemicity (as of prospective notional-contiguity/epistemic-contiguity \textless profound-supererogation of-mentally-aestheticised—postconverging/dialectical-thinking—qualia-schema\textgreater). historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as such actually reflects the dementative/structural/paradigmatic limitation of the given human registry-worldview’s/dimension’s epistemic-gesturing for the construal of ontological-veracity—\textless as-to-inherent-ontological-contiguity at its prospective uninstitutionalised-threshold\textsuperscript{11}; speaking of a state of notional-discontiguity/epistemic-discontiguity \textless shallow-supererogation of-mentally-aestheticised-preconverging/dementing—qualia-schema\textgreater in relative-ontological-
incompleteness in relation to the now prospective notional-contiguity/epistemic-contiguity - <profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking – qualia-schema> of the relative-ontological-completeness, as from the ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective. Effectively, historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition as of its implied contrastive apriorising/axiomatising/referencing–psychologism of (relative-ontological-incompleteness of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema>) and apriorising/axiomatising/referencing–psychologism of (relative-ontological-completeness in prospective notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema>), can be reflected historically with respect to say ‘an engrained traditional non-positivism/medievalism conceptualisation of the world’ incapable/could-not-bring-itself to mentally process the implications of planets shown with a telescope to be rather going around the sun in a nascent positivism/rational-empiricism attitude/mental-disposition/care–and–episteme implied by Galileo and further conceptually articulated by Descartes’ thinking proposition as to its mathesis universalis implications, such that it is as of a crossgenerational transformation/supererogatory–de-mentativeness that humankind develops the positivism/rational-empiricism apriorising/axiomatising/referencing–psychologism (as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) to grasp the full de-mentative/structural/paradigmatic implications of positivism/rational-empiricism as from the initial non-positivism/medievalism historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition with regards to the prospect of positivism/rational-empiricism aestheticisation–and—aestheticisation-towards-ontology as meaningfulness-and-teleology. Likewise, this insight can be extended in reflecting the historicity-tracing—in-
reflected as the epistemic insufficiency of our ‘gimmickiness of consciousness’ with regards to

supercerargy–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –for–
conceptualisation historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition enters into at its uninstitutionalised-threshold103 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-completeness88 implied notional-contiguity/epistemic-contiguity –<profound-supercerargation -of-mentally-
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective—ontological-normalcy/postconvergence’—existentialism-form-factor; and
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition speaks of the
<cumulating/recomposuring—attendant-ontological-contiguity—successive registry-
worldviews/dimensions states of notional-discontiguity/epistemic-discontiguity
<shallow—supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema>, so-
construed in their given presencing—absolutising-identitive-constitutedness eliciting an
underlying sense of ‘drift/homelessness/destitution of meaningfulness-and-teleology’ in
dimensionality-of-desublimating-lack-of

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

of any given registry-worldview/dimension and eliciting the prospect for ‘renewed reference-of-
thought-level and reference-of-thought-devolving-level apriorising/axiomatising/referencing—psychologism of conceptualisation of meaningfulness-and-teleology’, as of ‘prospectively projected relative-ontological-completeness’ in
dimensionality-of-sublimating

<amplituding/formative>supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’. Hence
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition reflects the given
registry-worldview’s/dimension’s aestheticisation—and—aestheticisation-towards-ontology (as of its
apriorising/axiomatising/referencing—psychologism) ‘saturation of ontological-performance
<including-virtue-as-ontology>’ with respect to prospective relative-ontological-completeness
existence-potency—sublimating—nascence,—disclosed-from-prospective—epistemic-digression at its uninstitutionalised-threshold (where it induces the notional—
prospective reformulating/revamping of human aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–psychologism of conceptualisation in prospective notional-contiguity/epistemic-contiguity =<profound-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema> (over the ‘saturation of ontological-performance’ =<including-virtue-as-ontology>’ of prior aestheticisation–and–aestheticisation-towards-ontology apriorising/axiomatising/referencing–conceptualisation in notional-discontiguity/epistemic-
discontiguity =<shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema>) for the prospective sublimation of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-and-teleology apriorising/axiomatising/referencing–psychologism of conceptualisation as of ‘renewed notional-contiguity/epistemic-contiguity =<profound-supererogation -of-mentally-
aestheticised–postconverging/dialectical-thinking –qualia-schema>’ (so-construed as human limited-mentation-capacity-deepening as of ‘prospective dimensionality-of-sublimating’ (<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-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-
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics as reflected with renewed apriorising/axiomatising/referencing–psychologism as to prospective postconverging/dialectical-thinking –qualia-schema over prior preconverging/dementing –qualia-schema. The implication here is that the overcoming of any historicity-tracing—in-

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notional-deprocrypticism prospective superseding of human relatively-shallow-frame-of-elicted-positive-opportunism—of-social-functioning-and-accordance\textsuperscript{7} of-low-intrinsic-attribution-and-high-extrinsic-attribution-susceptibility, in-dimensionality-of-desublimating-lack-of\{(\textless \text{amplituding/formative}\textgreater \text{supererogatory}\text{–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\text{)}\}. Thus (as it projects beyond human ‘social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness psychological entrapment’ imbibed notional-discontiguity/epistemic-discontiguity \textless \text{shallow-supererogation }-\text{of-mentally-aestheticised-preconverging/dementing }-\text{qualia-schema} \textgreater \text{of aestheticisation—and–aestheticisation-towards-ontology}), prospective \text{historiality/ontological-eventfulness}\textsuperscript{17}/ontological-aesthetic-tracing\textless \text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\textgreater as the ‘wholly other’ of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition speaks to the succession of human edgy/incisive.astute renewed aestheticisation—and–aestheticisation-towards-ontology as \text{meaningfulness-and-teleology}\textsuperscript{10}. Thus the prospective \text{historiality/ontological-eventfulness}\textsuperscript{17}/ontological-aesthetic-tracing\textless \text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\textgreater of notional-deprocrypticism very much equates to human consciousness sublimation as of its successive transcendence-and-sublimity/sublimation/supererogatory–de-mentativity of registry-worldviews/dimensions as to existence-potency\textsuperscript{15}~sublimating–nascence, disclosed from prospective-epistemic-digression, given that prospective \text{historiality/ontological-eventfulness}\textsuperscript{17}/ontological-aesthetic-tracing\textless \text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\textgreater is more than just the prospective reproducibility potential of aestheticisation—and–aestheticisation-towards-ontology but is actually the ‘equalisation of all \text{historiality/ontological-}
drivenness–equalisation) for notional–deprocrypticism/deprocrypticism dimensionality’ as of a prospective imaginary/ideality of human consciousness sublimation beyond just mere secondnaturing reproducibility aestheticisation–and–aestheticisation-towards-ontology. Thus this underlying dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
ratationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (as ‘equalisation of all historiality/ontological-eventfulness/ontological-aesthetic-tracing–
perspective–ontological-normalcy/postconvergence-reflected-epistemicity-relativism–
determinism’ aestheticisation–and–aestheticisation-towards-ontology’) speaks to ‘a transverse 
dimensionality about human consciousness sublimation originariness/origination–(so-
construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-
existence) in ecstatic-existence’ as underlying ‘authentic-humanity and its homeliness-drive’; of as yet tenuous, but central-and-defining to the very implication of the prospective 
deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought registry-
worldview/dimension as to its prospective superseding of human relatively-shallow-frame-of-
elicited-positive-opportunism—of-social-functioning-and-accordance–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⟩. Critically, dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ underlying the ontological-contiguity —of-the-human-
institutionalisation-process (with regards to the overall manifest ontological-contiguity—of-
the-human-institutionalisation-process ‘human aestheticisation–and–aestheticisation-towards-
ontology originariness-by-reproducibility-laddering effect’) contrastively speaks of the
dimensionality-of-desublimating-lack-of
\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-confalatedness /transvaluative-
ralionalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}
that
recurrently pops up in the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process (as to
the implications of the lack of \{universal-transparency\<transparency-of-totalising-
entailing, as to entailing-\<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness \} of the-Good/understanding/notional–knowledge-reification-
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—
confalatedness –in-{preconverging-disentailment–by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework\(\)), 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 (beyond-the-consciousness-awareness-teleology \\<in-preconverging-
existential-extrication-as-of-existential-unthought\> ), so-reflected in its
<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 \}; further speaking of the differentiation of these two dimensionalities as of
originariness/mere-reproducibility, driveness/mere-function, sublimation/mere-gimmickiness,
reification/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–firstnatures—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—postconverging–de-mentating/structuring/paradigming—over–
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity—preconverging–de-
mentating/structuring/paradigming as to existence-potency—sublimating–nascence,-
disclosed-from-prospective-epistemic-digression, and so before logical-dueness as to
educed–existentialising/contextualising/textualising-contiguity—conflatedness—in-
(preconverging-disentailment–by)–postconverging-entailment,-in-self-becoming/self-
confledness /formative–supererogating> 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—of-sublimating–existential-
eventuating/denouement—of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ of human-subpotencies ontological-performance—
<including-virtue-as-ontology> as to the selective-and-deselective determination of existence-
potency—sublimating–nascence,—disclosed-from-prospective-epistemic-digression, and so over
the purported inherent human-subpotency/mortal perspective pre-eminence over the
sublimating-over-desublimating implications of existence-potency—sublimating–nascence,—
disclosed-from-prospective-epistemic-digression. Thus more than just about ‘prospective
succession’ as to the <cumulating/recomposuring–attendant-ontological-contiguity>.
successive registry-worldviews/dimensions in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^6\)
(beyond just their mere secondnaturing reproducibility aestheticisation—and—aestheticisation-
towards-ontology), prospective notional—deprocrypticism protensive—self-consciousness is
more critically bechanced as to an originariness/origination-{so-construed-as-to-ontological-
normaley/postconvergence-perspective-scalarising-construal-of-existence} projection of
dimensionality-of-sublimating-\(<\text{amplituding/formative}\text{-supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-
tralising/transepistemicity/anamnestic-residuality/spirit-drivenness--equalisation}\>\> beyond
mere reproducibility. Prospective\(^4\)historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-
tracing-\(<\text{perspective--ontological-normaley/postconvergence-reflected--'epistemicity-relativism-
determinism'}\> as such is more profoundly the abstractive conceptualisation (beyond the
reproducibility constraining upon human limited-mentation-capacity implications) as to human-
subpotency ‘fatedness-of-sublimation-over-desublimation/ontological-foreordination of human-
subpotency underlying dispensing-with-immediacy-for-relative-ontological-completeness’—by-
reification/contemplative-distension\(^2\) projection reflexivity in ecstatic-existence’. Ultimately,
the very conception of human limited-mentation-capacity-deepening\(^3\) underlying
metaphoricity\(^7\)-of-aestheticisation—as-of-‘dimensionality-of-sublimating’-
\(<\text{amplituding/formative}\text{-supererogatory-de-}
mentativeness/epistemic-growth-or-
conflatedness }\text{/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\(^7\)---by-
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-
contiguity\(^6\) is tied to human ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>; as to
the possibility for ‘prospectively recovering notional-contiguity/epistemic-contiguity’-\(\)
profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -
qualia-schema> of aestheticisation–and–aestheticisation-towards-ontology as meaningfulness-
and-teleology “’faced with the ‘saturation of ontological-performance’-<including-virtue-as-
ontology>’ at the uninstitutionalised-threshold of the relative-ontological-incompleteness (inducing its
notional-discontiguity/epistemic-discontiguity -shallow-supererogation -of-
mentally-aestheticised-preconverging/dementing –qualia-schema> of aestheticisation–and–
aestheticisation-towards-ontology as meaningfulness-and-teleology) with respect to
prospective relative-ontological-completeness existence-potency ~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression; even as any specific human presencing—
absolutising-identitive-constitutedness (as of its social-stake-contention-or-confliction) is
‘susceptible to prospective desublimation/gimmickiness as to taxiness-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 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) obviate human
appreciation and cultivation of its prospective consciousness sublimation as of the prospective
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> of deprocrypticism. Metaphoricity -of-aestheticisation—as-of-’dimensionality-of-sublimating-
<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}-totalising-entailing-instigation,-process,-and-outcome-of-re-
originariness-of-aestheticisation’-in-preserving-notional-contiguity/epistemic-contiguity -by-
the-given-redefining-prospective-epistemic-digression-implications-as-to-ontological-

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specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human sublimating-over-desublimating social-and-institutional-constructs—of meaningfulness-and-teleology—in-cumulation/recomposuring’ out of the very same process of ‘de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)

disposition—as—reproducibility-of-aestheticisation (spontaneity-of-aestheticisation). Actually, all prior reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation as beholding-becoming—distortive-originariness/distortive-origination—as-to—historicity-tracing—inhibited-mental-aestheticising with respect to their ontological-performance—<including-virtue-as-ontology> are priorly of bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normality/postconvergence-reflected—epistemicity-relativism—determinism—determinism—disinhibited-mental-aestheticising with regards to initially spontaneous ecstatic-existence epistemic-digression implications (as despite its implied taxingness-of-aestheticisation such an abstract perspective of bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-normality/postconvergence-reflected—epistemicity-relativism—determinism—determinism—disinhibited-mental-aestheticising is the full-depth of the potential to aesthetically reflect the implications of the full-potency of ecstatic-existence). The historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) as of institutional-being-and-craft in our positivism—procrypticism age is one ‘that in many ways implies an abandonment of even the reality of prior human thoughtfulness that led to its present as its present is construed as of decisively absolutised capacity of thought’, thus falsely rendering/construing of human capacity in its present ‘the exceptional capacity of excogitation’ unwary of its own ontological-impertinence as to the need to projectively integrate the preconverging/postconverging—de-mentating/structuring/paradigming implications (as to ‘relative-ontological-incompleteness’/relative-ontological-completeness’).
(sublimating-referencing/registering/decisioning,–as-self-becoming/self-conflatedness/formative-supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence⟩ as to human-and-social—expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”) of excogitation in its own present and the prospective projection implications (as so-reflected herein with the ontological-contiguity —of-the-human-institutionalisation-process conception). This occlusivity of thought then goes on to ride-the-wave/exploit-without-corresponding-sublimation-as-to-existence-potency~sublimating—nascence-implications of a lopsided scientific and technological sublimation as it falsely ‘usurps the latter’s speakership as of a science-ideology elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity’ even as notable natural scientists as to their candid knowledge-reification—gesturing—in-prospective psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment> 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-suprerogation
~ as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming
and the consequential ‘relative-ontological-incompleteness’ /relative-ontological-completeness

(sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness
/formative–supererogating–<projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>
⟩ as to human-and-social–expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming–psychologism
), as its advancing of authority here is rather more seminal than the requisite confident knowledge-reification–gesturing
<in-prospective_psychologismic~apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}
—conflatedness —in–{preconverging-disentailment–by}–postconverging–
entailment> 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–gesturing
<in-prospective_psychologismic~apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}
—conflatedness —in–{preconverging-disentailment–by}–postconverging–entailment>
potential as all such posturing end up assuming a corresponding social-vestedness/normativity
< дискретно-
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 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) 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—gesturing—<in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—


normalcy/postconvergence notional–deprocrypticism perspective) is reflected in the fact that the true prospect of the notional–deprocrypticism imaginary/ideality as prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normality/postconvergence-reflect~epistemicity-relativism-determinism’> will effectively have to be as of a variedly sublimating-humanity that humankind could generate cross-generationally by its 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
as to a much more profound notional–deprocrypticism imaginary/ideality projection (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–frames-as-from-living,- institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology—of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor’). This is very much in line with the idea that every registry-worldview/dimension certainly has a conceptualisation of the notion of progress but such a conceptualisation is naively grounded on its presencing—absolutising-identitive-constitutedness (as it engages in the complexification of meaningfulness-and-teleology on the basis of its very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument it construes/reproduces as absolute) and fails to appreciate that it is rather by putting in question its supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as of the apriorising/axiomatising/referencing–psychologism that it then aligns to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression; and so because the initiation by human limited-mentation-capacity of the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/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

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...
implications in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process (for prospective critical/decisive skewing towards dimensionality-of-sublimating);

as enabling ‘organic attainment’ of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought (rather than a ‘mechanical conception’ which will unbeknownst still be subject to the same dimensionality-of-desublimating-lack-of, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought). This is critical to broaden-the-latitude-of-human-collective-consciousness so-implied as of the sublimation possibilities enabled by dimensionality-of-sublimating-over the desublimation/gimmickiness of dimensionality-of-desublimating-lack-of, rather as to a mere and further complexification of our very same positivism/rational-empiricism manifestation of procrypticism—or-disjointedness-as-of-reference-of-thought).

\[<\text{amplituding/formative}>\text{supererogatory~de-mentativeness/epistemic-growth-or-conflatedness }\text{/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\] reflected in the ‘disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming mental-orientation’ is falsely implied as the all-encompassing social disposition (thus wrongly reflecting only an intemporal-disposition rather than the reality of notional-firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) while dimensionality-of-desublimating-lack-of


\[<\text{amplituding/formative}>\text{wooden-language–imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing}\]


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as reflected say in an ordinary non-universalising/non-positivism–medievalism world inclined to construe of its ‘normality’ (notional-contiguity/epistemic-contiguity as 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 as 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 as shallow-supererogation-of-mentally-aestheticised–preconverging/dementing–qualia-schema) as projected from prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought. In many ways, as of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation, this paradox is inevitable as the very state of recurrent-utter-uninstitutionalisation do not have the directly operant means as to its apriorising/axiomatising/referencing–psychologism to project of the amplituding/formative–epistemicity-causality—as-to-projective-totalitative–implications-of-prospective-nonpresencing—for–explicating-ontological-contiguity of prospective base-institutionalisation–ununiversalisation, just as the latter with prospective universalisation–non-positivism/medievalism, likewise the latter with prospective positivism–procrypticism, and likewise our positivism–procrypticism with prospective deprocrypticism. This emphasis is made rather to point to the amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying the supposed projection of intellection on the basis of dimensionality-of-desublimating-lack-of

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(
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 this regards, this author construes such gimmicky pretences of intellection in our modern-day rather ‘intimating of preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective’ with regards to otherwise dementative/structural/paradigmatic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint issues (requiring the ontological-normalcy/postconvergence epistemic perspective in postconverging-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 postconverging-nonextricatory-existential-preempting-of-existential-unthought, involving a sense of intellectual-and-moral sacrifice as to the pre-eminence of ecstatic-existence implications as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression) undermining their respective gimmickiness-of-thought (in preconverging-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\textsuperscript{\textdegree}/shortness \textsuperscript{amplituding/formative} wooden-language\textsuperscript{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–’nondescript/ignorable–void ’–with-regards-to–prospective-apriorising-implications}> as of moral and intellectual disenfranchisement/swindling/corruption/dispossession. In the bigger scheme of things dimensionality-of-sublimating\textsuperscript{\textdegree}\textsuperscript{amplituding/formative} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} warrants that the prospective projection of any human meaningfulness-and-teleology\textsuperscript{\textdegree} as transcendental-enabling/sublimating/supererogatory–de-mentativity should be articulated in such a way as to imply that all human meaningfulness-and-teleology\textsuperscript{\textdegree} should assume the same disposition as to the possibility of enabling the sublimation in reflecting holographically–\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity\textsuperscript{\textdegree}—of-the-human-institutionalisation-process\textsuperscript{\textdegree}, such that ‘supposed reifying’ meaningfulness-and-teleology\textsuperscript{\textdegree} in preconverging–existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective effectively comes out as epistemically-decadent and in ontological-bad-faith/inauthenticity–preconverging–de-mentating/structuring/paradigming \textsuperscript{\textdegree}, as to the fact that in the face of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, if no human minds projected not of postconverging–nonextricatory-existential-preempting–as-of-existential-unthought (eliciting the possibility for the ontological-contiguity\textsuperscript{\textdegree}—of-the-human-institutionalisation-process\textsuperscript{\textdegree}) but rather preconverging–existential-extrication–as-of-existential-unthought (undermining the possibility for the ontological-contiguity\textsuperscript{\textdegree}—of-the-human-institutionalisation-process\textsuperscript{\textdegree}) in recurrent-utter-uninstitutionalisation, in base-institutionalisation–ununiversalisation, in \textsuperscript{universalisation–non-positivism/medievalism} and prospectively in our positivism–
procripticism, then the de-mentative/structural/paradigmatic possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} wouldn’t be possibile. Such \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} in preconverging-existential-extrication-as-of-existential-unthought as of human-subpotency epistemic perspective as to dimensionality-of-desublimating-lack-of\textsuperscript{64} (<\textsuperscript{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/contemplative-distension\textsuperscript{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\textsuperscript{99}/shortness <\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 many ways, this dimensionality-of-desublimating-lack-of\textsuperscript{64} (<\textsuperscript{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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} of many a past thinker as to \textsuperscript{99}presencing—absolutising-identitive-constitutedness\textsuperscript{13} institutional and social-vestedness/normativity\textsuperscript{13} <\textsuperscript{discretely-implied-functionalism}> <\textsuperscript{amplituding/}formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33}that naively think that being at the backend in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{58} inherently grants epistemic-
profundity (not factoring that this is not necessarily the case with overall existence beholden frameworks which can actually suffer intellectual regression) unlike the case with epiphenomena as in the science domains (as providing the prolongation for human interpretation capacity with respect to epiphenomenal manifestations outside ordinary existential sublimation manifestations). In this regards, we can appreciate that the strong predictive constraining in many a natural science domain (as strongly constrained to existence-potency\#sublimating-nascence,-disclosed-from-prospective-epistemically-digressed) induces the manifestation of sublimating thought as from induced requisite cogency of knowledge-reification–gesturing\<in-prospective\_psychologismic\_apriorising/axiomatising/referencing>{of-attendant--ontological-contiguity{educed--existentialising/contextualising/textualising-contiguity}--conflatedness\_in\_\{preconverging-disentailment–by\_}{postconverging\_entailment> (as of ontological-normalcy/postconvergence epistemic perspective in postconverging-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–gesturing\<in-prospective\_psychologismic\_apriorising/axiomatising/referencing>{of-attendant--ontological-contiguity{educed--existentialising/contextualising/textualising-contiguity}--conflatedness\_in\_\{preconverging-disentailment–by\_}{postconverging\_entailment> (thus rather tending towards preconverging-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–gesturing\<in-prospective\_psychologismic\_apriorising/axiomatising/referencing>{of-attendant--ontological-contiguity{educed--existentialising/contextualising/textualising-contiguity}--conflatedness\_in\_\{preconverging-disentailment–by\_}{postconverging\_entailment>
conflatedness -in-\{preconverging-disentailment-by\} postconverging-entailment> wherein for instance in the physics domain-of-study at the beginning of the 20th century the eminent physicists from say the cohorts of the Poincarés, the Einsteins, the Bohrs, the Feynmans, etc. successively passing on the baton (as to existence-potency \(\sim\) -sublimating–nascence,-disclosed-from-prospective-epistemic-digression), as of ontological-normalcy/postconvergence epistemic perspective in postconverging–nonextricatory-existential-preempting-of-existential-unthought; whereas in many a blurry domain-of-study, disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> tend to be the order of the day often assuming a quasi-political strategic orientation as to gimmickiness-of-thought as of preconverging-existential-extrication-as-of-existential-unthought postures (poorly appreciating the profound knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}> conflatedness -in-\{preconverging-disentailment-by\} postconverging-entailment> sublimating-over-desublimating implications of existence-potency \(\sim\) -sublimating–nascence,-disclosed-from-prospective-epistemic-digression) as to the fact that the human mortal whim/discretion-of-thought projected as aura-and-imprimatur comes to be enshrined as being bigger than ecstatic-existence de-mentative/structural/paradigmatic implications. In many ways (unlike is the case with the natural sciences directly constrained to ecstatic-existence predicative-effectivity–sublimation-\{as-to-underlying,-ontological-commitment \}<implied self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality\}> induced constraining knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications undermining human-subpotency totalisingly-disentailing—discretion/whim-of-thought), many a blurry
for the social are different as to the supposedly non-metaphysical (as non-ontological) nature of the social and cultural; failing to grasp/intuit that there can’t be any such thing as non-ontological as ‘all that there is’ is ontological, as existence is effectively all that there is and it is rather a question of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \{(imbued-and-
hermeneutically/reproductively/supererogatingly/zeroingly-educing–human-subpotency–epistemic-perspective-of-projective/reproductive—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)\} to epistemically come to terms with the absolute a priori that is existence as the ontological as to the overall-ecstatic-existence-supervening-conflatedness\(^1\). 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 reflexity 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–gesturing\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing\_\{of\_attendant\_ontological-contiguity~educed\_existentialising/contextualising/textualising-contiguity\}~\}\)~
conflatedness ~in \{preconverging-disentailment~by\}~postconverging-entailment> 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\(/\text{relative-ontological-completeness}\)\{sublimating\_referencing/registering/decisioning,–as-self-becoming/self-}
nonpresencing—’}; as the ontological inherently permeates all social and cultural frameworks so-reflected as of their underlying supposedly coherent ontological-commitment—as implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> thus inducing the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory—de-
mentativity when any of its given meaningfulness-and-teleology is discovered/shown not to be ontologically veridical leading to its effective human limited-mentation-capacity-deepening. Such that all human social or cultural frameworks are construable as of ‘relative-
ontological-incompleteness’/relative-ontological-completeness—
[sublimating—referencing/registering/decisioning,—as-self-becoming/self-
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”¹⁰ is not about
the subjugation of the state of relative-ontological-incompleteness¹⁰ but quite the contrary as
the state of relative-ontological-completeness¹⁰ (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”³⁷/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-incompleteness¹⁰. 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-completeness¹⁰ {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”²–as-rede-mentating/restructuring/reparadigming–psychologism”¹⁰ is irrelevant is
rather a nuancing error that fails to assess/evaluate that the more critical issue had to do with
‘the appropriate emancipating attitude/mental-disposition/care–and–episteme ’ as effectively
and paradoxically such a lack of nuancing can then lead to the interpretation that such historical
failures should equally be the unavoidable expectation prospectively in analogous circumstances of socio-cultural disparity of societies, rather than interpreted to mean the prospective need for the requisite human knowledge-reifying and empowering reflexivity of appropriate human emancipating attitude/mental-disposition/care–and–episteme in the relationship between the state of relative-ontological-completeness and the state of relative-ontological-incompleteness. Such a wrong interpretation arises as to lack-of—

the-nondisjointedness/entailment-of-prospective- nonpresencing> reflected

<amplituding/formative–epistemicity>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-determinism’
originariness. Besides such an approach (that claims to mirror the sciences while at the same
time claiming to be non-ontological as to non-metaphysical) fails to grasp that natural sciences
are actually in ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating

foregrounding _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

foregrounding _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-
normaley/postconvergence-reflected←epistemicity-relativism-determinism⟩ as so-required in
the social domain, and as herein explicated with the ontological-contiguity —of-the-human-
institutionalisation-process as lucidative notional-contiguity/epistemic-contiguity ←profund-
supererogation -of-mentally-aestheticised–postconverging/dialectical-thinking –qualia-
schema⟩ <cumulating/recomposing–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions difference-confoundedness as-to-totalitative-reification-in-
singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> as-
veridical-epistemicity-relativism-determinism dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ implications, and as reflected with the specific dimensionality-of-
sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
confoundedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ insights about universalising-idealisation thinkers and budding-
positivists). The idea of ‘logically’ conceptualising the social
apriorisingly/axiomatisingly/referencingly—as-from-scratch/as-from-zero}{wrongly-implying-
no-human-limited-mentation-capacity-deepening -implications-of-re-motif-and-re-
apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-
measuringinstrumenting-as-so-reflecting–historiality/ontological-eventfulness /ontological-
aesthetic-tracing←perspective–ontological-normalcy/postconvergence-reflected←epistemicity-

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relativism-determinism⟩, as-if-thereby-directly-producing-the-absolute-state-of-the-art-outcomes (and as the social is permeated with historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition as to the distorting epistemic implications of human limited-mentation-capacity induced presencing—absolutising-identitive-constitutedness) makes the critical flaw of ignoring that such ‘a reference of conceptualisation/conception’ manifests its very own ‘apriorising/axiomatising/referencing defect of ontological-performance’-<including-virtue-as-ontology⟩ as to its presencing—absolutising-identitive-constitutedness, that then fails to reflect the true social sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism⟩ (as overall and defining <amplitudining/formative–epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity—educed—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⟩, 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


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\textsuperscript{13}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression (when failing to truly reflect the requisite ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation’), such that it is the precedence of the ‘ontological-good-faith/authenticity\textsuperscript{17}–drivenness of contemplation/analysis’ of the researcher/investigator that is vital as to cultivating ‘an internalised reappropriating of the attendant ontological-contiguity\textsuperscript{2}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{3} implications of methods/methodologies/approaches as of attendant ontological-contiguity\textsuperscript{2}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{3}’. The requisite ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation’ reflect the ontological-veracity that ‘the human knowledge-reification–gesturing\textsuperscript{<in-prospective_pyschologismic–apriorising/axiomatising/referencing–of–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity>–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> project’ is rather a ‘commitment to origination/reorigination underlying originariness-parrhesia,–as–spontaneity-of-aestheticisation as to human limited-mentation-capacity-deepening\textsuperscript{15}’ so-implied by its subjection to existence-potency\textsuperscript{13}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression inducing of \textsuperscript{15}historiality/ontological-eventfulness\textsuperscript{16}/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism> as reflecting dimensionality-of-sublimating\textsuperscript{14}”}
(as the postconverging-or-dialectical-thinking—apriorising-psychologism contiguity in reflecting holographically—the ontological-contiguity—of-the-human-institutionalisation-process); and so well beyond mere methods/methodologies/approaches as to ‘the historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of the merely affixed methods/methodologies/approaches of the successive registry-worldviews/dimensions in distorted-originariness/distorted-origination’ as reflecting dimensionality-of-desublimating-lack-of...}

{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—gesturing—prospective_psychologismic~apriorising/axiomatising/referencing—attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—by—postconverging-entailment’. 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 ‘supererogatory—de-mentativeness/epistemic-growth—or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation’, foregrounding entailment—postconverging—narrowing-down—sublimation—existence—as-sublimating-withdrawal—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/superseded-logical-basis-of~dialogical-equivalence

supererogatory—de-mentativity as it gives too much a place to totalisingly-disentailing—discretion/whim-of-thought and disparateness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect–‘immanent-ontological-contiguity’> and as it fails to represent ontological-contiguity’s implications of conceptualisation); and so with ‘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

psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity —educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-


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

The latter is so-criticised as to the fact that methods/methodologies/approaches, as
superseded-logical-basis-of-dialogical-equivalence-as-to-
psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-
{preconverging-disentailment-by—postconverging-entailment,-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 attendant ontological-contiguity—educed-
existentialising/contextualising/textualising-contiguity—foregrounding—entailment
{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation—reflecting—immanent-ontological-contiguity—
as-operate-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—
gesturing—<in-prospective-psychologismic-apriorising/axiomatising/referencing—of-attendant—
The implications of science-ideology are ultimately social and institutional as to the implications of human emancipation; and so in the sense that contrary to what is generally thought, science itself as for-human-studies is the very first-level of social science as of the epistemic implications it projects upon society and social meaningfulness-and-teleology, and critically so because in reality budding-positivists were actually the very first modern social scientists in the sense that their posturing wasn’t critically about the ‘technicalities of the budding natural science they advanced’ like a heliocentric world or rational-empiricism driven natural science basis of analysis (as to satisfy their mere natural science curiosity given that in many ways some of the notions where previously advanced in different forms), but they were rather critically engaged in a social posturing to epistemically reconstrue the society and social meaningfulness-and-teleology in those scientific terms and the future elaboration and development of the natural sciences could only be rendered possible with an open society responsive to such budding scientific meaning, and it was this social posturing which was the true source of their troubles and persecution. In fact, such ridiculous historical interpretations seeming to criticise budding-positivists like Galileo for wrongly making the case for a heliocentric world for instance are paradoxically based on condemning the latter and other budding-positivists for having a poor experimental framework as of ontologically-deficient presencing—absolutising-identitive-constitutedness analyses that fail to factor in that the very notion of ‘positivistic science experimental framework historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism’ 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 flawed prior_knowledge-reification–gesturing–<in-
prior_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–-educed–existentialising/contextualising/textualising-contiguity }–
constitutedness–in–preconverging-entailment> exercise that doesn’t factor in human limited-
mentation-capacity-deepening ³ 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 ¹⁰ as rede-mentating/restructuring/reparadigming–psychologism” ¹⁰⁰ as to to
⁴ <amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,-for-explicating-ontological-contiguity ⁶ . Thus in many ways ‘the
possibility for science to prospectively arise’ involved its very own dispensing-with-
immediacy–for-relative-ontological-completeness -by-reification/intellectual-distension ⁴⁶
that projected of an underlying enculturated/constructed ‘scientific–
apriorising/axiomatising/referencing–psychologism 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}>’ 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/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –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/sublation/supererogatory–de-mentativity) in defining its very own science
prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-
equivalence:<as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–
oniological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–
conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment,-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-determinism’> of science and
knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }–
conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment> in rather
adapting to existence-potency~/sublimating–nascence,-disclosed-from-prospective-epistemic-
digression), and so much more than just an exercise of mere
apprehension of sublimation possibilities, tend to poorly appreciate the underlying and implied
dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepidstemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and is functionally-speaking rather positive-opportunism—of-social-functioning-and-accordance beholden as to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition implications; as in reality the fact is any underpinning–suprasocial-construct in its projection of
social-stake-contention-or-confliction is hardly enamoured with dimensionality-of-sublimating ⟨amplituding/formative>supererogatory-de-mentativness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepidstemicity/anamnestic-residuality/spirt-drivenness–equalisation⟩ as of the instigative disposition for prospective transcendental-enabling/sublimation possibilities in the sense that even the underpinning–suprasocial-construct framework of say enlightenment despots or philosophising emperors are not truly instigative of budding-positivism or universalising-idealisation thought respectively, nor is our modern-day presencing—absolutising-identitive-constitutedness politically clouded historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition underpinning–suprasocial-construct environment the contemplative beholder of the panacea for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity potential; as so reflected in their ever always hardly-adaptable/inflexible reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation frameworks of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition. This in many ways explains why ultimate responsibility lies with the abstract individual as to the requisite human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,—in-overcoming–notionally–collateralising-beholdening-protohumanity—to–attain-
sublimating-humanity’-as-to-existence-potency -sublimating–nascence,-disclosed-from-
prospective-epistemic-digression to supersede human temporality”’/shortness
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology -as-of-
‘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—distorutive-originariness/distortive-origination–as-to-
historicity-tracing—inhhibited-mental-aestheticising as of reproducibility—
mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation’ rather than
contemplate about prospective possibilities of ‘bechancing-becoming—
originariness/origination–as-to—historiality/ontological-eventfulness /ontological-aesthetic-
tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-
determinism’>—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 capacity ‘to project in disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming,−over−desublimating—deselectivity-of-ontological-bad-faith/inauthenticity−preconverging—de-mentating/structuring/paradigming’ (as to the underlying human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and- apriorising/axiomatising/referencing—as-so-being—as-of-existential-reality ‘seeding promise of human-subpotency ontological-performance’<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity). It is important to grasp here that such a construal of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought highlighting the prospective implications in reflecting holographically−<conjugatively-and-transfusively> the ontological-contiguity of-the-human-institutionalisation-process as of the specific human-subpotency with regards to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility (imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’ human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing—conceptualisation) (as to underlying human construction-of-the-Self) is not ‘a metaphysical/ideological advocacy’, no more than say the universalising-idealisation philosophers nor the budding-positivists were
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-teleology ), so-reflected as to ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’; and so contrastively as of human underlying dimensionality-of-sublimating \( \langle \langle \text{amplituding/formative}\text{ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} \rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) by lack-of-dimensionality-of-sublimating \( \langle \langle \text{amplituding/formative}\text{ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} \rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) form-factor, sublimating-thoughtfulness / desublimating-or-gimmickiness-unthoughtfulness form-factor, \( ^{46}\text{historiality-or-ontological-eventfulness} ^{37}\text{-or-ontological-aesthetic-tracing} ^{3}\langle \text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’} \rangle \) / historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition form-factor, prospective-ontological-projection / social-vestedness-or-normativity form-factor, and ideality / positive-opportunism—of-social-functioning-and-accordance \( ^{66}\text{-disposition form-factor. This contrast is very much aligned with the ontological-contiguity—of-the-human-institutionalisation-process} ^{68}\text{dimensionality-of-sublimating} ^{24}\langle \langle \text{amplituding/formative}\text{ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} \rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) and \( \langle \langle \text{amplituding/formative}\text{ supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} \rangle /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} \rangle \) . That said all registry-worldviews/dimensions as of their defining human contemplative moment arising from their very human limited-mentation-capacity induced \( ^{80}\text{presencing—absolutising-identitive-constitutedness} ^{3} \) (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 / 4 historiality-or-ontological-eventfulness -or-ontological-aesthetic-tracing -<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> / prospective-ontological-projection / ideality as to prospective originariness-parhesis,–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 -<amplitudating/formative>supererogatory–de- mentativeness/epistem-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) / desublimating-or-gimmickiness-unthoughtfulness / 4 historicity-tracing—in-presencing– hyperrealisation/hyperreal-transposition / social-vestedness-or-normativity / positive-opportunism—of-social-functioning-and-accordance 76-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 67—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 \[\text{presencing—absolutising-identitive-constitutedness}\] human \[\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\] 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-\[\langle\text{conjugatively-and-transfusively}\rangle\text{the ontological-contiguity}\]—of-the-human-institutionalisation-process \[\langle\text{cumulating/recomposuring–attendant-ontological-contiguity}\rangle\text{successive registry-worldviews/dimensions as from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation right up to our present positivism and so as from the appearance of mankind on earth about 200000 years ago} \] show ‘a time-accelerated metaphoricity\[\text{potentiation}\]’ when we consider that our present positivism registry-worldview is just about 500 years; pointing out that as of our specific human-subpotency with regards to overall overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \[\langle\text{imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-}\]
apriorising/re-axiomatising/re-referencing~conceptualisation) (underlying human construction-
of-the-Self) the huma prospective capacity to serenely come to terms with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ as so induced by the latter’s existentially constraining implications of ontological-veracity, is not necessarily forever bound to be as of the ‘human consciousness defensive-driven/unhinging/unbalancing improvising/uncontrolled potentiative-transforming-process so-constrained existentially on the basis of human supposedly coherent ontological-commitment -<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—meaningfulness-and-teleology —for-institutionalisation’). But then such overcoming of ‘human consciousness tenuous self-surpassing shift in its apriorising/axiomatising/referencing appraisal’ still has to be effectively achieved as to the requisite huma 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/ignorable–void’—with-regards-to-prospective-apriorising-implications>} as to <incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation and so over the requisite <maximalising-recomposuring-for-relative-ontological-completeness —
enunframed-conceptualisation. The very forward-facedness of human consciousness as it defines human social-stake-contention-or-confliction is in many ways architectonically
institutionalising,-and-Being-ontologising/infrastructure-of—meaningfulness-and-teleology
<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as-of-the-subsequent-reflection/translation-of-human-consciousness-seeding-disposition-into—induced-human-social-construction-of—meaningfulness-and-teleology\right) is thus critically about human ‘notional—depocrypticism/notional—depocrypticism requisitely cultivated originariness in deneuterising exteriorisation-and-re-exteriorisations as prospective originariness-and-re-originariness’ as to enable human attending-to/dealing-with its ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ (associated with its defining prospective transvaluation / sublimating-thoughtfulness / historiality—or-ontological-eventfulness—or-ontological-aesthetic-tracing <perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism\right) / prospective-ontological-projection / ideality as to prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation) and so over ‘notional—procrypticism distortive-originariness in neutronising interiorisation-and-re-interiorisations as prior distortive-originariness-and-redistortive-re-originariness’ in merely drifting to its ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’ (reflecting its threshold as to its
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—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor’), and so as enabling the
notional–deprocrypticism protensive–self-consciousness-seeding-disposition-subsequent-
reflection/translation-into—deprocrypticism-induced-human-social-construction-of—
meaningfulness-and-teleology. As a summary reconceptualisation of the possibility for
such a notional–deprocrypticism implied boundless human aestheticisation–and–
aestheticisation-towards-ontology as to dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equality), the ontological-contiguity—of-the-human-institutionalisation-
process can be construed as human aestheticisation–and–aestheticisation-towards-ontology in
prospective notional–deprocrypticism/notional–deprocrypticism furtherance (as human limited-
mentation-capacity-deepening) so-reflected as of ‘human corresponding-sublimation-
inducing,-profound-and-creative
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for–
conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in
reflecting the ‘relevant-level human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for
prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity); as of
becoming/self-conflatedness/formative-supererogating-projective/reprojective-aestheticising-re-motif—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—towards-ontology of meaningfulness—and—teleology is ever always about ‘idealised-typification in epistemic-conflatedness sublimation or epistemic apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging— entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’); as to the drivenness of originariness-parrhesia, as—spontaneity-of—aestheticisation for re-originariness/reorigination of dimensionality-of—sublimating
contiguity}—conflatedness\(^{12}\) in \{preconverging disentailment by\} postconverging entailment\(^{39}\) while reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation reflects ‘human derivational-disposition’: and so as to originariness-parrhesia,—as—spontaneity-of-aestheticisation driven re-motif—and re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting for the requisite ‘human corresponding-sublimation-inducing,-profound-and-creative supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation’ (as to implied ‘conceptualising implications about existential-reality’ in reflecting the ‘relevant-level human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint’ to be surpassed/superseded/overcome for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity); thus overcoming human \(^{80}\) presencing—absolutising-identitive-constitutedness\(^{13}\) induced historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition for prospective historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> with regards to the successive construction-of-the-Self, and reflection/translation into human sublimating-over-desublimating social-and-institutional-constructs—of—meaningfulness-and-teleology\(^{100}\)—in-cumulation/recomposuring underlying the <cumulating/recomposuring—attendant-ontological-contiguity>-successive registry-worldviews/dimensions—meaningfulness-and-teleology\(^{100}\). Critically thus the very possibility for human aestheticisation—and—aestheticisation-towards-ontology as to the ‘conflating amplituding/formative—epistemicity—totalising/circumscribing/delineating re-originariness/reorigination of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving
existential-instantiation implications as to
aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology
(with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
ontologising/infrastructure-of– meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
norma/e/postconvergence’—existentialism-form-factor’) is fundamentally underlined by
human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism-{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‘- {imbued-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging~circumscriptive/totalitative–restructuring’}—educing–
sublimation/desublimation>} (driving 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
eliciting of desublimation/gimmickiness or transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, is respectively and intimately tied to its implied beholding-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhibited-mental-aestheticising desublimation/gimmickiness or bechancing-becoming—originariness/origination—as-to—historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>—disinhibited-mental-aestheticising transcendence-and-sublimity/sublimation/supererogatory-de-mentativity.

epistemicity>totalising~‘effusing/ecstastic–inlining’;-
{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}-as-‘(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning);-
interlay/organicalism/aestheticising-handle’- {imbued-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging circumscripitive/totalitative–restructuring’}—educing–
sublimation/desublimation> (mental-aestheticising-becoming-manifestation as consciousness)
driving de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-
mentation—stranding-or-attributive-dialectics) dynamics. Conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism (as- amplituding/formative–
epistemicity>totalising~‘effusing/ecstastic–inlining’;-
{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}-as-‘(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning);-
interlay/organicalism/aestheticising-handle’- {imbued-supererogatory–projective-
arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for–‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging circumscripitive/totalitative–restructuring’}—educing–
sublimation/desublimation> further reflects the fact that amplituding/formative–
epistemicity>totalising/circumscribing/delineating apriorising/axiomatising/referencing {of-
attendant ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—confatedness in (preconverging-disentailment-by) postconverging-
entailment is associated with human sublimating-capacity,-as-of- historiality/ontological-
eventfulness/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> whereas

Conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism\{as–\}


sublimation/desublimation\textsuperscript{7}\} 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

\[\langle\text{amplituding/formative}\rangle\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation}\]

effectively requires human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism & as-

\[\langle\text{amplituding/formative}\rangle\text{epistemicity-totalising-‘effusing/ecstatic–inlining’};\]

\[\text{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}-\text{as-‘(supererogatory-de-mentative–amplituding—as-mental-aestheticising-attuning)–interlay/organicalism/aestheticising-handle’–}\]


converging towards ‘ontological-normalcy/postconvergence
bechancing-becoming—originariness/origination–as-to’

historiality/ontological-eventfulness

/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>–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 beholdening-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\textsuperscript{25} by reification/contemplative-distension\textsuperscript{26} with respect to social-stake-contention-or-confliction). This effectively comes down to human inclination for dealing directly with ‘prospectively conceptualisable aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is disinclined to face up to’ rather than just with ‘perceived aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint it is supposedly inclined-and-amenable to face up to’, and fundamentally so out of spontaneous ontological-good-faith/authenticity\textsuperscript{27} induced prospective-apriorising/axiomatising/referencing–superseding-logical-basis-of–dialogical-equivalence\textsuperscript{<as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment–by}–postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{28} organic-knowledge rather than just mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence\textsuperscript{<as-to-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity }— conflatedness in {preconverging-disentailment–by}–postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{29} mechanical-knowledge in poor ontological-good-faith/authenticity\textsuperscript{30} or ontological-bad-faith/inauthenticity\textsuperscript{31}; and critically so as of the enabling dynamics for human transcendence-and-sublimity/sublimation/supererogatory–dementativity as reflected by the fact that germinative/seeding projections as of reasoning-through/messianic-reasoning however their re-originary–as-unenframed/unbeholding/outlier-conceptualisation\textsuperscript{32} (imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation)\textsuperscript{33} nature are effectively

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-determinism’ possibilities’ (as

of human self-surpassing—existentialism-form-factor, in-overcoming ‘notionally–
collateralising-beholding-protohumanity’–to–’attain-sublimating-humanity’—as-to-existence-
potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression to

supersede human temporality/shortness <amplituding/formative> wooden-language

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

meaningfulness-and-teleology as-of ‘nondescript/ignorable–void ’—with-regards-to-

prospective-apriorising-implications>)); as to the fact that the ‘firstnatureness of human

intemporality as of its inducing of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for secondnaturedness’ in reflecting holographically;<conjugatively-and-transfusively> the ontological-contiguity—to-the-
human-institutionalisation-process has ever always been a re-originary–as-

unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking ‘projective-insights’/epistemic-projection-in-conflectedness ‘of
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–gesturing:<in-prospective_psychologismic~apriorising/axiomatising/referencing-
}{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-
contiguity}—conflatedness—in{preconverging-disentailment-by}–postconverging-
entailment> 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-
Correspondingly (despite the otherwise sophist/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/resentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'
non-descript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>}),
prospective human knowledge-reification–gesturing:<in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity}—
conflatedness—in{preconverging-disentailment-by}–postconverging-entailment> (as herein
articulated-and-implied) has to factor in the reality 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/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance <<including-
<conjugatively-and-transfusively> the ontological-contiguity<sup>66</sup>—of-the-human-institutionalisation-process<sup>67</sup>) ‘are not engaged in an exercise of convincing the whole of humankind-as-to-human-mortal-subpotency but rather aligning to existence-potency<sup>68</sup>—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<sup>69</sup>—<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<sup>100</sup> 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
as herein contemplated is ‘not at all concerned with satisfying the shallower perspectives elicited from sophistry as to our \(^{11}\) presencing—absolutising-identitive-constitutedness\(^{12}\) human

\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}^{13}\) social-stake-contention-or-confliction state’, but rather targets the bigger picture to which sophistry poorly contemplate of; as to the fact that such sophistry ‘fails to even display a prior-and-basic curiosity-and-enlightening-attitude about inherent/authentic knowledge itself’ before even moving to the next stage of contemplating the validity/invalidity of knowledge argumentations. The fact that prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint means prospective \(^5\) meaningfulness-and-teleology\(^{10}\) is ever always caught up in ‘human notional–firstnaturedness—temporal-to-intemporal-dispositions-\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) accordioning\(\{\text{as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance} <\text{including-virtue-as-ontology}\}\) at uninstitutionalised-threshold\(^{103}\) as reflecting both desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition and sublimating historicity/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> possibilities’, speaks rather of the opportunity for the social-construct intellectual–function/posture to induce human elevation as of prospective secondnatured institutionalisation (as herein implied as to prospective deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought with regards to its underlying intellectual exposition to falsifiability\(^{11}\) and validity/invalidity sublimating-over-desublimating implications of existence-potency\(^{18}\) sublimating–nascence, disclosed-from-prospective-epistemic-digression) and not adopt sophistic/pedantic moral and
intellectual disenfranchisement/swindling/corruption/dispossession eliciting of human temporality \( \textit{\langle \text{wooden-language} \rangle} \) \( \textit{\langle \text{imbued—averaging-of-thought} \rangle} \) \( \textit{\langle \text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology} \rangle} \) (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 \( \textit{\langle \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness} \rangle} \textit{\langle \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \rangle} \)’ associated with the \( \textit{\langle \text{cumulating/recomposuring—attendant-ontological-contiguity} \rangle} \)-succession of registry-worldviews/dimensions in reflecting holographically \( \textit{\langle \text{conjugatively-and-transfusively} \rangle} \) the ontological-contiguity—a—of-the-human-institutionalisation-process, just as the possibility for prospective base-institutionalisation could not arise without the ‘requisite human dimensionality-of-sublimating \( \textit{\langle \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness} \rangle} \textit{\langle \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} \rangle} \)’ 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 \( \textit{\langle \text{meaningfulness-and-teleology} \rangle} \) in an exercise forestalling the implications for contemplating prospective ‘requisite human dimensionality-of-sublimating’.
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’

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’

involving human limited-mentation-capacity-deepening as to the ‘conflating totalising/circumscribing/delineating re-originariness/reorigination of re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting underlying human conceptualisation and then the devolving existential-instantiation implications as to aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology (with regards to ‘varying magnitudes/scales—as-to-successively-profound-rede-
mentating/restructuring/reparadigming–frames-as-from-living,-institutionalising,-and-Being-
onologising/infrastructure-of—meaningfulness-and-teleology of prospective human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—firstnatures—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormace/postconvergence’–existentialism-form-factor’); as to the fact that even secondnatured meaningfulness-and-teleology involves the exertion of the requisite
prospective curiosity, contemplation and elevation ‘beyond a historicity-tracing—in-
presenting–hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
meaningfulness-and-teleology’. Critically, an ‘underlying dumbing-down public intellection and media industry’ thrive on cultivating ‘a historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition gimmickiness/desublimation relation with
meaningfulness-and-teleology’ and is in many ways at the root source of the modern-day
democratic crisis of political and socio-economic disenfranchisement/swindling/corruption/dispossession, as it disenables/paralyses the
possibility for sublimating debates thus in many ways rendering the public decisionmaking
process ‘a defaulting process as to the social-vestedness/normativity—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 /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)’ is effectively critical with regards to historicity-tracing—in-
presenting–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
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> (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- \(<\text{amplituding/formative–epistemicity}\text{-totalising-in-relative-ontological-completeness}\) 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 huma prospective \(^{46}\)historiality/ontological-eventfulness\(^{17}\)/ontological-aesthetic-tracing-\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\) 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’ \(<\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\)’; 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’ \(<\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\)’ implications underlying the overall ontological-contiguity ‘—of-the-human-institutionalisation-process\(^{68}\) (as of a defaulting social-vestedness/normativity\(^{8}\) <\text{discretely-implied-functionalism}\> posture clouded in its presencing—absolutising-identitive-constitutedness\(^{13}\) \(<\text{amplituding/formative–epistemicity}\text{-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) ), and specifically so with regards to the ‘requisite human dimensionality-of-sublimating’ \(<\text{amplituding/formative}\text{-supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-}\)
implications for prospective deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. This preconverging existential-extrication-as-of-existential-unthought as to dimensionality-of-desublimating-lack-of-very much reflects the fact that all presencing—absolutising-identitive-constitutedness are effectively manifestations of underlying ontological-bad-faith/inauthenticity with regards to their prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology; as all such presencing—absolutising-identitive-constitutedness fail to account for their ‘prior and prospective becoming’ which ontologically-veridical rationalisation effectively lies with the postconverging-nonextricatory-existential-preempting-of-existential-unthought human emancipatory disposition associated with dimensionality-of-sublimating.

Similarly with respect to the ‘requisite human dimensionality-of-sublimating’ dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension, in many ways just as prior human scientific and technological sublimation momentously induced historiality/ontological-eventfulness/ontological-aesthetic-tracing—ontological-bad-faith/inauthenticity/postconvergence-reflected—epistemicity-relativism-determinism—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 technoscientific 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–firstnatures—temporal-to-intemporal-dispositions-as-of-varying-individuations-contextually-transverse-desublimation/sublimation-as-to-the-redounding/wavering/waveforming—as-of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance-as-including-virtue-as-ontology’ at institutionalised-threshold as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing-as-of-their-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’ possibilities’ and the idea of prospective human emancipatory transcendence-and-sublimity/sublimation/supererogatory-de-mentativity possibilities critically lies in appreciating
epistemicity>totalising/circumscribing/delineating given prior-institutionalisation-threshold—
by—prospective-uninstitutionalised-threshold imbu...reproducibility—
mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation’ when it comes
to social-stake-contention-or-confliction, and so overriding all
presencing—absolutising-identitive-constitutedness ontologically-flawed representation of such ‘human instigated
meaningfulness-and-teleology ontological-performance —<including-virtue-as-ontology> capacity’ as of a ‘supposed human-subpotency abstract self-determinate ontological-
performance —<including-virtue-as-ontology> capacity as to the full-potency of existence’.
This reflects the reality that the transcendental meaningfulness-and-teleology of prospective
base-institutionalisation, universalisation, positivism/rational-empiricism and
deprocrypticism—or—preempting—disjointedness-as-of- reference-of-thought respectively are
effectively only marginally integratable respectively to prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism.medievalism and procrypticism—or—disjointedness-as-of-segmentation-thought (as to crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and so only as the former induce
their ‘prospective predicable-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’; thus reflecting 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) predicable-effectivity—sublimation—(as-to-underlying,-ontological-commitment —<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
existential-reality⟩ constraining that prospectively transforms human ontological-performance^7^<including-virtue-as-ontology> capacity’. Such a ‘notional–deprocrypticism predlicative-effectivity–sublimation{as-to-underlying,-ontological-commitment}^4^<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality⟩ protension’ is encapsulated herein with the projected human-subpotency protensity in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process^5^; as to the budding prospect of an extensively systemic notional–deprocrypticism ‘prospective predlicative-effectivity–sublimation{as-to-underlying,-ontological-commitment}^4^<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
ontological-commitment}^4^<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^7^<including-virtue-as-ontology> capacity’ is the ontological-veracity that all social-vestedness/normativity<discretely-implied-functionalism> value-constructions are effectively ever as of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence<as-to-psychologismic–apriorising/axiomatising/referencing–{of-
attendant ontological-contiguity ~educed–existentialising/contextualising/textualising–
contiguity }—conflatedness—in {preconverging-disentailment-by}—postconverging-entailment,—in-self-becoming/self-conflatedness/formative-supererogating as so-construed from ‘notional-deprocrypticism inducing relative-ontological-completeness’ of prospective-apriorising/axiomatising/referencing—superseding-logical-basis-of—dialogical-equivalence—<as-to-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-disentailment-by}—postconverging-entailment,—in-self-becoming/self-conflatedness/formative-supererogating’. In other words, the human as ‘manifesting presencing—absolutising-identitive-constitutedness<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag is intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction’; as we can appreciate that the state of prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/midievalism and deprocrypticism—or—disjointedness-as-of—reference-of-thought (so-construed as of ‘supposed human-subpotency abstract self-determinative ontological-performance—including-virtue-as-ontology> capacity as to the full-potency of existence’ in their presencing—absolutising-identitive-constitutedness) are respectively intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively. This insight points to the fundamental deficiency of all frameworks supposedly involved in articulating huma 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-attendant—ontological—
contiguity -educed–existentialising/contextualising/textualising-contiguity }

conflicatedness -in-{preconverging-disentailment-by}–postconverging-entailment,-in-self-becoming/self-conflicatedness /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 -<including-virtue-as-ontology> capacity as to the full-potency of existence’ (as reflected by its given reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation) is prospectively underdetermined for articulating prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity meaningfulness-and-teleology.

historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflecteda ‘epistemicity-relativism-determinism’> possibilities’ inherently mean that all human frameworks of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence<as-to-

psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—confatedness—in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
confatedness /formative–supererogating> are de-mentatively/structurally/paradigmatically intellectually-and-morally incompetent with regards to articulating prospective sublimating value-construction, as to the fact that the possibility for huma 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/intelligibility/setup/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-attendant–ontological-
contiguity -
educed–existentialising/contextualising/textualising-contiguity }—
confatedness—in-{preconverging-disentailment–by}–postconverging-entailment,-in-self-
becoming/self-confatedness /formative–supererogating> organic-knowledge in ontological-
good-faith/authenticity<postconverging–de-mentating/structuring/paradigming> so-
constrained by existence-potency<sublimating–nascence,-disclosed-from-prospective-
epistemic-digression) so-construed as originariness-parrhesia,–as–spontaneity-of-
prospective institutionalisations’ (associated with its coherencing rede-
mentating/restructuring/reparadigming of the ‘successive registry-worldviews’/dimensions’
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
as of their overall decoherencing-structure—of—meaningfulness-and-teleology—for
institutionalisation’, speaking of dimensionality-of-sublimating—
(<amplitunding/formative> supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/ transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation) as the inherent ontological-good-faith/authenticity—postconverging—
de-mentating/structuring/paradigming ) while the underlying imbued
‘notional—procrypticism/notional—disjointedness-as-of—reference-of-thought dimensionality-
of-desublimating-lack-of—{(amplitunding/formative) supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/ transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} is what
accounts for desublimation as uninstitutionalised-threshold (as so-reflected with the
‘successive registry-worldviews’/dimensions’ reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation as of their overall decoherencing-structure—
of—meaningfulness-and-teleology—for-institutionalisation’, speaking of dimensionality-of-
desublimating-lack-of—{(amplitunding/formative) supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) as the inherent ontological-bad-
faith/inauthenticity—preconverging—de-mentating/structuring/paradigming ); and so as
‘reflecting the ontological-performance—<including-virtue-as-ontology> of the <reference-of-thought—
devolving in formativeness—<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of-
meaningfulness-and-teleology of desublimating historicity-tracing—in-presencing—
ontological-good-faith/authenticity or ontological-bad-faith/inauthenticity as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality associated with human limited-mentation-capacity with regards to social-stake-contention-or-confliction’ (so-construed as from the ontological-normalcy/postconvergence epistemic projective-perspective). But rather the mere eliciting of prospective sublimation as of notional~deprocrypticism ‘can only undermine the prior uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ as to the crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, such that with regards to the succession of registry-worldviews/dimensions as to their notional~procrypticism uninstitutionalised-threshold in prospective desublimation there is ever this underlying reality of human notional~firstnaturedness—temporal-to-intemporal-dispositions—ontological-performance -
<including-virtue-as-ontology> requiring ‘the prospective undermining of the prior uninstitutionalised-threshold apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—as-reflecting-its—
categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology in rendering ontological-bad-faith/inauthenticity ridiculous-and-untenable’ (so-construed as ‘the reference-of-thought human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for prospective sublimation’ or ‘messianic-


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constrained by existence-potency\textsuperscript{38}–sublimating–nascence, disclosed-from-prospective-epistemic-digression) so-construed as originariness-parrhesia, as spontaneity-of-aestheticisation (which is actually constrained to \textsuperscript{amplituding/formative-epistemicity} totalising/circumscribing/delineating attendant ontological-contiguity\textsuperscript{67}–educed existentialising/contextualising/textualising-contiguity\textsuperscript{9} foregrounding entailment\textsuperscript{8} (postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation \textsuperscript{7}–in-reflecting–immanent-ontological-contiguity \textsuperscript{9}; as-operative-notional–deprocrypticism) in elucidating ontological-contiguity\textsuperscript{7}–as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional–projective-perspective\textsuperscript{3}), and so over ‘the desublimation/gimmickiness of mere methods/methodologies/approaches of prior-apriorising/axiomatising/referencing–superseded-logical-basis-of–dialogical-equivalence–as-to-psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity __conflatedness __in-}\textsuperscript{12} \textsuperscript{83} ‘\textsuperscript{preconverging-disentailment–by}–postconverging-entailment, in-self-becoming/self-conflatedness /formative–supererogating\textsuperscript{83} mechanical-knowledge prospectively in poor ontological-good-faith/authenticity\textsuperscript{9} or outright ontological-bad-faith/inauthenticity\textsuperscript{9} overlooking existence-potency\textsuperscript{38}–sublimating–nascence, disclosed-from-prospective-epistemic-digression. In order words, the possibility for prospective human sublimation has ever always arisen by undermining ‘the breadth of human notional–firstnaturedness—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence\textsuperscript{7} not de-mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for instigating prospective human sublimation’ and upholding the ‘messianic-structure of intemporality\textsuperscript{9}; as so-constrained to ‘\textsuperscript{amplituding/formative-epistemicity} totalising/circumscribing/delineating attendant–
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity

to-foregrounding_entailment-(postconverging–narrowing-down–sublimation-as-to-
'the-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—i-in-
reflecting-'immanent-ontological-contiguity ','as-operative-notional–deprocrypticism)
}

}


contiguity -educed–existentialising/contextualising/textualising-contiguity }

constitutedness -in–preconverging-entailment framework of human-subpotency
determination as to a temporal mere-formulaic–
methodologising/mutualising/organising/institutionalising human-subpotency

<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—
enframing/imprintedness {as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition} as desublimating’ tend to eliciting ‘the breadth of
human notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> not de-
mentatively/structurally/paradigmatically a competent intellectual-and-moral framework for
instigating prospective human sublimation’ while ‘genuine knowledge-reification–gesturing–
in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }=

conflatedness -in–[preconverging-disentailment by]-postconverging-entailment framework
involving a detour to existence-potency ~sublimating–nascence,-disclosed-from-prospective-
epistemic-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’ tends to be rather constrained to both the
‘messianic-structure of intemporality’ and its derived deferential-formalisation-transference
secondnaturung. The possibility of such a transformation critically constrained to
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating
attendant–
ontological-contiguity -educed–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

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(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 conceptions of knowledge-reification—gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-}of-attendant–ontological-
contiguity —educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <in{preconverging-disentailment–by}–postconverging-entailment> as of ‘the
flawed prior_knowledge-reification—gesturing<in-
prior_psychologismic–apriorising/axiomatising/referencing-}of-attendant–ontological-
contiguity —educed–existentialising/contextualising/textualising-contiguity }—
constitutedness <in{preconverging-entailment> 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—
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-}of-attendant–
onological-contiguity —educed–existentialising/contextualising/textualising-contiguity }—
conflatedness <in{preconverging-disentailment–by}–postconverging-entailment> framework
involving a detour to existence-potency—asublimating–nascence,-disclosed-from-prospective-
epistemically-digression induced prospective determination which then is de-
mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as
enabling prospective sublimation-over-desublimation’. We can appreciate in this regards that
the classical-mechanics—axiomatic-constructs prior-apriorising/axiomatising/referencing—superseded-logical-basis-of—dialogical-equivalence as-to-psychologismic—apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—{preconverging-disentailment—by}—postconverging-entailment,—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 as-to-psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—{preconverging-disentailment—by}—postconverging-entailment,—in-self—becoming/self—conflatedness/formative—supererogating 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—gesturing—in—prospective—psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—{preconverging-disentailment—by}—postconverging-entailment framework involving a detour to existence-potency—sublimating—nascence,—disclosed—from-prospective—epistemic-digression induced prospective determination which then is de-mentatively/structurally/paradigmatically preceding-and-constraining to human-subpotency as enabling prospective sublimation-over—desublimation’. It is interesting to appreciate that given
the prior enculturation of an underlying ‘scientific—apriorising/axiomatising/referencing—
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-{as-to-underlying,-ontological-commitment }<-implied—self-assuredness-of
ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –
as-being-as-of-existential-reality>’ induced by budding-positivists (associated with their
persepcion), the stage was set for the 44foregrounding entailment{postconverging–
narrowing-down–sublimation-as-to-’existence—as-sublimating-withdrawal,-eliciting-of:
prospective-supererogation’}-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative
notional–deprocrypticism) of such a theory-of-relativity-together-with-quantum-mechanics—
axiomatic-constructs prospective-apriorising/axiomatising/referencing–superseding-logical-
basis-of–dialogical-equivalence<-as-to-psychologismic–apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness in {preconverging-disentailment by}–postconverging–
entailment,-in-self-becoming/self-conflatedness /formative–supererogating} 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 the critical enablers
for the possibility of prospective transcendental ‘meaningfulness-and-teleology’, without
eticiting (as was the case with the Galileos/Descartes, etc. in the face of the medieval-
scholastics pedantic dogmatism Establishment) ‘the breadth of human
notional–firstnatedness—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/resentment/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

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transverse-desublimation/sublimation—as-to-the-redounding/waverin/waveforming—of-their-
referencing—imbrued-ontological-performance <including—
virtue-as-ontology> at uninstitutionalised-threshold as reflecting both desublimating
historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating
historicality/ontological-eventfulness /ontological-aesthetic-tracing:<perspective—ontological-
normale/pointconvergence—reflected—epistemicity-relativism-determinism> possibilities’ in
want for <amplituding/formative—epistemicity>totalising/circumscribing/delineating
attendant ontological-contiguity—I—educed—existentialising/contextualising/textualising-
contiguity foregrounding—entailment—postconverting—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-
normale/postconvergence—epistemie—or—notional—projective—perspective>’. Critically, the
possibility of such a physics dialogical-equivalence <as-to—
psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity —
educed—existentialising/contextualising/textualising—contiguity }—confinedness—in—
{preconverging—disentailment—by}—postconverging—entailment—s—self—becoming/self—
confinedness /formative—supererogating> for instance is fundamentally enabled by such
foregrounding—entailment—postconverging—narrowing-down—sublimation—as-to—
existence—as-sublimating-withdrawal—eliciting—of—prospective—supererogation—in—
reflecting—immanent—ontological—contiguity ';:—as-operative—notional—deprocrypticism) of
physics: 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—

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reduced–existentialising/contextualising/textualising-contiguity }—conflatedness }—in-
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
reflected in the fact that the former orientation is priorly-and-ultimately concerned with existence’s foregrounding entailment (postconverging narrowing-down sublimation as to ‘existence — as sublimating withdrawal, eliciting of prospective supererogation’ — in reflecting ‘immanent ontological contiguity’; as operative notional deprocrypticism) imbued sublimation whereas the latter is critically concerned with ‘conceptions of human abstract interpositions as of elaboration as to mere extrapolating constituting abstracting deducing inferring of elucidation outside — attendant ontological contiguity — educed existentialising contextualising textualising contiguity’ that are not necessarily subject to phenomenal manifest existence’s foregrounding entailment (postconverging narrowing-down sublimation as to ‘existence — as sublimating withdrawal, eliciting of prospective supererogation’ — in reflecting ‘immanent ontological contiguity’; as operative notional deprocrypticism); and so peculiarly implied with the ‘importing exporting of reductionisms’ (as to the fact that there is no physics reductionism of physics or say mathematics reductionism of mathematics or biology reductionism of biology as to being the real and natural orientation for the specific physics, mathematics and biology epistemic conceptions of their respective epistemic conceptions phenomenal manifest subpotencies (in transitive conflatedness reflexivity, in the full potency of existence’s sublimating nascence) to explain human psychological and social phenomena that ‘end up implicitly denying the very obvious reality of the psychological and social subpotencies (in transitive conflatedness reflexivity, in the full potency of existence’s sublimating nascence)’. In many ways taking such ontologically flawed interpretations seriously induces human impotency and desublimation (as to the implicated contention that the human ‘supposedly has no profound sublimating social and socio psychological phenomenal manifest subpotencies (in transitive conflatedness reflexivity, in the full potency of existence’s sublimating nascence)’ with the ‘supposedly profound
phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩ construed rather in reductionist terms of biology/neurology or physicalism) as is often also associated with social-vestedness/normativity ⟨discretely-implied-functionalism⟩ disparateness-of-conceptualisation ⟨unforegrounding-disentailment,-failing-to-reflect–immanent-ontological-contiguity ⟩; thus ‘actually denying the metaphysical nature and thus ontological nature of the sublimating social and socio-psychological’ such that existence-potency ⟨~sublimating–nascence,~disclosed-from-prospective-epistemic-digression sublimation implications with regards to the social and socio-psychological are hardly contemplated and recognised as so-projected herein as to the ontological-contiguity ⟩—of-the-human-institutionalisation-process. But then such reductionism actually fails the ‘necessitation test of any science/ontology’ as in reality it is a gimmicky exploitation of the sublimation of the natural sciences as to their inherent phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩ to then ‘utilise the clout to falsely imply substitutive/reductionist sublation over the social and socio-psychological phenomenal/manifest-subpotencies ⟨in-transitive-conflatedness –reflexivity,-in-the-full-potency-of-existence’s–sublimating–nascence⟩’ (as so-reflected with practices of science-ideology associated with biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological). But then the giveaway of such a flawed conception of science/ontology lies in the fact that such approaches do not project any ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ as all pretences of science/ontology must demonstrate and aspire to (consider in this regards the ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation frame–of–ontological-contiguity’ of physics, chemistry, biological, genetic theories as to the ontological-
foregrounding entailment \( \text{postconverging-narrowing-down} \)-sublimation-as-to-‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional-deprocrypticism) of their respective inherent sublimating phenomenal/manifest-subpotencies\((\text{in-transitive-conflatedness } -\text{reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence})\) wherein for instance with the physics frame–of–ontological-contiguity\(^7\) succession of theories are developed aspiring cogently for ontological-contiguity\(^7\) of the whole physics epistemic-conception phenomenal/manifest-subpotency-(\text{in-transitive-conflatedness } -\text{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\(^7\). In other words, such biological/neurological and evolutionary substitutive/reductionist interpretations of the social and socio-psychological shouldn’t epistemically be selective in totalisingly-disentailing—discretion/wish-of-thought (if truly of science/ontology as to ‘\(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\) necessitation frame–of–ontological-contiguity ’) but should rather go on to effectively explain away the entire social and socio-psychological phenomenal/manifest-subpotencies-(\text{in-transitive-conflatedness } -\text{reflexivity,-in-the-full-potency-of-existence’s-sublimating–nascence})\) as to human 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), 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 \(<\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating}\)
attendant – ontological-contiguity – educed – existentialising/contextualising/textualising-contiguity\textsuperscript{39} \textsuperscript{44} foregrounding

entailment- ⟨postconverging–narrowing-down–sublimation-as-to–
\textsuperscript{39}‘existence— as-sublimating-withdrawal,- eliciting-of-prospective-supererogation ’–in-
reflecting-\textsuperscript{44}‘immanent-ontological-contiguity’;–as-operative-notional– deprocripticism⟩ in
elucidating ontological-contiguity \textsuperscript{39} \textsuperscript{44} <-as-from-prospective-ontological-
ormaley/postconvergence-epistemie-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
\langle<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity\rangle of biological/neurological and evolutionary
substitutive/reductionist interpretations’, but rather the strategies of such proponents (beyond-the-consciousness-awareness-teleology \textsuperscript{100} – in preconverging-existential-extrication-as-of-
existential-unthought> ) work paradoxically only by impliciting the reality of the
\langle<amplituding/formative–epistemicity>totalising/circumscribing/delineating necessitation
frame–of–ontological-contiguity\rangle 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\textsuperscript{67}, and so as of vague disparateness-
of-conceptualisation- ⟨unforegrounding-disentailment,-failing-to-reflect–‘immanent–

1111
reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence}). The consequence of such vague disparateness-of-conceptualisation-as-unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’ as to failing ‘amplituding/formative-epistemicity-totalising/circumscribing/delineating necessitation frame-of-ontological-contiguity’ (as implied as of the requisite ‘amplituding/formative-epistemicity-totalising/circumscribing/delineating attendant-ontological-contiguity’-educed-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 in the inherent sublimation in the natural sciences qua natural sciences as the surreptitious opportunity to project gimmicky/desublimating interpretations about the social (on the basis of the ‘hollow impressiveness of the natural sciences’) as a psychological trick/gimmick as to rendering knowledge-reification–gesturing—prospective-psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness 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
manifest sublimating outcome in existence’. Such a ‘purist science/ontology epistemic-conception of veracity/truth’ construes of knowledge as a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ (as involved in the reconceptualisation of the physics state-of-the-art from Einsteinian physics, Bohrian physics, Feynmanian physics, etc., emphasising rather ‘the constancy of the intemporal individuation as from the ontological-normalcy/postconvergence perspective’ and ‘not about the constancy of any notion of intemporal individual’). Such a ‘perpetual off-balance act associated with human limited-mentation-capacity-deepening’ speak to the more profound reality that the ordinariness of human thought across the succession of human registry-worldviews/dimensions points to their ‘epistemic-abnormalcy/preconvergence’ despite the delusion of all registry-worldviews/dimensions in their presencing—absolutising-identitive-constitutedness as being of ‘absolute epistemic-normalcy’; and it is because of this latter fact (as from the ontological-normalcy/postconvergence epistemic-projection perspective) that prospective human progress and emancipation as of human transcendence-and-sublimity/sublimation/supererogatory-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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, even as the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity necessarily involves such a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). In other words, the ‘effective equilibration of human sublimating meaningfulness-and-teleology across the successive registry-worldviews/dimensions’ does not lie with any ‘ordinariness/commonsensicality as of the
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 disparate-ness-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)

\(<\text{amplituding/formative}>\text{supererogatory\rightarrow de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\rightarrow equalisation}\) ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmizing) to sophistic/pedantic <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>\}, it is important to articulate such prospective sublimating \”meaningfulness-and-teleology\” while equally reflecting upon the sophistic/pedantic to its dimensionality-of-desublimating-lack-of \{<amplituding/formative>supererogatory\rightarrow de-mentativeness/epistemic-growth-or-conflatedness /transvaluable-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\rightarrow equalisation\) ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigmizing as part and parcel of the prospective sublimating \”meaningfulness-and-teleology\”, and not wrongly imply the desublimation is in apriorising-teleological-elevation-in-ontological-contiguity as to the transcendence-and-
sublimity/sublimation/supercerogatory—de-mentativity attitude/mental-disposition/care—and—episteme (in this case reflecting sophistic/pedantic procrypticism—or–disjointedness-as-of—reference-of-thought); and as so articulated elsewhere with the case of the Socratic-philosophers and budding-positivists it is always the case that the sophistic/pedantic dispositions will fathom that in relation to prospectively sublimating base-institutionalisation, universalisation, positivism and notional–deprocrypticism the effective ‘world that exists to the majority people (as of ‘human notional–firstnatedness—temporal-to-intemporal-dispositions=<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accoringding—{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-determinism’> 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-reification/contemplative-distension out of concern about huma prospective Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology

is the most important human and humanity-producing enterprise notwithstanding the paradox that the prior recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism—or—disjointedness-as-of—reference-of-thought respectively are intellectually-and-morally undeveloped to be the framework for appraising value-construction as of prospective base-institutionalisation, universalisation, positivism/rational-empiricism and deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought respectively in many ways explaining the underlying implications of human registry-worldview’s/dimension’s institutionalisation as involving crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. This affirmation is not articulated idly as to the fact that part and parcel of human knowledge-reification—gesturing—prospective_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment—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 the flawed prior knowledge-reification—gesturing—<in-prior_psychologismic~apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}>
exercise becomes pointless but as for institutional parading value. There is simply no knowledge without the effective demonstrated knowledge-reification–gesturing–in-prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–

conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> implications and pretending otherwise as to ‘virtual wisdoms’ is nothing more than

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

Hence basically the overall differentiation between ‘purist science/ontology epistemic-conception of veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’ lies with their constraining whether towards inherent existence projected implications or towards human-subpotency projected implications respectively. This underlying point has de-mentative/structural/paradigmatic implications with regards to human

meaningfulness-and-teleology/as-to-human-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). 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

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag) is ‘a non-scalar conception that induces
presencing–hyperrealisation/hyperreal-transposition as prospectively obviating ontology/ontological-veracity. This insightful grasp of the implications of human limited-mentation-capacity-deepening (construed as from ontological-normalcy/postconvergence epistemic-projection perspective): ‘as rather occurring as from an ontologically deficient grounding’ of relative human limited-mentation-capacity (however ‘the better relative ontological-deficiency’ implied as of relative-ontological-completeness), emphasises the necessity for the bifurcation of the construal of prospective human ontological-performance—<including-virtue-as-ontology> (associated with prospective human sublimation) into: ‘a scalarity/immanency perspective (as to a scalarity/immanency that will arise if the human had absolute-mentation-capacity so-construed as ontological-normalcy/postconvergence) of historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>’ and ‘a non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation—perspective (with regards to residual human ontological-deficiency implications as to relative human limited-mentation-capacity notwithstanding ‘the better relative ontological-deficiency’) of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’.

Uncontemplative-distension is thus rather the recognition that human dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension doesn’t achieve absolute ‘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 amplituding/formative supererogatory-de-mentativeness/epistemic-growth-or-
confaltedness /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~postconverging–
historiality/ontological-eventfulness/ontological-aesthetic-tracing~perspective–
ontological-normalcy/postconvergence-reflected~epistemicity-relativism-determinism’ as of
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ in overcoming the
desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition of
‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in
presencing—absolutising-identitive-constitutedness. Translated, this ‘scalarity/immanency
of existence’s ontological-normalcy/postconvergence’ and ‘human-subpotency non-
scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’
underlying prospective human ontological-performance~including-virtue-as-ontology> with
regards to human meaningfulness-and-teleology speaks to the fact that prospectively
induced human sublimation is bound to paradoxically distort-and-desublimate the ontological-
veracity appraisal for inducing further and concomitant human sublimation (and so because of
the de-mentative/structural/paradigmatic effect of relative limited-mentation-capacity-
deepening in contrast to what will prevail in case of ‘absolute-mentation-capacity of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’). But then such
effect critically varies as to both ‘purist science/ontology epistemic-conception of
veracity/truth’ and ‘social-vestedness/normativity<discretely-implied-functionalism> epistemic-conception of veracity/truth’; in the sense that the latter poorly constrained to high predicative-effectivity–sublimation–as-to-underlying,-ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> is strongly prone to desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of ‘human-subpotency non-scalarity/beholdening<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>’ in ~presencing—absolutising-identitive-constitutedness, while the former strongly constrained to high predicative-effectivity–sublimation–as-to-underlying,-ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> is rather relatively amenable to sublimating historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism> 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
varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance \(<\text{including-virtue-as-ontology}>\) at uninstitutionalised-
threshold \(^0\) as reflecting both desublimating \(^4\) historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition and sublimating \(^4\) historiality/ontological-
eventfulness\(^7\)/ontological-aesthetic-tracing\(<\text{perspective–ontological–}

normalecy/postconvergence-reflected—‘epistemicity-relativism-determinism’ possibilities’,
reflect the fact that the originariness-parrhesia,—as—spontaneity-of-aestheticisation—
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness for prospective
knowledge-reification—gesturing—\(<\text{prospective_psychologismic–apriorising/axiomatising/referencing—\{of-attendant–ontological–}

contiguity—educed—existentialising/contextualising/textualising-contiguity } —

conflatedness—\(<\text{preconverging-disentailment–by}–\text{postconverging-entailment}>—\>

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/infering-of-elucidation-outside—attendant—
ontological-contiguity—educed—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—
gesturing—\(<\text{prospective_psychologismic–apriorising/axiomatising/referencing—\{of-attendant–}

ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity } —

conflatedness—\(<\text{preconverging-disentailment–by}–\text{postconverging-entailment}>—\>

as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-
outside—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity\(^9\), whereas in reality such grounds are recurrently rede-mentated/restructured/reparadigmed for relative-ontological-completeness\(^8\) as to re-motif–and–re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting); hence implying that prospective sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> at any uninstitutionalised-threshold \(^0\) is necessarily imbued with prospective originalness-parrhesia,–as–spontaneity-of-aestheticisation ‘messianic-structure of intemporality\(^3\)’ and its derived deferential-formalisation-transference secondnaturing. We can appreciate in this regards that budding-positivists \(^5\) meaningfulness-and-teleology\(^1\) however relatively intelligible to us today, wouldn’t make sense to the ‘ordinariness/commonsensicality of the non-positivism/medievalism prior institutionalisation secondnatures apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^9\)* but the fact is that such budding-positivism in its rede-mentating/restructuring/reparadigming for relative-ontological-completeness\(^7\) rather induced the psychoanalytic-unshackling/memetic-reordering/institutional-recomposing for our modern-day positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a rede-mentating/restructuring/reparadigming for relative-ontological-completeness\(^7\) induced psychoanalytic-unshackling/memetic-reordering/institutional-recomposing equally applies with respect to prospective \(^7\) deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. In this regards,
immediacy-for-relative-ontological-completeness —by-reification/contemplative-distension

for the enculturation of a ‘human deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought construction-of-the-Self psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ with regards to (the overall originariness/origination)


meaningfulness-and-teleology, (and so overriding disparateness-of-conceptualisation)<unforegrounding—disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’> as to the latter’s implied procrypticism—or—disjointedness-as-of-reference-of-thought). But then as
across the successive registry-worldviews/dimensions, the uninstitutionalised-threshold is a fertile spot for sophistic/pedantic practices whether as with the Ancient-sophists or medievalism-scholastics or today institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}. What is central to all such sophistry is their emphasis on the notion that prospective knowledge is attained as to the sensibility/decorum as of presencing—absolutising-identitive-constitutedness<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag', explaining their pedantic obsession. On the other hand, what is central with prospective genuine knowledge is ever always the emphasis on the fact that knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}–conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment> is fundamentally about sublimation-over-desublimation as to the implications of the ‘tight-and-entwined relationship between the overall human ontological-commitment <=implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> (across all registry-worldviews/dimensions) and (corresponding registry-worldviews/dimensions) predicative-effectivity–sublimation-{as-to-underlying,-ontological-commitment <=implied–self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>) as critically enabling prospective sublimation’ so-implied as to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression. The strategic problem faced by the Ancient-
sophists and medievalism-scholastics in this respect (beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless\textit{in-preconverging-existential-extrication-as-of-existential-unthought}\textgreater\textsuperscript{1}) is how to exploit the fact that there is no \textsuperscript{104} universalising-idealisation—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment \textless\textit{implied—self-assuredness-of-ontological-good-faith/authenticity} \textless\textit{postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality}\textgreater\textsuperscript{6}) and no ‘positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying—ontological-commitment \textless\textit{implied—self-assuredness-of-ontological-good-faith/authenticity} \textless\textit{postconverging—de-mentating/structuring/paradigming as-being-as-of-existential-reality}\textgreater\textsuperscript{6})’ to de-mentatively/structurally/paradigmatically undermine respectively the possibility for both Socratic-philosophers\textsuperscript{104} universalising-idealisation and positivism/rational-empiricism implied transcendence-and-sublimity/sublimation/supererogatory—de-mentativity meaningfulness-and-teleology\textsuperscript{100} by eliciting\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} sensibility/decorum as of non-universalising Ancient-sophistry and non-positivism medieval-scholasticism meaningfulness-and-teleology\textsuperscript{100} respectively. Likewise, it is herein contended that a tradition of philosophy introduced and propped up after the second-world-war and a general social science and humanities attitude and practices closely associated with this orientation (as to perceived geostrategic reasons for undermining the possibility of unfettered thought paradoxically uncritical/thoughtless about the social implications associated with poor/usurped social critique) is fundamentally grounded on an actively surreptitious exercise of\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} \textless\textit{amplituding/formative—epistemicity} totalising—self-referencing-syncrretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} that in many ways (given the inherent impotency it induces as recognised explicitly and
implicitly by even its very own leading figures) has had the consequence of ‘undermining the natural social critical thinking that should enable the proper intellectual framing and addressing of human and social issues leading to a rather subservient intellectual posturing to socially dominant vested-interests/actors’ as so-reflected in the current impotence of the political exercise with mediating institutions failing sovereign-equanimity as political, economic and social stakes cumulatively default to vested-interests as to their \[\text{presencing—absolutising-identitive-constitutedness}\] \[\text{imbuing—existentialising—enframing/imprintedness—}\text{as-to—historicity-tracing—}\text{in-presencing—hyperrealisation/hyperreal-transposition}\]. Such an underlying intellectually deficient orientation is the surreptitious underhandedness failing social intellectual engagement in many ways explains the surreptitious campaigning against many a critical theory as to the possibility for a revitalised genuine and healthy social critique (and as it is especially so-directed at pedantising/muddling/formulaic-hollowing-out—\text{in-subontologisation/subpotentiation—}\text{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—}\text{amplituding/formative—epistemicity—}\text{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—\text{as-to-underlying—ontological-commitment} \[\text{implied—self-assuredness-of-ontological-good-faith/authenticity—}\text{postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality}\)’ (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—gesturing—\textquoteleft\textquoteright\ prospective

psychologismic—apriorising/axiomatising/referencing—\{of-attendant—ontological

contiguity—\textquoteleft\textquoteleft\textquoteright\—educted—existentialising/contextualising/textualising-contiguity \textquoteleft\textquoteright\}—

conflatedness—\textquoteleft\textquoteright\—\{preconverging-disentailment by\}—
postconverging-entailment>}. 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

and

'positivism/rational-empricism—apriorising/axiomatising/referencing—psychologism
virtue-as-ontology> at uninstitutionalised-threshold\textsuperscript{103} as reflecting both desublimating historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition and sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> possibilities’. The strategic reflex of assuming a ‘presencing—absolutising-identitive-constitutedness’ sensibility/decorum preemptively ‘shuts-off the possibilities of relative-ontological-completeness’ interpretations’ and arbitrarily defines ‘human social-vestedness/normativity’\textsuperscript{8} <discretely-implied-functionalism> implied contract/political-arrangement-or-political-coercion/given-discrete-social—value-construction’ as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in surmountable/unovercomable with regards to social-stake-contention-or-confliction; such that effectively the social is interpreted (as of surreptitious disparateness-of-conceptualisation\textsuperscript{9} <unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’>) as non-ontological thus implying not it is subject to analyses as of social and socio-psychological phenomenal/manifest—subpotencies\textsuperscript{4}<in-transitive-conflatedness—reflexivity,—in-the-full—potency-of-existence’s—sublimating—nascence). But then human sublimation in existence effectively speaks of the notional—symmetrisation—<as-to-symmetrisation—by-desymmetrisation—in-reflecting-postconverging—or-dialectical-thinking—by—preconverging—or-dementing>—perspectives-of-human—meaningfulness-and-teleology\textsuperscript{10}> underlying human ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> as to the ontological-contiguity\textsuperscript{9}—of-the-human-institutionalisation-process\textsuperscript{6} <cumulating/recomposuring—attendant-ontological-contiguity>—succession of registry-worldviews/dimensions, and such a \textsuperscript{10} presencing—absolutising-identitive-constitutedness\textsuperscript{13} sensibility/decorum strategy as to its implicated denial of such an ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{6} of human ontological-performance\textsuperscript{5}—<including-virtue-as-ontology> underlined by human
historicality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, effectively
reveals its non-scientific nature notwithstanding the confusion of vague academicism
proceduralism with true sublimating science/ontology. All the knowledge-reification–gesturing
<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
onlogical-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness –in-{preconverging-disentailment-by}?–postconverging-entailment> that
effectively can be is of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation 97 having to do with human limited-mentation-capacity-deepening 92 as enabling
human-subpotency epistemic-projection towards the full-potency of existence so-construed as
intemporality 92, and not a 90 presencing—absolutising-identitive-constitutedness 13 human-
subpotency epistemic-projection in <amplituding/formative–epistemicity>totalising–self-
referring-syncretising/circularity/interiorising/akrasiatic-drag 11 so-construed as temporality 99.
But then the inclination to assume an ontologically-flawed sophistic/pedantic presencing—
absolutising-identitive-constitutedness 13 sensibility/decorum strategy is ever always associated
across all registry-worldviews/dimensions with blurriness 7 of meaningfulness-and-
teleology 100 as to meaningfulness-and-teleology 100 rather unconstrained 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 to 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>’. Consider in this regards, the de-mentative/structural/paradigmatic
possibility of such an abstract human sophistic/pedantic presencing—absolutising-identitive-
constitutedness sensibility/decorum strategy exercise with regards to say Einsteinian/theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs if there was ‘no positivism/rational-empiricism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—
(as-to-underlying,-ontological-commitment <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>
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—
Sublimation in existence as such is rather as of originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness that doesn’t adhere to professed naiveties implied with presencing—absolutising-identitive-constitutedness sensibility/decorum supposed projections of candour that tend to arise with social lack of universal-transparency

associated with blurriness of meaningfulness-and-teleology poorly amenable to predicative-effectivity—sublimation—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<discretely-implied-functionalism>’, but then such an ontologically-flawed conception can be divulged when we contemplate of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity reflection of the relative-ontological-incompleteness of the succession of registry-worldviews/dimensions rather pointing out that the latter are ever always involved in an exercise of presencing—absolutising-identitive-constitutedness

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—

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Insightfully it can be garnered that blurriness\(^2\) of meaningfullness-and-teleology\(^{100}\) (as leading to disparateness-of-conceptualisation) due to lack of the universal-transparency\(^{104}\) (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 attendant ontological-contiguity –educed existentialising/contextualising/textualising-contiguity\(^39\) foregrounding__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–attendant-ontological-contiguity >-successive registry-worldviews/dimensions uninstitutionalised-threshold\(^{103}\); 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, blurriness\(^2\) of meaningfullness-and-teleology\(^{100}\) with regards to the respective uninstitutionalised-threshold\(^{103}\) 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-
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 base-institutionalisation—ununiversalisation—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 ‘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> accounding-(as-of-varying-
individualations-contextually-transverse-desublimation/sublimation—as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
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 attendant ontological-contiguity—educed–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
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—
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


entailment> as of ‘the full ontological implications of full human limited-mentation-capacity-deepening as to its deepest/most-profound foregrounding—entailment—{postconverging—narrowing-down—sublimation-as-to—existence—as-sublimating-withdrawal,—eliciting-of—prospective-supererogation ’—in—reflecting—‘immanent-ontological-contiguity ’;—as-operative-notional—deprocripticism)’ thus speaking to deprocriptism requisite de-mentative/structural/paradigmatic delineation of both the existentially contextualised ‘sublimating ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming underlying intemporal ontological-performance —<including-virtue-as-ontology> (as of dimensionality-of-sublimating

<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or—conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
...drivenness–equalisation) profound dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{26}\) projected apriorising/axiomatising/referencing–psychologism’ and ‘desublimating ontological-bad-faith/inauthenticity\(^\text{64}\)–preconverging–de-mentating/structuring/paradigming\(^\text{65}\) underlying temporal ontological-performance \(<\text{including-virtue-as-ontology}>\) (as of dimensionality-of-desublimating-lack-of \(<\text{amplituding/formative}>\) supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) shallow/lack-of dispensing-with-immediacy-for-relative-ontological-completeness\(^\text{26}\) projected apriorising/axiomatising/referencing–psychologism’ associated with any ‘\(^\text{17}\) deprocrypticism–or–preempting—disjointedness-as-of-\(^\text{17}\) reference-of-thought prospective knowledge-reification–gesturing-\(<\text{in-prospective-psychologismic–apriorising/axiomatising/referencing–ontological-contiguity} \text{–educed–existentialising/contextualising/textualising-contiguity} \text{–conflatedness} \text{–in–}\{\text{preconverging-disentailment–by}\text{–postconverging-entailment}\}\) as ever always about preserving the ascendancy of organic-knowledge in superseding-and-overriding mechanical-knowledge (with the latter rather associated with \(<\text{amplituding/formative}>\) wooden-language-\(<\text{imbu}ed\text{–temporal–mere}\text{-form/virtualities/dereification/akrasiat-crack/denatured/preconverging-or-dementing – narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology }\) thus involving the anticipation of human temporal-to-intemporal ontological-performance \(<\text{including-virtue-as-ontology}>\) of prospective knowledge-reification–gesturing-\(<\text{in-prospective-psychologismic–apriorising/axiomatising/referencing–ontological-contiguity} \text{–educed–existentialising/contextualising/textualising-contiguity} \text{–conflatedness} \text{–in–}\{\text{preconverging-disentailment–by}\text{–postconverging-entailment}\}\) imbued reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{100}\) (and so as to the
supererogation<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> (with the critical insight here for instance that the Socratic-philosophers meaningfulness-and-teleology as of universalising-idealisation ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day universalising implications of thought but for when prospective contextualisation requires universalising positivising/rational-empiricism just as we can garner that Newtonian/Leibzinian physics ‘is not a relic of thought’ and it is very much ‘historically alive/living’ as to being pertinent to modern-day physics but for when prospective contextualisation requires theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs, and thus reflecting comprehensively that the ontological-contiguity—of-the-human-institutionalisation-process as to its implied overall 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-reordering/institutional-recomposuring prospectively induced meaningfulness-and-teleology as the <cumulating/recomposuring—attendant-ontological-contiguity >-successive registry-worldviews/dimensions apriorising/axiomatising/referencing—psychologisms). Further, ‘human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of—existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming ,—over—desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging—de-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism’ for ‘prospective
notional—deprocrypticism 5{meaningfulness-and-teleology100} induced sublimation as of
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation97’. The
implication here is that there is no logical-basis/logic,-as-derived-from—transversality<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ > as of our positivism—
procrypticism 8{presencing—absolutising—identitive—constitutedness13} for the so-projected
prospective notional—deprocrypticism 5{meaningfulness-and-teleology100} but rather its
prospectively induced sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation97 (as the logical-basis/logic,-as-derived-from—transversality<for-
sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ > of prospective
notional—deprocrypticism 5{meaningfulness-and-teleology100} is rather the inner working
coherence/contiguity of its apriorising/axiomatising/referencing construct such that our
positivism—procrypticism 5{meaningfulness-and-teleology100} logical-basis/logic,-as-derived-
from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative—
and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ > is de-
mentatively/structurally/paradigmatically incompetent-and-irrelevant but for our projective-
insights capacity for grasping prospective notional—deprocrypticism 5{meaningfulness-and-
teleology100} sublimation as of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation97). This further points out that the <cumulating/recomposuring—attendant-
ontological-contiguity >—successive registry-worldviews/dimensions ‘relative-ontological-
completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed
social-pragmatics-framing—of—predicative-effectivity—sublimation—{as-to-underlying,-
existential-reality⟩’ imbeded impending 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 reflecting the desublimating unaffirmation deprojection deassertion undueness invalidating logicising unsuitable measuring instrument invalidating measuring as to preconverging or dementing apriorising psychologism of the prior ‘relative ontological incompleteness’ 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 reflecting ‘Derridean underdetermination imbeded force violence conception’ and ‘Foucauldian knowledge power conception construed as knowledge empowerment ignorance disempowerment’ as to mere ‘sublimation affirmation projection assertion dueness validating logicising suitable measuring instrument validating measuring as to postconverging or dialectical thinking apriorising psychologism’ over ‘desublimation unaffirmation deprojection de assertion undueness invalidating logicising unsuitable measuring instrument invalidating measuring as to preconverging or dementing apriorising psychologism’ so underlining existence as the absolute a priori of conceptualisation and existence as sublimating withdrawal, eliciting of prospective supererogation as to perspective ontological normalcy postconvergence implied prospective aporeticism overcoming unovercoming). This insight equally explains why human amplituding formative epistemic causality at its most profound construal is rather as of underlying ontological good faith authenticity postconverging de mentating structuring paradigming over ontological bad faith inauthenticity preconverging de mentating structuring paradigming imbeded

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sublimating-over-desublimating ontological implications and so with regards to underlying human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; as the ontological-good-faith/authenticity as postconverging—dementating/structuring/paradigming (as of dimensionality-of-sublimating—
(‘amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluitive-rationalising/transepistemicity/anamnestic-residualality/spirit-drivenness–equalisation) as to its lack-of/shallow dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension) is besotted in temporality upon the logical-basis/logic—as-derived-from—transversality<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-
and-apriorising/axiomatising/referencing’ of relative-ontological-incompleteness


<amplituding/formative—epistemicity>causality inevitably highlights the requisite ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’ of existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ of sublimating base-institutionalisation, universalisation, positivism/rational-empiricism and notional—deprocrypticism respectively over desublimating recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively, and the failure to articulate this requisite ‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’ 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/intelligibility/setup/measuring/instrument ~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 huma 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 secondnaturizing institutionalisation purpose ‘is overrated with regards to the challenge of human aporeticism at prospective uninstitutionalised-threshold and shouldn’t be the threshold/limit for determining the possibility for prospective human emancipation (since it is relatively of poor responsiveness to prospective human Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-
infrastructure-of-meaningfulness-and-teleology which rather requires instigative notional-asceticism reasoning-through/messianic-reasoning (as to the fact that for instance it is naïve to conceive that it was the ‘pure articulation of positivism/rational-empiricism logic that convinced/converted the non-positivism/medieval world into our positivism world’ but rather decisive in the secondnaturing of positivism/rational-empiricism was the notional-asceticism reasoning-through/messianic-reasoning instigative detour to positivism/rational-empiricism dementative/structural/paradigmatic sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation (manifested as of the ships that set sail around the world for spices and trade eliciting a positive commercial opportunism that is decisively responsible for destroying the collective social myth of a flat world; the bacteria theory that will ensure that one lives or die if we believe in it or not and draw the health implications constrained the destruction of a collective superstitious medical worldview; the scientific tools and knowledge that ensured that nation A or nation B will triumph if they believe in it or not, constrained the collective need to adopt a scientific worldview, etc.). Since the relative-ontological-completeness logical-basis/logic,-as-derived-from—transversality sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing is in transversality sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing with the relative-ontological-incompleteness logical-basis/logic,-as-derived-from—transversality sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing, it is only the sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation that affirmatively upholds the relative-ontological-completeness over the relative-ontological-incompleteness (as to their supposedly coherent ontological-commitment implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality>). In other words, genuinely projected knowledge as of ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming is more than just the mechanical construct but speaks of the ‘ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming existential-condescension-<of-apriorising/axiomatising/referencing–psychologism>’ as of veridical existential relationship/signature as organic-knowledge. This is more obviously grasped with respect to human institutional-development–as-to-social-function-development and living-development–as-to-personality-development as to the positive-opportunism—of-social-functioning-and-accordance 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 institutional-development–as-to-social-function-development and living-development–as-to-personality-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 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’\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension\textsuperscript{<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\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} beyond-and-above the desublimating ontological-good-faith/authenticity\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} of ordinary meaningfulness-and-teleology\textsuperscript{100}. However, this sublimating knowledge ‘ontological-good-faith/authenticity’\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension\textsuperscript{<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\textsuperscript{100} (even though from a retrospective perspective we can grasp the preconverging/dementing \textsuperscript{19}–qualia-schema of ‘the God-of-plane’ type of articulation of say base-institutionalisation as of animistic social-setup as from our positivism/rational-empricism reflex ‘ontological-good-faith/authenticity’\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension\textsuperscript{<of-apriorising/axiomatising/referencing–psychologism>}’ but it is important to note that such an animistic social-setup doesn’t project of any such preconverging/dementing \textsuperscript{19}–qualia-schema placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} going by its \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{12} just as we will be disinclined to contemplate about the more veridical preconverging/dementing \textsuperscript{19}–qualia-schema of our \textsuperscript{81}procrypticism–or–disjointedness-as-of\textsuperscript{14} reference-of-thought uninstitutionalised-threshold\textsuperscript{03} as from a prospective notional–deprocrypticism perspective projected placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}. \textsuperscript{1164}
awareness-teleology. This poor appreciation arises for the simple reason that the uninstitutionalised-threshold speaks of the registry-worldview/dimension notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema>, and thus it is disinclined to recognise the prospective ‘relative-ontological-completeness —<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 institutional-development—as-to-social-function-development and living-development—as-to-personality-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 medieval-scholasticism 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
faith/authenticity for organic-knowledge needs to be explicated with regards to the blurriness of meaningfulness-and-teleology associated with today’s institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) with cynical, ridiculous and paradoxical pretenses of humility and sensibility/decorum that by that token (not unlike Ancient-sophistry and medieval-scholasticism) go on to induce ‘existentially invalid condescension’ as to their veridical desublimating presencing—absolutising-identitive-constitutedness
ontological-good-faith/authenticity 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 institutional-development–as-to-social-function-development and living-development–as-to-personality-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 \(^{100}\) underlying the genuine social intellectual–function/posture. Intellectualism as
such is much more than just about \(^{13}\) presencing—absolutising-identitive-constitutedness
methodologising/mutualising/organising/institutionalising enterprise as to the fact that ‘all
given registry-worldviews/dimensions as \(^{13}\) presencing—absolutising-identitive-constitutedness
underpinning–suprasocial-construct relate to their given \(^{100}\) meaningfulness-
and-teleology \(^{100}\) in absolute terms whereas in reality there are veridically relative
subontologisation/subpotentiation of ontology as metaphysics-of-presence\(\langle\text{implicated-
'nondescript/ignorable–void }^{'\text{-as-to-}}\text{ presencing—absolutising-identitive-constitutedness}\rangle\); and it is here that the genuine social intellectual–function/posture comes in to veridically reflect
the reality that a social-construct is not of absolute scalarisation of human ontological-
performance \(^{-<\text{including-virtue-as-ontology}>}\) for the possibility for its prospective
scalarisation-as-to-rescalarisation-as–re-ontologisation/supererogatory–involuting-or-guidling-
or-amplifying–scalarisation-<as-to-existence—as-sublimating-withdrawal,-eliciting-of-
prospective-supererogation \(^{17}\), and the genuine social intellectual–function/posture as such is
not about a naivist social-vestedness/normativity\(<\text{discretely-implied-functionalism}>\) as
otherwise the possibility for the \(<\text{cumulating/recomposuring–attendant-ontological-
contiguity }^{}\text{-succession of registry-worldviews/dimensions transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity right up to our present wouldn’t have
availed speaking to our very own intellectual-and-moral responsibility for prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology \(^{100}\). The genuine social intellectual–function/posture means that human thought can project beyond, overlook and override
presencing—absolutising-identitive-constitutedness\textsuperscript{[3]} <\textit{preconverging—'motif-and-apriorising/axiomatising/referencing’–imbuing}> existentialising—enframing/imprintedness\textsuperscript{-}
{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\textsuperscript{[1]} <\textit{preconverging—'motif-and-apriorising/axiomatising/referencing’–imbuing}> existentialising—enframing/imprintedness\textsuperscript{-}
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} actually tend to be skewed towards ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-awareness-teleology\textsuperscript{[10]}<\textit{in-preconverging—existential-extrication-as-of-existential-unthought}> positive-opportunism—of-social-functioning-and-accordance\textsuperscript{[26]} of institutional-development–as-to-social-function-development and living-development–as-to-personality-development) over ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ (with regards to its supererogation\textsuperscript{[7]}-profundity~postconverging–de-mentating/structuring/paradigming requisite dispensing-with-immediacy-for-relative-ontological-completeness’ -by-
reification/contemplative-distension\textsuperscript{[26]} for \textit{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–} meaningfulness-and-teleology\textsuperscript{[100]}), and in fact in many ways individuals intersolipsistic actions in society implicitly recognise this reality even as the overall underpinning–suprasocial-construct tends to be abstractly preconvergingly–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{(4)}-\textless in-preconverging-existential-extrication-as-of-existential-unthought\textgreater \textsuperscript{4} positive-opportunism—of-social-functioning-and-accordance\textsuperscript{(5)} of institutional-development–as-to-social-function-development and living-development–as-to-personality-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{(7)} presencing—absolutising-identitive-constitutedness’ mentality of registry-worldviews/dimensions’ as of ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ do not truly pay their dues to the Socrates, Copernicus, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, 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{(3)} meaningfulness-and-teleology\textsuperscript{(10)} and so not only human \textsuperscript{3} 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 institutional-development–as-to-social-function-development and living-development–as-to-personality-development). This insight is critically important not as an idle exercise of merely stating the appropriateness of sublimating value and...
ontological-veracity disposition but in reflecting that the skewed underpinning–suprasocial-construct projected and preconvergingly–de-mentated/structured/paradigmed ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ cannot be construed as absolute as in effect it will ultimately prospectively stultifying the requisite ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ that acts as the backbone for human value and ontological-veracity sublimation (as has always been the manifest case for surpassing the uninstitutionalised-threshold of registry-worldviews/dimensions). The fact is ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ as underlying ‘presencing—absolutising-identitive-constitutedness’ end up as the registry-worldviews/dimensions Establishments underpinning–suprasocial-construct as to dominance/vested-interest—drivenness—<as-to-its-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’ 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/onological-aesthetic-tracing⟨perspective—ontological-normalcy/postconvergence-reflected—’epistemicity-relativism-determinism’⟩) that goes beyond ‘presencing—absolutising-identitive-constitutedness’ and generate the requisite de-mentative/structural/paradigmatic sublimation-over-desublimation as reflected with the ontological-contiguity of-the-human-institutionalisation-process while superseding ‘human-subpotency non-scalarity/beholdening—<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation’

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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-identititive-constitutedness
{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–procrypticism registry-
worldview’s/dimension’s de-mentative/structural/paradigmatic social institutional beholdening-
becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-
mental-aestheticising implications is very much relevant however the underlying socio-econo-
political subontologisation/ideology-over-ontology whether technocratic, capitalistic or
communist (as in fact all such systems mirror each other as to their beholdening-becoming—
distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-mental-
aestheticising, besides the differentiating specificities as to ingrained cultural context, speaking
of a more fundamental issue of positivism–procrypticism ontological-performance—
<including-virtue-as-ontology> as to the prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint for
prospective depprocrypticism–or–preempting—disjointedness-as-of reference-of-thought); as
to the fact that the underlying institutional formativeness—{as-to-intersolipsism-of-
preframing/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}<of-
meaningfulness-and-teleology of these systems are rather as of ‘dominance/vested-

This insight can be illustrated as follows: supposed say in 5000 BC an asteroid or virus could bring about a human cataclysm, such a ‘potential manifestation of existence is not beholdening to human appreciation of the existential implications of the notion and science behind the asteroid or virus’ and in this regard suppose extraterrestrials living in a ‘supposedly habitable Mars’ had achieved our modern-day civilisational and technological level, it is inevitable that they will effectively adopt ‘ontological-good-faith/authenticity~postconverging–de-mentating/structuring/paradigming’ existential-condescension<of-apriorising/axiomatising/referencing–psychologism>’ with regards to the human species on Earth and 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<amplituding/formative–epistemicity>totalising–thrownness-in-existence doesn’t have a pretence to being of a ‘neutrally/objectively sound human ontological-performance ~<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-
existence’ but together with the extraterrestrials is rather dementatively/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—an implied—self-assuredness-of-ontological-good-faith/authenticity →postconverging—dementating/structuring/paradigming—as-being-as-of-existential-reality) with regards to the fact that the ontological-veracity of all humans as human-subpotency is priorily of existential-discursivity—implicated-sublation-over-desublimation superseding pretenses of mere-formulaic methodologising/mutualising/organising/institutionalising presences as to entitlements of presencing—absolutising-identitive-constitutedness articulated induced elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. Speaking of the requisite ‘owning-up’ as to when relative-ontological-completeness is-educed—and—avails—and—re-avails rather than ontological-bad-faith/inauthenticity in upholding relative-ontological-incompleteness (given that immortality/existence-perspective as to intemporality cannot be construed as arising from our prior mortals whims superseding of existential sublimation entailment and such presumption rather speaks to preconverging-or-dementing—apriorising-psychologism and not postconverging-or-dialectical-thinking—apriorising-psychologism). It is this pre-eminence of existential-discursivity—implicated-sublation-over-desublimation that explains why the educing—and—availing—and—re-availing of relative-ontological-completeness as to dimensionality-of-sublimating—{<amplituding/formative>supererogatory—dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} takes precedence in defining human intellectual-and-moral ontological-performance—<including—
virtue-as-ontology> and so as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation. This implied existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’~postconverging-de-mentating/structuring/paradigming existential-condescension<of-apriorising/axiomatising/referencing–psychologism’ effectively underlies the ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’, as the preformulating/preframing/premeaningfulness<metaphoricty'-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-attendant-ontological-contiguity}-educed-existentialising/contextualising/textualising-contiguity }—ontological-deficiency arising from its specifically given <amplituding/formative–epistemicity>totalising–thrownness-in-existence11. 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\textsuperscript{88} aetiologisation/ontological-escalation posturing) without factoring in that ‘the social-setup’s relative-ontological-incompleteness’ specific apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\}—ontological-deficiency arising from its specifically given \{amplituding/formative–epistemicity\} totalising–thrownness-in-existence\textsuperscript{64}’ is not of neutrally/objectively sound ontological-performance\textsuperscript{72}–\{including-virtue-as-ontology\}; as to the fact that for instance the incidence of modern-day wars and their man-made catastrophies do not speak of neutral/objective individuals and social intellectual-and-moral responsibility as to their existence within the meaningful sovereign frameworks that dementatively/structurally/paradigmatically directly/indirectly validate such calamities. In other words, our intellectual-and-moral responsibility is already engaged as to our \{amplituding/formative–epistemicity\} totalising–thrownness-in-existence\textsuperscript{14} 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\textsuperscript{88} as to overall existential dimensionality-of-sublimating\textsuperscript{56}–\{amplituding/formative–epistemicity\} supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\}. Besides such a more stark elucidation as to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{10}, existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\textsuperscript{99}–postconverging–de-mentatingstructuring/paradigming\textsuperscript{70} existential-condescension–\langle of-apriorising/axiomatising/referencing–psychologism\textgreater’, thus points to the primacy of ‘the very \{amplituding/formative–epistemicity\} totalising–thrownness-in-existence\textsuperscript{14} of human
discursivity as to the possibility for prospective existential sublimation’ so-reflect in
originariness-parrhesia, as—spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness projection as to overall
existential dimensionality-of-sublimating
supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness
/ transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation). The
bigger point here is that prospective human sublimation underlying prospective knowledge-
reification—gesturing—in-prospective
psychologismic—apriorising/axiomatising/referencing-
{of-attendant ontological contiguity—educed—existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging—disentailment—by}—postconverging-
entailment in relative-ontological-completeness cannot be engaged with any given registry-
worldview/dimension in relative-ontological-incompleteness as if the latter is of a
‘neutrally/objectively sound human ontological-performance’—including-virtue-as-ontology>
state failing to factor in human specific apriorising/axiomatising/referencing—{of-attendant—
ontological contiguity—educed—existentialising/contextualising/textualising-contiguity }—
onological-deficiency arising from its specifically given
<amplituding/formative—
epistemicity>totalising—thrownness-in-existence’ with regards to the fact that human
<amplituding/formative—epistemicity>totalising—thrownness-in-existence is already
engaged in existential-discursivity—implicit-sublimation-over-desublimation as to
‘ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming
existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ (and so
very much countering the deceptive eliciting in desublimation of
<amplituding/formative wooden-language—{imbued—averaging-of-thought—as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}> by
dominance/vested-interest actors and sycophantic-sophistry seeming to imply human-subpotency takes precedence over existence). In this regards, and in the bigger scheme of things existential-discursivity—implicit-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity’—postconverging-de-mentating/structuring/paradigming existential-condescension—of-apriorising/axiomatising/referencing—psychologism’ implies that as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation, the respective state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism cannot be construed as of ‘neutrally/objectively sound human ontological-performance’—<including-virtue-as-ontology> state failing to factor in human specific apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—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—{<amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}). Unlike it is often assumed from a sloppy conception of human sublimation in existence (caught up in any given presencing—absolutising-identitive-constitutedness self-justification of uncertainty of prospective human sublimation), the comprehensive coherence of human sublimation in existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation is effectively highly regular and consistent (and this can only be fully appreciated from an ontologically sound conception of ‘existence as of its immanently tautologuous coherence speaking to its ontological-contiguity’ as to the possibility for intelligibility to arise as so-
reflected with the overall ontological-contiguity — of-the-human-institutionalisation-process so-associated with human limited-mentation-capacity-deepening.


This is so fundamentally because of human teleology speaking of ‘human phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting ⟨amplituding/formative⟩disposedness/psychologismic-construct —as-to-orientation/value-construct/valuation—and—derived-parameterising) and ⟨amplituding/formative⟩entailment—(as—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 }—⟨amplituding/formative⟩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\(^{11}\) de-mentatively/structurally/paradigmatically impacts reflexively on human appraisal of its prospective relative-ontological-completeness\(^{118}\) sublimation implications, and so across the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }\rightarrow\text{-successive registry-worldviews/dimensions right up to the originariness/origination–\{so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence}\}\) perspective of deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought which purportedly escapes any such reflexive presencing—absolutising-identitive-constitutedness\(^{13}\) \(<\text{amplituding/formative–epistemicity} \rightarrow \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\)^\(^{13}\) of its apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument–for–conceptualisation. The so-implied notional–deprocrypticism as such points out that the ontological-contiguity\(^{17}\)–of-the-human-institutionalisation-process\(^{17}\) is rather associated with a ‘directly relevant trace of prospective human effectively-purist-sublimation–\{reflecting-prospective-historiality/ontological-eventfulness \(\rightarrow\) ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\)>\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{46}\), but that, as of the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }\rightarrow\text{-successive registry-worldviews/dimensions presencing—absolutising-identitive-constitutedness}\) construals/conceptualisations, that ‘directly relevant trace of prospective human effectively-purist-sublimation–\{reflecting-prospective-historiality/ontological-eventfulness \(\rightarrow\) ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}\)>\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{46}\)’ is rather ‘beholdening wrongly upon the overall relative-ontological-incompleteness\(^{118}\)–presublimation-construct–of–‘meaningfulness-and-teleology\(^{100}\)’, such that a contrasting assessment rather highlights the ‘entangling/enmeshing of effectively-
and overall relative-ontological-incompleteness\(^8\) – presublimation-construct–of–\(^{46}\) meaningfulness-and-teleology\(^{100}\) induced desublimating of the effectively-purist-sublimation–\{reflecting-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\>\} – presublimation-construct–of–\(^{46}\) meaningfulness-and-teleology\(^{100}\) induced desublimating of the effectively-purist-sublimation–\{reflecting-prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing–\(<\text{perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}\>\}\) as to the concreteness/concretism\/<\text{preconverging–'motif-and-apriorising/axiomatising/referencing–'imbuing–'existentialising—enframing/imprintedness–\{as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}\}> of human-ontological-performance – \(<\text{including-virtue-as-ontology}>\) of overall prospective sublimation. Human sublimation as such in reflecting holographically\/<\text{conjugatively-and-transfusively}> the ontological-contiguity — of the human-institutionalisation-process \(^8\) is existentially susceptible instigated mostly as of materially/technically induced sublimation associated with tools, equipment, technical knowhow and natural science as to their immediately amenable positive-opportunism—of-social-functioning-and-accordance \(^7\) social implications ultimately leading to subsequent human methodologising/mutualising/organising/institutionalising sublimating overall meaningfulness-and-teleology\(^{100}\). But the overall postconverging–de-mentating/structuring/paradigmimg of human sublimation in existence as such is not always coherent as to the discrepancy in the occurrence of specific sublimations and desublimations say material and technical sublimation pointing to relative-ontological-completeness \(^7\) and ‘immaterial/social overall relative-ontological-incompleteness\(^8\) – presublimation-construct–of–\(^{46}\) meaningfulness-and-teleology\(^{100}\) 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}>\}. 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\textsuperscript{89}–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} of their epoch wanting, explaining for instance Rousseau’s appreciation of the noble-savage and nature as speaking to a prospective human 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\textsuperscript{2}–apriorising-psychologism. In this regards even budding-positivists like Galileo, Descartes, etc. just as well implicitly recognised this discrepancy of prospective material and technical sublimation positivistic science in relative-ontological-completeness and the immaterial/social overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} of medieval-scholasticism associated with alchemic/magical thinking, to the point that in many ways their actions were directed towards articulating at the very least an underlying ‘scientific–apriorising/axiomatising/referencing–psychologism enculturated/constructed social-pragmatics-framing-of–predicative-effectivity–sublimation–<as-to-underlying,-ontological-commitment\textsuperscript{66}–<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 \(^{89}\) –presublimation-construct–of–\(^{50}\) meaningfulness-and-teleology\(^{90}\) value-construct and shallow-supererogating methodologising/mutualising/organising/institutionalising \(<\)preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing\(>\)existentialising—enframing/imprintedness\(\langle\)as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\(\rangle\), 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—of-social-functioning-and-accordance\(^{15}\) 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 \(^{89}\) –by-reification/contemplative-distension\(^{26}\) 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 \(^{50}\) meaningfulness-and-teleology\(^{100}\)’ of our positivism–procrypticism, for instance as associated with an ‘underlying dumbing-down public intellection and media industry’; as media-access and its commercialisation function in many ways rather adhocly substitutes-for/undermines a profound genuine social intellectual–function/posture as to social-stake-contention-or-confliction implications. The further
implication of this discrepancy is in highlighting that the supposed equanimity/balance of the overall politico-institutional system as to sublimating notions of sovereignty, democracy, free-will, etc. is only veridically effective as to the originariness/origination-{so-construed-as-to-ontological-normaley/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\(^9\)–presublimation-construct–of–\(^{10}\) meaningfulness-and-teleology\(^{100}\); as prospective material/technical sublimation is associated with a discrepant ‘immaterial/social overall relative-ontological-incompleteness\(^9\)–presublimation-construct–of–\(^{20}\) meaningfulness-and-teleology\(^{100}\) instigating the referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-material/technical-sublimations\(<\text{blinded-to-their-relative-ontological-completeness}-\text{reference-of-thought-}\text{devolving}'>\) that goes on as of \(^8\) presencing—absolutising-identitive-constitutedness\(^1\) 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 \(<\text{including-virtue-as-ontology}>\) 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 \(<\text{amplituding/formative}>\) wooden-language\(<\text{imbued—averaging-of-thought}<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}>\) 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 presentencing—absolutising-identitive-constitutedness epistemic conception of science that in many cases poorly reflects upon effective scientific practices and craft as it poorly appreciates the dynamics of the overall human knowledge and scientific enterprise as to the aestheticisation—and—aestheticisation-towards-ontology underlying the overall ontological-contiguity—of-the-human-institutionalisation-process, so-reflected from such science-ideology poor appreciation of the implications of the historiality/ontological-eventfulness/ontological-aesthetic-tracing rendering the scientific adventure as of a living attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity exercise. Such that by this token science-ideology conception of science the requisite dispensing-with-immediacy-for-relative-ontological-completeness by-reification/contemplative-distension as to human limited-mentation-capacity-deepening implications in fully appreciating human underlying aestheticisation scheming in conceptualising existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation behind the ultimate development of human knowledge and science is lost to a flatminded interpretation of human progress based on the mere elaboration—as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conception of methods/methodologies/approaches as to mere reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation with a poor
\langle\text{amplituding/formative} \text{supererogatory—de-mentativeness/epistemic-growth-or-conflatedness}\ /	ext{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}\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 onto-logical-faith-notion-or-onto-logical-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-\text{historiality/onto-logical-eventfulness} \ /	ext{onto-logical-aesthetic-tracing-<perspective—onto-logical-normalcy/postconvergence-reflected—'epistemicity-relativism-determinism'>})\text{ in supererogation}^{[97]}\text{ is vital for perpetually enhancing that limited-mentation-capacity as of our aestheticisation—and—aestheticisation-towards-ontology}; as such mystical/spiritual narratives were veridically ‘trialing aestheticisation frameworks of human apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation as of the affirmatory sublimating possibilities inducible as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ that ultimately enabled and propelled human limited-mentation-capacity-deepening’ (so-associated with such affirmatory sublimating possibilities strong selective cultural diffusion as to the sublimating strengthening and anchoring upon the social-setup that such mystical/spiritual narratives enabled), and so-
construable as from the institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} 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 \[^{17}\text{meaningfulness-and-teleology}\] as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \[^{7}\], especially so with regards to our own capacity to conceptualise of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\[^{100}\] herein construed as of \[^{17}\text{deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought (as to the requisite originariness-parrhesia,–as–spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness behind the prospective creation/invention of sublimating methods/methodologies/approaches as secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation in the face of prospective aporeticism-overcoming/unovercoming as to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint, with budding-positivists inventing/creating the positivism/rational-empiricism sublimating methods/methodologies/approaches superseding medieval-scholasticism desublimating methods/methodologies/approaches and likewise Socratic-philosophers \[^{104}\text{universalising-idealisation inventing/creating \[^{104}\text{universalising-idealisation sublimating methods/methodologies/approaches superseding non-universalising sophists desublimating methods/methodologies/approaches)}, as otherwise we’ll merely sanctify
as absolute our present positivism–procrypticism level of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} and its corresponding methods/methodologies/approaches associated with its institutional-development—as-to-social-function-development and living-development—as-to-personality-development as to wrongly imply ours is the human generation that don’t face any prospective aporeticism-overcoming/unovercoming. Along the same line of intellectual appreciation of prospective sublimation implications as to the fact that nascent-particular/incipient-and-material/technical-sublimations—reference-of-thought-devolving ‘critically points to an overall nascent knowledge-reification—gesturing—<in—prospective psychologismic—apriorising/axiomatising/referencing—\{of-attendant–ontological-contiguity—eced–existentialising/contextualising/textualising-contiguity\}—confledness—in—\{preconverging-disenailment by\}—postconverging-entailment> directly or indirectly prescient of a comprehensive sublimating meaningfulness-and-teleology\textsuperscript{100} conception of the given prospective relative-ontological-completeness registry-worldview/dimension’; the possibility for ontology/science is effectively ‘an ontological-contiguity\textsuperscript{67} 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—confledness—\}—reflexivity,—in-the-full-potency-of-existence’s—sublimating—nascence) and so as to the subject-matter underlying existential-discursivity—implicated-sublimation-over-desublimation as to ‘ontological-good-faith/authenticity\textsuperscript{69}—postconverging—de-mentating/structuring/paradigming\textsuperscript{70} existential-condescension—<of-apriorising/axiomatising/referencing—psychologism>’ (and so as effectively reflected by the overall reference-of-thought and reference-of-thought—devolving/subject—
matter ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation—(as-to-underlying, ontological-commitment —<implied—self-assuredness-of-ontological-goodfaith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>). In this regards, we can appreciate that going by the positivism/rational-empiricism relative-ontological-completeness registry-worldview/dimension, the natural sciences do not allow for any other external interpretations of their phenomenal/manifest—subpotency—{(in-transitive—conflatedness—reflexivity,—in-the-full—potency-of-existence’s—sublimating—nascence) (but for issues of epistemic limitation inherent to human limited-mentation-capacity). In this regards, there can’t be any instance/circumstance to which the mathematician will construe of 1+1 as being equal to 4 as to totalisingly-disentailing—discretion/whim-of-thought; as to the fact that inherent ontological-veracity precedes-and-supersedes ‘mere-formulaic—methodologising/mutualising/organising/institutionalising human-subpotency <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing’—existentialising—enframing/imprintedness—(as-to— historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’. 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—

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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 historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> rather speaks to deficient prior_knowledge-reification–gesturing-{in-prior_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—concludedness—in–preeconverging-entailment caught up in presencing—absolutising-identitive-constitutedness as of beholdenness-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–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in–{preeconverging-disentailment–by}–postconverging-entailment 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
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity~preconverging–de-
mentating/structuring/paradigming”, as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of–meaningfulness-and-teleology—in-cumulation/recomposuring all along in
reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-normalcy/postconvergence—existentialism-form-factor) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of the <cumulating/recomposuring–attendant-
ontological-contiguity—successive registry-worldviews/dimensions—reference-of-thought–
and—reference-of-thought—devolving—meaningfulness-and-teleology so-construed as
‘generating varying human sublimating-over-desublimating social-and-institutional-constructs–
of–meaningfulness-and-teleology—in-cumulation/recomposuring of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness dimensionality-of-sublimating’ (<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness/equalisation>)
.
Critically thus the veracity of human sublimation is rather as to the originariness/origination
(so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-

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perspective of notional–deprocrypticism as effectively reflecting existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{77}\), and so as to the fact that the notional–deprocrypticism given ‘directly relevant trace of prospective human effectively-purist-sublimation\(^\langle\text{reflecting-prospective- historiality/ontological-eventfulness }/\text{ontological-aesthetic-tracing-}<\text{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^\text{77}\)’ is not ‘beholdening wrongly upon the overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology\(^\text{100}\)’. This projected notional–deprocrypticism ontological-normalcy/postconvergence perspective points out that human sublimation in existence actually reflects the overall ontological-contiguity\(^\text{67}\) as of the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }->\) successive registry-worldviews/dimensions ‘reference-of-thought—reference-of-thought—devolving—meaningfulness-and-teleology\(^\text{100}\) comprehensiveness of prospective sublimating–nascence (as to their instigating relative-ontological-completeness — apriorising/axiomatising/referencing–psychologism)’ manifested as of the notional–symmetrisation–<as-to-symmetrisation-by-desymmetrisation-in-reflecting-postconverging-or-dialectical-thinking\(^\text{20}\)–by–preconverging-or-dementing }-perspectives-of-human—meaningfulness-and-teleology\(^\text{100}\) of the overall ontological-contiguity\(^\text{67}\)—of-the-human-institutionalisation-process \(^\text{68}\). This further highlights that the prospectively defining possibilities for unleashing further human sublimation (and so over ‘beholdening wrongly upon the overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology\(^\text{100}\)’) will stall without the appropriate reconciling of the overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology\(^\text{100}\) to the prospective comprehensive sublimating—meaningfulness-and-teleology\(^\text{100}\) implications of the instigated relative-ontological-completeness\(^\text{88}\) effectively-purist-
manifested with any such relative-ontological-completeness registry-worldview/dimension ‘specific overall knowledge-reification–gesturing—of—prospective_psychologism/apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> of- variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-
sublimations’ (as base-institutionalisation–universalisation ‘reference-of-thought–and–
reference-of-thought-’ devolving– meaningfulness-and-teleology comprehensiveness of 
prospective sublimating–nascence’), universalisation–non-positivism/medievalism ‘
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism overall knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> of-

variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-
sublimations’ (as universalisation–non-positivism/medievalism ‘reference-of-thought–and–
reference-of-thought-’ devolving– meaningfulness-and-teleology comprehensiveness of 
prospective sublimating–nascence’), positivism–procrypticism ‘positivising/rational-
empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism overall knowledge-reification–gesturing-
<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —

conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> of-

variously-devolving-'axiomatising-conjugations'-so-reflected-in-its-nascent-particular-
sublimations’ (as positivism–procrypticism ‘reference-of-thought–and–
reference-of-thought-’ devolving– meaningfulness-and-teleology comprehensiveness of 
prospective sublimating–nascence’), and prospectively notional–deprocrypticism ‘preempting—
disjointedness-as-of- reference-of-thought,-as-to-<amplituding/formative-
appraisal of singularly induced prospective sublimations as to projected overall human
teleology imbedded
epistemicity totalising/circumscribing/delineating ‘relative-ontological-
completeness’/relative-ontological-completeness
(sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating–projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normalcy/postconvergence) as to human-and-social–expectations/anticipations—
metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism
(as of
reference-of-thought–devolving–/meaningfulness-and-
teleology comprehensiveness of prospective sublimating–nascence’). Critically this
discrepancy between nascent-particular/incipient-and-material/technical-sublimations
<blinded-to-their-relative-ontological-completeness — reference-of-thought- devolving> and
overall relative-ontological-incompleteness — presublimation-construct—meaningfulness-
and-teleology (as involving ‘immaterial/social overall relative-ontological-incompleteness —
presublimation-construct—meaningfulness-and-teleology instigating the
referencing/registering/decisioning desublimation of the nascent-particular/incipient-and-
material/technical-sublimations—<blinded-to-their-relative-ontological-completeness —
reference-of-thought—devolving’) and so as to human social subontologising of nascent-
presencing—absolutising-identitive-constitutedness
<preconverging—motif-and-
apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness
{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as to their


incompleteness /relative-ontological-completeness


supererogation of notional–deprocrypticism institutionalisation’s parameterisation/reparameterisation reflecting a supererogatory decisionality of socioinstitutional conceptions as to “their nascent sublimations dynamic preempting of presublimatory decisionality numbing traction desublimation” as so operationalising scalarisation as to rescalarisation as to re-ontologisation for prospective aestheticisation and aestheticisation towards ontology meaningfulness and teleology (as to Being development ontological framework expansion as to depth of ontologising development as infrastructure of meaningfulness and teleology) will call into question as of pure ontology the very apriorising axiomatising referencing of attendant ontological contiguity deduced existentialising contextualising textualising contiguity psychologism defining overall human social-stake-contention or confliction associated with such notions like tribes nations races regions etc. (and any other notions) as of their preconvergingly de mentated structured paradigmed dehumanising implications (and so rather as of their degeneracy breaking down distortion of human ontological performance including virtue as ontology from the more apt ontological normalcy postconvergence conception of the human as to humanity) so reflected by a beholding conceptualisation construal of the human as of their underpinning suprasocial construct implied presencing absolutising identitive constitutedness <preconverging ‘motif and apriorising axiomatising referencing’ imbuing > existentialising enframing imprintedness as to historicity tracing in presencing hyperrealisation hyperreal transposition as being the imponderable inscrutable unavoidable inevitable inescapable unpreventable unchangeable in surmountable unovercomable framework of human agency. However as to a constructive knowledge reification gesturing in prospective psychologism apriorising axiomatising referencing of attendant ontological contiguity deduced existentialising contextualising textualising contiguity
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation\rangle-as-so-operationalising–scalarisation-as-to-rescalarisation-as–re-ontologisation’ for prospective aestheticisation–and–aestheticisation-towards-ontology/meaningfulness-and-teleology\rangle 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\rangle will enhance such an animistic social-setup as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\rangle, the fact remains that our \langle<amplituding/formative–epistemicity>totalising–thrownness-in-existence\rangle in the animistic social-setup requires at least a basic engagement tolerable to its meaningfulness-and-teleology\rangle before any pretense to a projection of positivistic meaningfulness-and-teleology\rangle (as can so be appreciated with the cultural diffusion encounters throughout human history). In this regards as to a decisively globalising world we can’t conceive that ours will be the human generation bereft of ‘profound diffusionary/non-diffusionary aestheticisation prospective insight as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\rangle’ given the increasingly relic/artifactual nature of traditional cultures in our modern age as to the potent lack of prospective creative aestheticisation off-the-beaten-path of an increasing convergence deadening of the possibility prospective reappraisals of human meaningfulness-and-teleology\rangle (as so-construed as of dimensionality-of-sublimating\rangle\langle<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle), as to the fact that overall human beholdening inclination (as to any defining overall relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology\rangle concerned mostly with human institutional-development–as-
to-social-function-development and living-development–as-to-personality-development in the
priorly achieved Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology)[rather tends
to reconverge to shallow meaningfulness-and-teleology] rather tends to reconverge to shallow
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 reflected by the
<cumulating/recomposuring—attendant-ontological-contiguity >successive registry-
worldviews/dimensions presencing—absolutising-identitive-constitutedness
<preconverging–motif-and-apriorising/axiomatising/referencing–imbuing>existentialising—
enframing/imprintedness—(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) (when it comes to overall human ‘aestheticisation as
reflecting the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-
specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations
of human meaningfulness-and-teleology); thus as not necessarily speaking of the absolute
possibility of human consciousness projection in want for its recurrent parameterisation/reparameterisation—
reflecting-a-superreregatory-decisionality-of-socioinstitutional-conceptions-as-to—
‘their-nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality–numbing-traction-desublimation’-as-so-operationalising—
‘scalarisation-as-to-rescalarisation-as–re-ontologisation’ in optimising human ontological-
performance—including-virtue-as-ontology> (and our positivism–procrypticism registry-
worldview/dimension cannot be overlooked in this regards notwithstanding the fact that it is at
the backend of the institutional-cumulation/institutional-recompose{(as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing}<perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'><⟩). 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 poorly amenable to profound alternative institutional aestheticising contemplation ‘given its calamitous conception and relation to the possibility for prospective re-ontologisation from its subontologisation’ such that any such profound alternative institutional aestheticising contemplation are traditionally bound to arise as disruptive institutional transformations whether or not involving power-showdown as associated with sudden/revolutionary transformations with ‘their drawback of having to think on their feet inducing deficient ontological-performance’<including-virtue-as-ontology> as well as generalised social apprehension which is then enigmatically held against them’ (however the merits of their underlying case) very much unlike ‘the latitude for articulating conceptualisations available for

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

{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’ (however their de-mentative/structural/paradigmatic flaws). Today manifestations (in the political domain) of protest votes for instance, more than just a question of poor political leadership actually has to do in many ways with ‘an alienating politico-institutional entrapment/frame-up of sovereign choice’ within the supposed democratic process that ‘forestalls-and-narrows as of strategic rules and processes’ the effective political fulfilment of individual and social sovereign
choices inducing anti-sovereign consequences as to defaulting policy consequences to
dominance/vested-interest actors without truly being institutionally subject to competing
profound alternative institutional aestheticising contemplation given their institutional
ascendence. Such a beholdening presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness—⟨as-to⟩ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) skews the fundamental ontology question by its
inherent <amplituding/formative—epistemicity>totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag gatekeeping stifling of the possibility for
inquiring on the ontological-veracity of its practice as to a reflex for advancing the quietude of
social-vestedness/normativity—discretely-implied-functionalism]. This latter issue is the
ultimate challenge to prospective notional–deprocriptism institutionalisation
‘unenframed/unbeholding/bechancing–supererogation parameterisation/reparameterisation
(reflecting-a-supererogatory—decisionality-of-socioinstitutional-conceptions-as-to–‘their–
nascent-sublimations-dynamic-preempting-of-presublimatory-decisionality—numbing-traction—
desublimation)—as-so-operationalising—scalarisation-as-to-rescalarisation-as–re-ontologisation’
for prospective aestheticisation—and—aestheticisation-towards-ontology/meaningfulness-and—
teleology; as of the paradox that a social-setup as to its
<amplituding/formative—epistemicity>totalising—thrownness-in-existence is so pragmatically self-focussed that its
aestheticisation and hence aestheticisation-towards-ontology dynamic-potential as to existence—
as-sublimating-withdrawal,—eliciting-of-prospective-supererogation is narrowed/limited/constricted however its level of development (explaining the
decisiveness/criticality of cultural diffusion imbued originariness-parrhesia,–as–spontaneity-of—
aestheticisation in re-ontologisation accompanying human institutional-cumulation/institutional-recomposure—⟨as-to⟩ historiality/ontological—
virtue-as-ontology>) reflected in such formativeness (going by its given aestheticisation–and–
aestheticisation-towards-ontology of the cultivated/beholdening-construct-of—meaningfulness-
and-teleology—which—ultimately-construed-as-habit/practice/belief/culture) and thereof the
ontologically-valid/ontologically-invalid beholding implications arising from the
cultivated/beholdening-construct-of—meaningfulness-and-teleology—which—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
The underlying insight here is that ‘the human
apriorising/axiomatising/referencing process of amplituding/formative–
epistemicity—totalising/circumscribing/delineating conceptualisation’ is effectively a ‘formative
thrownness in existence imbued projective-arbitrariness/waywardness’ as of manifestly induced
sublimation or desublimation with regards to the aestheticisation–and–aestheticisation-towards-
ontology of cultivated/beholdening-construct-of—meaningfulness-and-teleology—which—ultimately-
construed-as-habit/practice/belief/culture’. 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) is what effectively captures all the possibilities of
human sublimation or desublimation in existence and so reflecting overall human
‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-
of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-

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aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing-process-of-
\langle\textit{amplituding/formative–epistemicity} totalising~conceptualisation\rangle, as to when it converges to sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}, goes on to prospectively reflect the relative-ontological-completeness\textsuperscript{88} ‘specific overall knowledge-reification–gesturing\langle\textit{in-prospective psychologismic–apriorising/axiomatising/referencing}–\{of-attendant–ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity\} – conflatedness –in–\{preconverging-disentailment–by\}–postconverging-entailment\rangle of-variably-devolving-‘axiomatising-conjugations’-so-reflected-in-its-nascent-particular-sublimations’ (while as to when it converges to desublimation as failing existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97}, it goes on to priorly reflect the overall relative-ontological-incompleteness –presublimation-construct–of–meaningfulness-and-teleology\textsuperscript{100} as to its presencing—absolutising-identitive-constitutedness\textsuperscript{1} <\textit{preconverging~’motif-and-apriorising/axiomatising/referencing’–imbuing}– existentialising—enframing/imprintedness\langle as-to- historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition\rangle). The above analysis reflects the fact that human
\langle\textit{amplituding/formative–epistemicity} totalising~conceptualisation\rangle\rangle is the ‘effective becoming aestheticisation–and–aestheticisation-towards-ontology construction as to cumulation/recomposuring’ that induces cultivated/beholdening-construct-of–meaningfulness-and-teleology\textsuperscript{100},-ultimately-construed-as-habit/practice/belief/culture; and so reflected in human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology , institutional-
psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—
sublimation-(as-to-underlying,-ontological-commitment ↓implied—self-assuredness-of-
on-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) ) and so rather as from a prospective ‘deprocrypticism—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity—sublimation-(as-to-underlying,-ontological-commitment ↓implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming —as-being-as-of-existential-reality>) ’; and so as to the
elucidation of such presencing—absolutising-identitive-constitutedness ↓preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) induced 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’) deficient ontological-performance ↓<including—
virtue-as-ontology>. Thus as being amenable both to ‘sublimation as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation’ and to ‘desublimation as failing
existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’ ,
human ↓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-

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associated with preconverging (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-representation,-as-of-preconverging-aestheticisation) as at defining uninstitutionalised-threshold\textsuperscript{13}. In this respect (with regards to the possibility for human sublimation as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{20}), 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\textsuperscript{-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}>-of-meaningfulness-and-teleology\textsuperscript{14}) 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/psychologismic-construct of the generalised social-construct <amplituding/formative> wooden-language\textsuperscript{-including-virtue-as-ontology}> is ‘de-mentatively/structurally/paradigmatically relatively of inept/poorly-amenable ontological-performance\textsuperscript{22}–<including-virtue-as-ontology>’ for the prospective requisite existential dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension\textsuperscript{26} in the contemplation-and/or-fulfilling of the ‘instigative–
askesis-or-acumen postconverging-de-mentating/structuring/paradigmings the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ associated with prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology. This is the case even as with regards to the instigative—askesis-or-acumen for prospective sublimating genuine social intellectual—function/posture for instance, ‘the totalising/circumscribing/delineating construal of meaningfulness-and-teleology respectively of say the ancient-sophists, medieval-scholasticism or modern-day pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—(blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—totalising—in-relative-ontological-completeness ) in their 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 <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 secondnaturted 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-
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→apriorising/re-axiomatising/re-referencing—in-perspective→ontological-normalcy/postconvergence>

} as to human-and-social→expectations/anticipations—metaphoricity—as-rede-mentating/structuring/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-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>)
narratives increasingly ignoring-and-failing to engage with inherent veridical knowledge-
reification–gesturing<(in-prospective-psychologismic–apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-
entailment>. In this respect the possibility of huma prospective reasoning-through/messianic-
reasoning that goes on to induce prospective reasoning-from-results/afterthought as
seconndnatured-institutionalisation is ever always accompanied/framed by its ‘instigative–
askesis-or-acumen postconverging–de-mentating/structuring/paradigming the possibility for
prospective sublimating and reifying socio-institutional conceptions/constructs/models as to
prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative
reinvigoration/disruption’ as to the resultantly developed deferential-formalisation-transference
socio-institutional model/construct (reflected historically as of a sacral, monasterial, pastoral,
hippocratic, etc. aestheticisation–and–aestheticisation-towards-ontology and inconsistently
echoed in modern-day deonto-professional institutional practices); and so by the mere token of
the de-mentative/structural/paradigmatic relative ontological-deficiency of the generalised
social-construct <amplituding/formative> wooden-language-(imbued—averaging-of-thought-
as to leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications> as to its
beholdening to institutional-development–as-to-social-function-development and living-
development–as-to-personality-development so-derived rather as from the prior Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
Thus in many ways `instigative–askesis-or-acumen postconverging–dementating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is associated with nascent-particular/incipient-and-material/technical-sublimations-blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving as to prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation—
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness imbued dimensionality-of-
sublimating {<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}. However, the ontological-veracity of human temporal-to-intemporal ontological-performance as at uninstitutionalised-threshold (so-underlined by human limited-mentation-capacity) speaks to the fact that even the `instigative–askesis-or-acumen postconverging–dementating/structuring/paradigming the possibility for prospective sublimating and reifying socio-institutional conceptions/constructs/models as to prospective aporeticism-overcoming/unovercoming-overcoming for human social emancipative reinvigoration/disruption’ is bound to manifest its socio-institutional conceptions/constructs/models very prospective aporeticism-overcoming/unovercoming, as so-manifested as of incipient/incidental overall relative-
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 epistemic growth or conflatedness /scalarisation as to rescalarisation as re ontologisation}’) which goes on to instill (beyond the consciousness awareness teleology <in preconverging existential extrication as of existential unthought>) a social agency all of its own associated with inducing prospective desublimating and dereifying of socio institutional conceptions constructs models. Such a historicity tracing in presencing hyperrealisation hyperreal transposition numbing traction of desublimating meaningfulness and teleology {(as perspective lost of supererogatory acuity perspicacity astuteness edginess incisiveness as to the imbued postconverging dialectical thinking of notional deprocrypticism {in dimensionality of sublimating — <amplituding formative epistemic growth or conflatedness /scalarisation as to rescalarisation as re ontologisation}’) is manifested not only with regards to specific socio institutional conceptions constructs models practices but englobes extended social institutions including the underpinning suprasocial construct the genuine social intellectual function posture as well as the media and in many ways is the enabler (as to its prompting of a supposedly imponderable inscrutable unavoidable inevitable inescapable unpreventable unchangeable in surmountable unovercomable presencing absolutising identitive constitutedness <preconverging motif apriorising axiomatising referencing imbuing existentialising enframing imprintedness as to historicity tracing in presencing hyperrealisation hyperreal transposition}) of a human rationalising closedness that structures paradigms directly or indirectly the ‘patronising disfranchising disqualifying
relative-ontological-completeness – reference-of-thought– devolving> positivistic/rational-empiricism conceptions (as reflected with Newton’s interest in alchemy and the occult in association with his positivistic natural philosophy as well as Descartes’ underlying deistic interest in association with his incipient positivistic mathesis universalis schema/disseminative metaphoricity explicited with his thinking proposition and scepticism exercise engendering as to its dimensionality-of-sublimating

{(amplituding/formative)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} our positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme). Along the same lines, it is interesting to note how Plato’s Socrates and Plato as to their dimensionality-of-sublimating

{(amplituding/formative)supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} universalising-idealisation instigation were in many ways rather beholding to a pre-universalising Delphian spirituality conception (as so-reflected particularly by the Delphian motto know thyself) with regards to their universalising-idealisation approach mostly emphasising human and social virtue (as underlined with Socrates’ maieutics and Plato’s theory of Forms) and so very much in contrast to the latter Aristotelian approach in an all-expansive perspective of universalising-idealisation particularly so by its emphasis on overall universalising-idealisation pragmatic knowledge including practical and natural phenomena universalising-idealisation implications. This ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing-imbued-ontological-performance’ <including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ (in
The conception of human socio-institutional conceptions/constructs/models is rather as of ‘a supererogatory psychologistic protraction of human relevantly induced notional-asceticism’ (as to its skirting/peripheral initiation within a presencing—absolutising-identitive-constitutedness—to constructively enable the veridical expression of its 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—inconsistent echo in modern-day deonto-professional institutional practices); and so unlike any given ‘naive presencing—absolutising-identitive-constitutedness—to 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—totalising-entailing, as to—entailing—amplituding/formative—epistemicity—totalising—in—
prospective transcendence-and-sublimation/supererogation—de-mentativity to arise (as to the notional—asceticism\(^\text{1}\) instigating originariness-parrhesia,—as—spontaneity-of-aestheticisation—supererogation—acuity/perspicacity/astuteness/edginess/incisiveness projection of prospective methods/methodologies/approaches as from prospective sublimation induced methodologising/mutualising/organising/institutionalising), and so because all the ‘existential and contemplative internal adequation’ available for any given relative-ontological-incompleteness registry-worldview/dimension is as of its inherent apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-from—transversality—<for sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^\text{102}\rangle\) that is not postconvergently—de-mentated/structured/paradigmed to recognise the prospective sublimating relative-ontological-completeness\(^\text{88}\) registry-worldview/dimension apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-from—transversality—<for sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^\text{102}\rangle\) (with only the crossgenerational positive-opportunism—of-social-functioning-and-accordance\(^\text{76}\) arising from the relative-ontological-completeness\(^\text{88}\) comprehensively induced sublimation as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^\text{97}\) that then elicits the\(^\text{104}\) universal-transparency\(^\text{105}\)—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness\(^\text{88}\rangle\), untenability and affirmation/projection/assertion/dueness-validating—logicising/suitable-measuring—<as-to-postconverging—or-dialectical-thinking—apriorising-psychologism>\(^\text{45}\rangle\) of the relative-ontological-completeness\(^\text{88}\) apriorising/axiomatising/referencing—psychologism imbued logical-basis/logic,—as-derived-from—transversality—<for sublimating—existential-eventuating/denouement>—of-affirmative—
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\(^8\) sublimation is potentially a universal human capacity as of discretionary human disposition (as to when relative-ontological-completeness\(^8\) is-educed–and–avails–and–re-avails) for opting for sublimating ontological-good-faith/authenticity \(\sim\) postconverging–de-mentating/structuring/paradigming\(^10\) or opting for desublimating ontological-bad-faith/inauthenticity \(\sim\) preconverging–de-mentating/structuring/paradigming\(^12\), and that (as speaking to human-subpotency ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) ‘this most fundamentally potent point of human-subpotency is the epistemic point-of-departure for construing ontology/science as from the notional–deprocrypticism projected human-subpotency profound-and-complete mentation-capacity ontological implications’: given that to avoid being merely a complexification of positivism–procrypticism as of the possibility for disjointedness-as-of–reference-of-thought notional–deprocrypticism warrants the requisite human organic-disposition as of notional–deprocrypticism apriorising/axiomatising/referencing–psychologism for prospective reasoning-through/messianic-reasoning ‘rather than just another induced reasoning-from-results/afterthought equally subjected to human notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ speaking of a circular positivism–procrypticism complexification as of \(<amplituding/formative>\) wooden-language-\{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology\} as to human incapacity to psychically project the overall existential
dimensionality-of-sublimating\(<\text{amplituding/formative}\)\textunderscore\(\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) underlying notional\(\sim\text{asceticism}\). This very notional\(\sim\text{asceticism}\) insight (speaking of dimensionality-of-sublimating\(<\text{amplituding/formative}\)\textunderscore\(\text{supererogatory-de-}
\text{mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\)) about the notional\(\sim\text{deprocrypticism}\) reflected in the overall ontological-contiguity\(\sim\) of the human-institutionalisation-process\(\sim\) 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\(\sim\text{deprocrypticism}\) is not a ‘disengaged articulation but subverts’ present-day disjointing/disparateness/disentailing pedantising/muddling/formulaic-hollowing-out— in-subontologisation/subpotentiation\(\sim\) (blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-
\text{totalising--in-relative-ontological-completeness}) of thought; and so further reflected as to the fact that base-institutionalisation, universalisation, positivism and prospectively notional\(\sim\text{deprocrypticism}\) (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\(\sim\) of existence that
do not speak of limits to prospective human knowledge-reification–gesturing-<in-

prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> (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<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-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } and institutional self-preservation nature that falsely turns around (breaks with
‘prospective ontological-contiguity conception of relative-ontological-completeness as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’, for
knowledge-reification–gesturing-<in-

prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> to
undermine prospective human knowledge-reification–gesturing–
prospective psychologismic–apriorising/axiomatising/referencing–{of attendant ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity }—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) and institutional self-preservation over addressing their respective prospective aporeticism-overcoming/unovercoming. In this regards, as to their presencing—absolutising-identitive-constitutedness <amplituding/formative–epistemicity>totalising–self-referencing–


<amplituding/formative>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability)’ to then falsely justify their non-universalising pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } and institutional self-preservation and so over addressing their prospective aporeticism-
conflatedness—in{preconverging-disentailment by}—postconverging-entailment> (as to a strategically flawed anti-relativism interpretation that then overlooks and ignores ‘relative-ontological-incompleteness’/relative-ontological-completeness


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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) that protensively strives to explain everything as of notional—deprocrypticism —amplituding/formative—entailment—as-to-totalising—contiguous/coherent—factuality-of-variability (with such a postmodern-thought conception as human-subject-emancipatory-relativism-driven-recomposing-constructivism-towards-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> superseding the argument traditionally made about postmodern-thought as ‘sceptical with regards to ontologically-flawed-metanarratives/ideologies and the lack of objectivity of meaning’ as a wrongly articulated/made argument ontologically, since it is being wrongly articulated/made from the ‘modern perspective/frame/reference/horizon’ as to historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition induced ‘redounding/wavering/waveforming—of-the-referencing-and-the-devolved-referencing—imbued-ontological-performance’—<including-virtue-as-ontology> as to presupublimation 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
distorted implied metanarratives especially with regards to their
good/sheepish/dubious/ineffectual social/institutional devolving parameterised
equanility/balance as putting in question their theoretical, conceptual and operative veracity,
and speaking in all the above epochal instances of ‘ontological-bad-faith/inauthenticity’[9]–and–lack-of-equanimity of social/institutional process towards de-mentative/structural/paradigmatic
priorly-defaulted/usurped social/institutional outcome as reflecting manifest lack of dispensing-
with-immediacy-for-relative-ontological-completeness –by-reification/contemplative-
distension[9]’). But then such a presencing-distorted–meritocracy/totalising–sovereign-
approportioning—of-human-ontological-performance”[9]–including-virtue-as-ontology>
conception of sublimating meaningfulness-and-teleology as so-construed fundamentally as
to the underpinning–suprasocial-construct conception that mostly defines human
meaningfulness-and-teleology as of the constraint of ‘immediacy supposed absolute
sublimating value and ontological-veracity disposition’ (as to the beyond-the-consciousness-
awareness-teleology –in-preconverging–existential-extrication-as-of-existential-unthought>
positive-opportunism—of-social-functioning-and-accordance of institutional-development–as-to-social-function-development and living-development–as-to-personality-development), is
rather predisposed to overlook the supererogation –profundity–postconverging–de-
mentating/structuring/paradigming (with regards to the requisite dispensing-with-immediacy-
for-relative-ontological-completeness –by-reification/contemplative-distension of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastucture–meaningfulness-and-teleology) as to underlying ‘non-immediacy
prospective sublimating value and ontological-veracity disposition’ (so-construed as to the ‘re-
originary–as-unenframed/unbeholdening/outlier-conceptualisation-imbued-
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⟩ imbed ‘ontological-good-faith/authenticity— and-
equanimit of social/institutional process towards credible social/institutional outcome as
reflecting manifest dispensing-with-immediacy-for-relative-ontological-completeness — by-
reification/contemplative-distension—it 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-oft-
referencing-and-devolved-referencing’ means that in reality the underpinning—suprasocial-
construct — meaningfulness-and-teleology 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

desublimating—existentialising—decisionality’, thus rather de-
mentatively/structurally/paradigmatically inducing an
expropriating/estranging/constraining/limiting overall positive-opportunism—of-social-
functioning-and-accordance relation with the sublimation inducing supererogation—
profundity—postconverging—de-mentating/structuring/paradigming without the requisite
comprehensive abstract-appraisal of the de-mentative/structural/paradigmatic implications of
development—as-to-personality-development (as of dimensionality-of-sublimating
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation)). This fundamental ontological-deficiency of registry-
worldviews/dimensions ‘prior reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning presublimation-drivenness’ underpinning–suprasocial-
construct conception of meaningfulness-and-teleology is reflected in the fact of their
absconding/abandonment relationship with the possibility of their very own prospective
aporeticism-overcoming/unovercoming as to the implications of ‘non-immediacy prospective
sublimating value and ontological-veracity disposition’ (with regards to its supererogation-
profundity–postconverging–de-mentating/structuring/paradigming requisite dispensing-with-
immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension
for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology), so-construed as an
imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable framework (in mere prospective wait for messianicity) while at
the same time advancing that stances of shallow-supererogation (as to presencing-distorted–
<including-virtue-as-ontology>) are the absolute possibilities of human ontological-
performance—<including-virtue-as-ontology> potential; as to the paradox that human
presublimation as of the underpinning–suprasocial-construct aporeticism stances of shallow-
supererogation (as to presencing-distorted–meritocracy/totalising–sovereign-
appropriationings—of-human-ontological-performance–<including-virtue-as-ontology>
as historially involving ‘dominance/vested-interest structure in relative-ontological-
incompleteness –presublimation-construct–of–meaningfulness-and-teleology
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
\<amplituding/formative\>disposedness/psychologismic-construct—as-to-orientation/value-
construct/valuation-and-derived-parameterising) and \<amplituding/formative\>entailment—as-to-totalising-contiguous/coherent–factuality-of-variability); this registry-
worldviews/dimensions decadently so-induced disparateness-of-conceptualisation
\<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ‘\> at
their prospective destructuring-threshold-\<uninstitutionalised-threshold\>/presublimating–
desublimating-decisionality\>–of-ontological-performance -\<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 reference-of-thought/grandest-
axiomatic-construct—as-to-referencing/registering/decisioning
\<amplituding/formative\>disposedness/psychologismic-construct-as-to-orientation/value-
construct/valuation-and-derived-parameterising) as supposedly entailing the prospective
nascent-particular/incipient-and-material/technical-sublimations \<blinded-to-their-relative-
ontological-completeness \>– reference-of-thought- devolving\> (whereas the latter is in want
for its very own prospective sublimating reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning in reflecting ontological-contiguity\> ), and this
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) then
fails the requisite ontological-veracity of 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—meaningfulness-and-teleology and its induced prospective institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development. The implication here is that instead of an ontologically-veridical
supererogatory—unbeholding-confaltedness ‘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’—as-to-referencing/registering/decisioning
supererogatory—unbeholding-confaltedness 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 , over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity preconverging—de-
mentating/structuring/paradigming ; the <cumulating/recomposuring—attendant-ontological-
contiguity > successive registry-worldviews/dimensions; reference-of-thought/grandest-
insights’/epistemic-projection-in-conflatedness-of-notional-deprocripticism-prospective-sublimation)\textsuperscript{11} intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction induced sublimation-over-desublimation of meaningfulness-and-teleology\textsuperscript{100} infrastructure’ de-mentatively/structurally/paradigmatically explaining the possibility for the \textless cumulating/recomposuring–attendant-ontological-contiguity > succession of registry-worldviews/dimensions as to their induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction. Inherently, unlike the flawed intuitive human projection of meaningfulness-and-teleology\textsuperscript{100} in apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentiaalising/contextualising/textualising-contiguity }–constitutedness in preconverging-entailment terms inducing \textsuperscript{90} presencing—absolutising-identitive-constitutedness\textsuperscript{1} <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>– existentialising—enframing/imprintedness–as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition\textsuperscript{9} distortion that seem to wrongly imply that human nature is of intemporal-disposition only without factoring the distorting implications on human ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> of human temporal-dispositions with regards to social-stake-contention-or-confliction at uninstitutionalised-threshold\textsuperscript{13}, in rather truly reflecting human ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as of notional–firstnatures—temporal-to-intemporal-dispositions–so-construed-as-from-perspective–ontological-normalcy/postconvergence> this then allows for conceptualising how intemporal-disposition induced ontological-performance–<including-virtue-as-ontology> in superseding uninstitutionalised-threshold\textsuperscript{103} arises (as of the apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentiaalising/contextualising/textualising-contiguity }–conflatedness in {preconverging–disentailment-by}–postconverging-entailment of dimensionality-of-sublimating\textsuperscript{24}
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) implications) and so involving `human  
development-as-infrastructure-of—meaningfulness-and-teleology—is rather by the narrowing-down selectivity and secondnaturing of the intemporal-disposition at the utter exclusion of temporal-dispositions (that is, until the prospective destructuring-threshold\textsuperscript{3} of-ontological-performance\textsuperscript{4}—<including-virtue-as-ontology> reflect human notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> in want for the same narrowing-down selection of the intemporal-disposition as to ‘human \textsuperscript{5}—<amplituding/formative—epistemicity>totalising—thrownness—inexistence’,—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\textsuperscript{4}—<including-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\textsuperscript{5}). 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\textsuperscript{5}) stance as to the prospective possibility of the ontological-veracity of human ontological-performance\textsuperscript{7}—<including-virtue-as-ontology> as to existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation \textsuperscript{107}; wherein blurriness as to uninstitutionalised-threshold \textsuperscript{103} is an epistemic-constraint undermining sublimation and inducing desublimation, and \textsuperscript{104} universal-transparency \textsuperscript{104}\{transparency-of-totalising-entailing,-as-to-entailing-} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} as to induced prospective institutionalisation is an epistemic-constraint for undermining desublimation and inducing sublimation as such \textsuperscript{104} universal-transparency \textsuperscript{105}\{transparency-of-totalising-entailing,-as-to-entailing-} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} is so-reflected in the succession of ‘relative-ontological-completeness’—apriorising/axiomatising/referencing—psychologism enculturated/constructed social-pragmatics-framing-of—predicative-effectivity–sublimation-(as-to-underlying,-ontological-commitment \textsuperscript{1}\textsuperscript{106}<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—demonetating/structuring/paradigming –as-being-as-of-existential-reality>)’ as narrowing-down selectivity of the intemporal-disposition for prospectively secondnatured institutionalisation. This disparateness-of-conceptualisation<unforegrounding-disentailment,-failing-to-reflect-immanent-ontological-contiguity’ insight (as to the pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \} of presublimating \textsuperscript{1}reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning and prospective nascent-particular/incipient-and-material/technical-sublimations-{blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving>) is equally reflected in the manifestation of postlogism \textsuperscript{78} and social-postlogism \textsuperscript{78} (arising from conjugated-postlogism \textsuperscript{78} induced meaningfulness-and-teleology\textsuperscript{10}) across the <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions (as associated with psychopathy in our positivism–procrypticism registry-worldview/dimension); wherein the
possibility for the specifically given registry-worldview/dimension induced postlogism \(^7\) and social-postlogism \(^7\) is fundamentally possible only as of the specific registry-worldview/dimension destructuring-threshold-{uninstitutionalised-threshold / presublimating-desublimating-decisionality}–of-ontological-performance \(^7\)–<including-virtue-as-ontology>
presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning imbued apriorising/axiomatising/referencing–psychologism ontological-deficiency whether as of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or \(^5\) procrypticism–or–disjointedness-as-of–reference-of-thought (notional–procrypticism). Such that the manifested postlogism \(^7\)–as-of–compulsing–nonconviction/madeupness/bottomlining–{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–>-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;<in-shallow-supererogation–<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>} is directly related to the presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning <amplituding/formative>disposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation–and–derived-parameterising} to be cognisant-and-integrative in prelogism \(^7\)–as-of-conviction,-in-profound-supererogation \(^7\)<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (construed as if of postconverging-or-dialectical-thinking \(^7\)–apriorising-psychologism) of the same \(^5\) meaningfulness-and-teleology\(^10\) articulated as of postlogism \(^7\) manifestation (articulated rather as preconverging-or-dementing \(^7\)–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 prelogism\textsuperscript{79} -as-of-conviction,-in-profound-supererogation\textsuperscript{79} -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’ -logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{79} (as if of postconverging-or-dialectical-thinking\textsuperscript{79} – apriorising-psychologism) is susceptible to the postlogism\textsuperscript{8} of notions-and-accusations-of-sorcery\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} (articulated rather as preconverging-or-dementing\textsuperscript{10} - apriorising-psychologism) which will be de-mentatively/structurally/paradigmatically impossible to manifest in a non-superstitious positivistic registry-worldview/dimension. Thus the idea of ‘prelogism\textsuperscript{78} -as-of-conviction,-in-profound-supererogation\textsuperscript{78} -<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’ -logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textsuperscript{78} cognisance-and-integration in presublimation\textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning\textsuperscript{<amplituding/formative>disposedness/psychologismic-construct\textsuperscript{(as-to-orientation/value-construct/valuation–and–derived-parameterising)}’ speaks to the fact that more fundamentally postlogism\textsuperscript{8} and social-postlogism\textsuperscript{8} implications are ontologically escalating beyond just any particular/specific existential manifestation of postlogism and that inherently a presublimating\textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning is rather de-mentatively/structurally/paradigmatically an ontological-deficiency paradoxically in-wait for its manifest postlogism\textsuperscript{8} and social-postlogism\textsuperscript{8} and such a presublimating\textsuperscript{8} reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning as to its cognisance-and-integration of postlogism is the more ontologically profound conceptualisation as to systemic aetiologisation/ontological-escalation implications of social pervasiveness of postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{7}. Ultimately as from the technical ontological-veracity of originariness/origination\textsuperscript{(so-construed-as-to-ontological-}}
‘scalarity/immanency of existence’s ontological-normality/postconvergence’. The psychologistic and apriorising implications here is that with regards to say a God-of-plane proposition in an animistic social-setup, an engagement striving to elucidate the notion of plane involving any existential-instantiation aposteriorising/logicising/deriving/intelligising/measuring in terms of the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation, is de-mentatively/structurally/paradigmatically already validating the animistic social-setup non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation as paradoxically valid for all instances of aposteriorising/logicising/deriving/intelligising/measuring warranting positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation (thus inducing the animistic social-setup incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and its non-positivistic complexification); as to the fact that it is a positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation adopting rather a relation of ‘non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring as from the non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation of such an animistic social-setup God-of-plane non-positivistic proposition’ that enables the possibility for maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as bringing to the consciousness-awareness-teleology of the animistic social-setup that the notion of plane implies an altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–
conceptualisation induced psychologism of reference-of-thought (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation psychologism of reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-
instantiations of conceptualising. Furthermore, it is such ontologically-deficient
incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation (as to its cognisant-and-integrative blending/incorporating of prospective ‘nascent-
particular/incipient-and-material/technical-sublimations—<blinded-to-their-relative-ontological-
completeness — reference-of-thought—devolving>’ as if of relative-ontological-
incompleteness)—presublimating reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning in circularly beholdening meaningfulness-and-teleology to human-subpotency’) that is behind the development of all the cumulating/recomposuring—
attendant-ontological-contiguity —successive registry-worldviews/dimensions given
amplituding/formative wooden-language—imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } so-construed as being of preconverging-or-dementing—apriorising-psychologism epistemic-abnormalcy/preconvergence (as so-reflected from the undermined maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-or-dialectical-thinking—apriorising-psychologism conception in ontological-normalcy/postconvergence epistemic-projection perspective). As of practical existential implications maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation means that the positivistic disposedness/psychologismic-construct—(as-to-orientation/value-
construct/valuation—and—derived-parameterising) cannot be responsive to the social-stake—
contention-or-confliction projected as of such a non-positivistic meaningfulness-and-teleology, as to a fundamental positivistic disavowal of its non-positivistic disposedness/psychologismic-construct-as-to-orientation/value-construct/valuation-and-derived-parameterising as non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of its non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation). By extension, maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation psychologistic and apriorising implications (so-construed as from the technical ontological-veracity of originariness/origination—so-construed-as-to-ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence) perspective of notional-deprocrypticism), speaks to the fact that the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the respective registry-worldviews/dimensions in relative-ontological-completeness (base-institutionalisation, universalisation, positivism and deprocrypticism respectively) are projected in disavowal of their respective prior registry-worldviews/dimensions in relative-ontological-incompleteness (recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism respectively) destructuring-threshold—uninstitutionalised-threshold/presublimating-desublimating-decisionality—of-ontological-performance—<including-virtue-as-ontology> of ontological-performance—<including-virtue-as-ontology> as reflected by their disposedness/psychologismic-construct-as-to-orientation/value-construct/valuation-and-derived-parameterising), implying the latter are effectively non-aposteriorising/non-logicising/non-deriving/non-intelligising/non-measuring (as from the holding-forth of their respective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-conceptualisation). Thus, as to their respective presencing—absolutising-identitive-
constitutedness, all relative-ontological-incompleteness, registry-worldviews/dimensions as of their preconverging-or-dementing—apriorising-psychologism pretend to articulate what ca 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 ca 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’-<including-virtue-as-ontology> as to presublimation and nascent-sublimations overlapping-contiguity-of-referencing-and-devolved-referencing’ associated with human temporal inclination to historicity-tracing—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

<amplituding/formative—epistemicity>totalising—conflatedness12 of meaningfulness-and-teleology 100 involving ‘the epistemic-totalising—resubjecting or totalising—entailing—reconstrual of motif-as-to-aestheticisation-<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation97 in rede-mentating/restructuring/reparadigming intelligibility⟨as-to-human—projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting-process,—in—
amplituding/formative—epistemicity>totalising—conceptualisation⟩’, and so-underscored by the reference-of-thought—and—reference-of-thought—devolving dynamics of re-motif—and—re-apriorising/re-axiomatising/re-referencing/re-intelligibilitysettingup/re-measuringinstrumenting) of human meaningfulness-and-teleology 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 100’. Human-decisionality-<as-to-play-of-valid/invalid-

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decisionality-imbued-sublimation/desublimation> as both incipiently/seedingly and comprehensively so-elucidated (as of human formativeness-as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-meaningfulness-and-teleology) is ‘effectively reflected subsumptively in human operative consciousness-by-subconsciousness directedness in existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as eliciting effectively-manifest-sublimation/sublime in existence’. But then this equally points out that human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is not inherently sublimation even as ‘human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is as of a seemingly inseparable amalgamation with effectively-manifest-sublimation/sublime’ as to the fact that effectively-manifest-sublimation/sublime is as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation as rather unbeholdening to human-subpotency imbued human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> (even as when human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> in its sublimation-construct induces a convergence to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for effectively-manifest-sublimation/sublime with regards to such appropriately induced human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>). Insightfully thus, all the inherent sublimation-structure that existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation can reveal/divulge to human-subpotency is tautologically given as of inherent immanent-existence (as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human-amplituding/formative-epistemicity-totalising-purview-of-construal) but then the effective potentiality for human-subpotency grasp of immanent-existence’s sublimation-structure (reflected by effectively-manifest-sublimation/sublime) is tied to human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> capacity underlied by overall existential dimensionality-of-sublimating

{<amplituding/formative>supererogatory-~de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness~equalisation} 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~deprocripticism-prospective-sublimation}’ intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension-presencing—absolutising-identitive-constitutedness

tracing-<perspective–ontological-normalcy/postconvergence-reflecteda-epistemicity-relativism-
determinism'>~disinhibited-mental-aestheticising sublimation reclamation/recovery from
beholdening-becoming—distortive-originariness/distortive-origination—as-to-'

historicity-tracing—inhhibited-mental-aestheticising'; and so as to 'human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation>

omni-potential commensurability with inherent immanent-existence’s sublimation-structure’ so-construed as
omnipotentiality. However such ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>

omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality is effectively more
fundamentally undermined by the ‘taxingness-of-originariness (what has gone before aesthetically structures/paradigms distortedly the possibility for the later aestheticisation)

inducing

beholdening-becoming—distortive-originariness/distortive-origination—as-to-

historicity-tracing—inhhibited-mental-aestheticising as reflected with the decoherencing-

structure—of—meaningfulness-and-teleology—for-institutionalisation underlined by the
‘redounding/wavering/waveforming—of-the-referring-and-devolved-referring-

imbued-ontological-performance—<including-virtue-as-ontology> as to presublimation and
nascent-sublations overlapping-contiguity-of-referring-and-devolved-referring’. In
other words, human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> capacity (as of its cumulating/recomposuring reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation) eliciting of
corresponding ‘effectively-manifest-sublimation/sublime in cumulation/recomposuring as
aestheticisation—and—aestheticisation-towards-ontology’ is so-de-
mentatively/structurally/paradigmatically defining (implying ‘human-decisionality-<as-to-play-
of-valid/invalid-decisionality-imbued-sublimation/desublimation>

omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality).
completeness–imbued, supererogatory—reference-of-thought/grandest-axiomatic-construct—
as-to-referencing/registering/decisioning> in the overall prospective human sublimation-
construct’ so-construed as incrementalism-in-relative-ontological-incompleteness —
enframed-conceptualisation (and so-reflected as of human Being-development/ontological-
meaningfulness-and-teleology, institutional-development–as-to-social-function-
development and living-development–as-to-personality-development) over maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for
effectively-manifest-sublimation/sublime of nascent–human-decisionality-induced-sublimation–
of-blinded-relative-ontological-completeness–imbued, supererogatory—reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> necessary for
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology and its induced
prospective institutional-development–as-to-social-function-development and living-
development–as-to-personality-development as underlined in ontological-
normalcy/postconvergence so-reflected as to ‘re-originary-as-
enframed/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’. This opened and unaccounted nature of nascent-human-decisionality-induced-sublimation-of-blinded-relative-ontological-completeness
-imbued, supererogatory reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning> as underlying effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
7, implies that institutionalised human-decisionality<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> is inevitably caught up with ‘(relative-ontological-incompleteness presublimating reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning) presublimation–human-decisionality-induced-desublimation’ when it strives prospectively to be reflective of ‘effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbued-
postconverging/dialectical-thinking -of-notional—deprocrypticism-\{in-dimensionality-of-
sublimating — \langle amplituding/formative—epistemicity\rangle growth-or-
conflatedness [scalarisation-as-to-rescalarisation-as—re-ontologisation} \}). Most fundamental
to ‘human-decisionality-<as-to-play-of-valid/invalid-decisionality-imbued-
sublimation/desublimation> omni-potential commensurability with inherent immanent-
existence’s sublimation-structure’/omnipotentiality thus is the pretense to being as to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^9\) 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 ~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—of-axiomatic-construct of
‘<amplituding/formative> disposedness/psychologismic-construct-\{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\(^10\)—presublimation-construct—of—’ meaningfullness-and-
teleology\(^10\) desublimating—existentialising—decisionality’ as from blatant brutish
conquest/subjugation conception of appropportioning, dominion protection conception of
from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity —of-the-human-institutionalisation-process ’, is
effectively reflected by the fact that all presencing-distorted–meritocracy/totalising–sovereign-
approportioning—of-human-ontological-performance”-<including-virtue-as-ontology> terms–
as-of-axiomatic-construct of ‘<amplituding/formative>disposedness/psychologismic-construct
(as-to-orientation/value-construct/valuation–and–derived-parameterising) and ontologisation’
as so-reflected by their underpinning–suprasocial-construct (historically involving
‘dominance/vested-interest structure in relative-ontological-incompleteness”–presublimation-
construct–of-”meaningfulness-and-teleology” desublimating–existentialising–decisionality’
as from blantant brutish conquest/subjugation conception of approportioning, dominion
protection conception of approportioning, to the very natural-order-of-things conception of
approportioning and to our subtle modern-day institutionally-distorted/disjointed conception of
approportioning) are rather manifestations of ‘relic/artifactual–beholdingen-constitutedness”
<amplituding/formative>disposedness/psychologismic-construct
(as-to-orientation/value-construct/valuation–and–derived-parameterising) and ontologisation’) of ontologically
accounting for the overall ontological-contiguity”—of-the-human-institutionalisation-process”
and its prospective emancipatory/sublimating possibilities as to convergence towards
omnipotentiality. Insightfully, we can thus construe of ‘our subtle modern-day institutionally-
distorted/disjointed conception of approportioning human-decisionality-<as-to-play-of-
valid/invalid-decisionality-imbued-sublimation/desublimation>’ (as of its presencing–
absolutising-identitive-constitutedness”
<preconverging–‘motif-and-
apriorising/axiomatising/referencing–imbuing–existentialising—enframing/imprintedness–
(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)” and are
incapable (as of their given terms–as-of-axiomatic-construct of
<amplituding/formative>disposedness/psychologismic-construct-(as-to-orientation/value-
construct/valuation–and–derived-parameterising) and ontologisation”) of ontologically
accounting for the overall ontological-contiguity”—of-the-human-institutionalisation-process”
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)
‘relic/artifactual–beholdening-constitutedness\textsuperscript{13}
\textsuperscript{4} historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition
\textsuperscript{4} formativeness<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of—
meaningfulness-and-teleology\textsuperscript{13}\textsuperscript{4}) as the de-mentative/structural/paradigmatic impediment for
prospective effectively-manifest-sublimation/sublime as of nascent–human-decisionality-
duced-sublimation<of-blinded-relative-ontological-completeness\textsuperscript{13}-imbued,—
supererogatory\textsuperscript{12} reference-of-thought/grandest-axiomatic-construct—as-to-
referencing/registering/decisioning>; as reflected with modern-day defaulting institutional
structures and processes (as ‘prospectively distorting/undermining the equanimity/balance of
human theoretical-conceptual-operant institutionalised-conceptualisations’ inducing prospective
‘desublimating\textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{13}
<preconverging~’motif-
and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness{(as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition) 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>}' and
thus failing ‘prospective/nascent relative-ontological-completeness\textsuperscript{8}
\textsuperscript{4} reference-of-
thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning
supererogatory–unbeholdening-conflatedness\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’. In this respect, an ontological-normalcy/postconvergence epistemic-projective perspective of omnipotentiality points to the relic/artifactual–beholdening-constitutedness history-tracing—in-presencing—hyperrealisation/hyperreal-transposition of modern-day human-decisionality-as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> preconvergingly—de-mentated/structured/paradigmed as to its ricocheting beholdening 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

existence’s sublimation-structure'/omnipotentiality, and so as to the various orders respective-
and-dynamically instilled ‘desublimating 

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 

[80] presencing—absolutising-identitive-constitutedness[13] in order to articulate a
fundamental framework for ontological-veracity elucidation; and so, as of 

[55] maximalising-
recomposuring-for-relative-ontological-completeness[88]—unenframed-conceptualisation
for effectively-manifest-sublimation/sublime of nascent—human-decisionality-induced-sublimation-
<of-blinded-relative-ontological-completeness—imbued—supererogatory—reference-of-
thought/grandezt-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[100] and its induced
prospective institutional-development—as-to-social-function-development and living-
development—as-to-personality-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

<reconverging~‘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

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation) in reflecting the overall
ontological-contiguity—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-determinism’ so-implied as of
notional—deprocrypticism) whether as to mere aestheticisation reframing or aestheticisation—
and—aestheticisation-towards-ontology reframing (as to 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). Inherently the requisite
originariness—parrhesia—spontaneity-of-aestheticisation for human reframing given human
limited-mentation-capacity is rather more forthcoming with directly graspable contextually
restricted frameworks-of-conceptualisation with human reframing capacity increasingly of
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—re-originariness/re-re-origination
impotence with frameworks-of-conceptualisation of overwhelming scale inducing increasing
’sovereign-deference with lack of universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness}’ and leading to direct/indirect dominance/vested-interest—
drivenness—<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
meaningfulness-and-teleology as to the fact that modern-day organisational and
institutional structure and purposes (by their social-stakes-contention—or-confliction) in critical
ways render the sovereign human increasingly more of a mere cog within systems that as of
their technical, bureaucratic and socially-defining presencing—absolutising-identitive-
constitutedness <preconverging—’motif-and-apriorising/axiomatising/referencing’—imbuing—
existentialising—enframing/imprintedness{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} purposes are already in many ways decisively de-
mentatively/structurally/paradigmatically predefined as imponderable/inscrutable/unavoidable/inevitable/inescapable/unpreventable/unchangeable/in
surmountable/unovercomable frameworks as not subject to prospective aporeticism—
overcoming/unovercoming analysis, and thus increasingly undermining generalised-and-representative human appreciation of deconstructive acuity and reappraisal (but for such institutional and organisational predetermined distorted conception of paucity/deficiency as to their very presencing—absolutising-identitive-constitutedness\(^{13}\) preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness\(^{(as-to-\text{ historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition})}\) conceptualisations), as well as more fundamentally undermining the capacity for human re-originary—as-unenframed/unbeholding/outlier-conceptualisation\(^{(imbued-postconverging/dialectical-thinking—'projective-insights'/epistemic-projection-in-conflatedness—'of-notional—deprocrypticism-prospective-sublimation})\(^{11}\) engagement with existence as to all-encompassing amplituding/formative—epistemicity totalising—renewing-realisation,—re-perception,—re-thought-in-epistemic-conflatedness\(^{12}\) in the contemplation of omnipotentiality. Ultimately (as to human-subpotency fatedness-of-sublimation-over-desublimation to existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process\(^{7}\) ), omnipotentiality is ever always directly and truly contemplatable as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{97}\) ’ (as can be so-constrained as of ‘amplituding/formative—epistemicity>totalising/circumscribing/delineating \(^{4}\) 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)'}\(\) so-reflecting amplituding/formative disposedness/psychologismic-construct—(as-to-orientation/value-construct/valuation—and—derived-parameterising) and amplituding/formative entailment—(as-


supererogatory° reference-of-thought/grandest-axiomatic-construct—as-to-referencing/registering/decisioning>); and thus in lieu the overarching reframing for convergence towards omnipotentiality, construed as from the ‘absolutely-disruptive hierarchical-order implied as to the implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation°’ (as can be so-constrained as of ‘<amplituding/formative–epistemicity> totalising/circumscribing/delineating
foregrounding\_\textit{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 \langle amplituding/formative \rangle disposedness/psychologismic-construct\{(as\_to-orientation/value-construct/valuation\_and\_derived-parameterising) \rangle and \langle amplituding/formative \rangle entailment\{(as\_to-totalising\_contiguous\_coherent\_factuality\_of\_variability)\} is fundamentally about nurturing a psychological-disposition to prospective/nascent sublimating \textit{supererogatory} \textit{unbeholdening-conflatedness}\(\) (bound to a historiality/ontological-eventfulness \textit{ontological-aesthetic-tracing}<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>} formativeness\<\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}> of intemporal-projection\) and so while undermining a psychological-disposition to presublimating \textit{relic/artifactual–beholdening-constitutedness}\(\) (bound to a historicity-tracing—in-presencing–\textit{hyperrealisation/hyperreal-transposition} formativeness<\text{as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism}> of destructuring-threshold\{(uninstitutionalised-threshold /presublimating–desublimating-decisionality\)}\textit{of-ontological-performance}’-<\text{including-virtue-as-ontology}> temporal-dispositions projection). Human limited-mentation-capacity de-mentatively/structurally/paradigmatically implies this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating \textit{supererogatory} \textit{unbeholdening-conflatedness}\(\)’ and ‘presublimating \textit{relic/artifactual–beholdening-constitutedness}\(\)’: so-reflected with the ‘aestheticisation–and–aestheticisation-towards-ontology of human ontological-performance’<\text{including-virtue-as-ontology}>’ underlying both ‘motif-as-to-aestheticisation<\text{imbued-projective-arbitrariness/waywardness}>’ and
<imbued-projective-arbitrariness/waywardness> to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ speaks of ‘successions of aestheticising
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as factoring in the implications of human limited-mentation-capacity (by a ‘psychological-disposition for supererogatory–unbeholdening-conflatedness’
eliciting-of-prospective-supererogation\textsuperscript{97} as underscored by the ‘effectively underlying human beholding—inching,-apprehending,-and-taming–drive or aestheticising—surrealising/supererogating–drive for \textsuperscript{97}postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing\textsuperscript{97}—existentialising—framing/imprinting\textsuperscript{97}(as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing—\textsuperscript{97}perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism\textsuperscript{97}) for the requisite sublimating/emancipatory omnipotentiality converging towards ‘inherent immanent-existence overall withdrawn effectively-manifest-sublimation/sublime or withdrawn sublimation-structure’ so-construed as of ontological-normalcy/postconvergence reflected \textsuperscript{96}re-originary—as-unenframed/unbeholding/outlier-conceptualisation\textsuperscript{96}\textsuperscript{97}(imbued-postconverging/dialectical-thinking —‘projective—insights’/epistemic-projection-in—confalwedness —‘of-notional—deprocrypticism—prospective—sublimation\textsuperscript{97}) intemporal-disposition supererogatory rescalarisation of ontologisation and value-construction (within any given registry-worldview/dimension \textsuperscript{97}presencing—absolutising-identitive-constitutedness\textsuperscript{13} <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing\textsuperscript{97}—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition\textsuperscript{97}) inducing prospective sublimation-over-desublimation \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} infrastructure thus effectively superseding any such given registry-worldview/dimension underpinning—suprasocial-construct prior conception of ontologisation and value-construction’. Interestingly, this seedingly/incipiently fundamental paradox of ‘prospective/nascent sublimating supererogatory—unbeholding-confalwedness\textsuperscript{12} and ‘presublimating relic/artifactual—beholding-constitutedness’ as to its perpetuative encumberment of human intelligibility, correspondingly highlights the inherent disambiguation of human \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} ‘as of the seeding/incipient encumberment of its momentous-unbeholding—1309
mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ manifested at various stages across all human societies/cultures and diffusible likewise across all human societies/cultures with the implications that such ‘de-
mentative/structural/paradigmatic momentous-unbeholdening–aestheticising-reflex effectively-
manifest-sublimation/sublime as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ more fundamentally speak to ‘overall human momentous-
unbeholdening–aestheticising-reflex effectively-manifest-sublimation/sublime attainment’ (with such a truer ontological-veracity rather much more profound than the ‘merely-
unbeholdening–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-determinism’⟩⟩ (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’ ⟨historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩ 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
eliciting-of-prospective-supererogation\textsuperscript{97} as to the inherent sublimating/emancipatory possibilities accruable to all humans and societies. This overall insight is particularly salient in the sense that the ‘human psychological-disposition for relic/artifactual–beholdening-constitutedness\textsuperscript{12} historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition of presupluming intelligibility’ (so-perpetuative as to human 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), is exactly what critically clouds prospective possibilities for ‘human psychological-disposition for supererogatory–unbeholdening-confutedness\textsuperscript{12} historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing—\langle perspective–ontological-normalcy/postconvergence-reflected—\langle epistemicity–relativism–determinism\rangle of sublimating intelligibility’; so-construed as imponderable/inscrutable/unavoidable/indefatigable/unpreventable/unchangeable/insurmountable/unovercomable frameworks of de-mentative/structural/paradigmatic limits to abstract ‘human-decisionality—\langle as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation\rangle 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—\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 so-underscored by ‘effectively underlying human beholdening—inching,-apprehending,-and-taming—drive or aestheticising—

surrealising/supererogating—drive for \langle postconverging—\langle motif-and—\rangle


hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant ontological contiguity educed–existentialising/contextualising/textualising-contiguity’ 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} in reflection of overall Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology”). A deepening of this critical pure-ontology
discernment as from the above elucidation of ‘phenomenal/manifest–subpotencies–
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),
’surrealisingly/supererogatorily discloses that existentialising–decisionality is de-
mentatively/structurally/paradigmatically of ‘beholdening as sovereignising–imbued-
subontologisation/subpotentiation’ while sublimating–nascence is de-
mentatively/structurally/paradigmatically of ‘unbeholdening ontologising-depth as to backdrop-
of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–
ontological-normalcy/postconvergence’” (such that perspectively ‘to beholden-as-
sovereignising is to underly/organise/decision existentialising subpotentiation’ and so potently
constrained as from perspective ‘unbeholdening sublimating–nascence ontologising-depth of
the full-potency of existence’); as to the fact that surrealisingly/supererogatorily
existentialising–decisionality is of ‘notional–presencing—absolutising-identitive-
constitutedness” preconverging–de-mentating/structuring/paradigming—beholdening-as-to-
effectuation’ and so potently constrained as from sublimating–nascence
‘notional~\(^{13}\)nonpresencing-<perspective–ontological-normalcy/postconvergence> as to backdrop-of-inherent-immanent-existence’s–sublimation-structure-<of-‘unsurrealistic-as-real’–ontological-normalcy/postconvergence>\(^{7}\). This overall conception underlies the conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism of both ‘existentialising–decisionality and sublimating–nascence’ with regards to induced sublimation/desublimation (beyond naïve \(^{80}\)presencing—absolutising-identitive-constitutedness \(^{14}\)<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing>-existentialising—enframing/imprintedness (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as from \(^{7}\)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\(^{89}\)/relative-ontological-completeness\(^{88}\)\rangle as to human-and-social–expectations/anticipations—metaphoricity\(^{57}\)–as-rede-mentating/restructuring/reparadigming—psychologism\(^{90}\) (just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating \(^{4}\)<amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of \(^{5}\)meaningfulness-and-teleology\(^{100}\) is ever always about ‘idealised-typification in epistemic-confoundedness \(^{12}\)sublimation or epistemic apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\(^{14}\)<preconverging–
ontological-completeness\textsuperscript{10} ‘reference-of-thought–and–reference-of-thought–devolving–meaningfulness-and-teleology\textsuperscript{100} comprehensiveness of prospective sublimating–nascence’ as of the sublimating–nascence teleological-inflection\textsuperscript{ }{(as-to-more-profound-nondisjointing–amplituding/formative–epistemicity>totalising/circumscribing/delineating)). That is, the individual and social existentialising–decisionality is more readily defined by default in ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ and this is effectively the default individual and social existentialising–decisionality psychological-disposition as to upholding/defending sovereignty, but then given human limited-mentation-capacity the individual and social are then secondarily predisposed to deferential-formalisation-transference existentialising–decisionality psychological-disposition as to the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} consequences of deferring to ‘universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88} } of sublimating–nascence’ (in delegating sovereignty ultimately as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’) with the lack of such ‘universal-transparency\textsuperscript{10} (transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\textsuperscript{88} ) 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—referencing/registering/decisioning of human\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} of ‘blurriness’ in existentialising–decisionality’ as rather poorly amenable to profound ‘unbeholdening
sublimating–nascence ontologising-depth of the full-potency of existence’ as it is relatively the case in the natural sciences (and so beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless\textit{in-preconverging-existential-extrication-as-of-existential-unthought}\textgreater); as to the fact that existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \textless\textit{as-to-perspective–ontological-normalcy/postconvergence-implied–'prospective-aporeticism-overcoming/unovercoming'}\textgreater; more readily makes ‘desublimating nonsense’ of human existentialising–decisionality meaningfulness-and-teleology\textsuperscript{100} failing ‘genuine knowledge-reification–gesturing–\textless\textit{in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity} –\textit{educed–existentialising/contextualising/textualising-contiguity} \} \textless\textit{conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment}\textgreater framework involving an immediate potent detour to existence-potency \textless\textit{as-sublimating–nascence, disclosed-from-prospective-epistemic-digression} while the relative ‘blurriness’ in existentialising–decisionality of social-and-institutional-frameworks-of—referencing/registering/decisioning induce a relative orientation in the social towards \textit{presencing–absolutising-identitive-constitutedness} \textless\textit{social-vestedness/normativity–<discretely-implied-functionalism}> existentialising–decisionality meaningfulness-and-teleology\textsuperscript{100} (so-enabled by poor direct/; immediate potent constraining to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} ). In this regards, many such social-and-institutional-frameworks-of—referencing/registering/decisioning can be construed as ‘frameworks of relatively shallow-ontologisation/subontologisation’ as to the existentialising–decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ due to ‘blurriness’ in existentialising–decisionality’. It is herein contended that the most fundamental issue with regards to huma prospective comprehensive emancipation/sublimation (as promptly reflected with nascent-
meaningfulness-and-teleology\textsuperscript{100}) reflecting a positivising referencing/registry/decisioning is more problematically conceptualisable and mostly arises as of crossgenerational appreciation/grasp (given the non-positivistic \textsuperscript{9} presencing—absolutising-identitive-constitutedness\textsuperscript{12} existentialising—decisionality psychological-disposition of defaulting individual and social ‘beholdening as sovereignising—imbued-subontologisation/subpotentiation’); and this ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ applies in the <cumulating/recomposuring–attendant-ontological-contiguity>-succession of registry-worldviews/dimensions with regards to the possibility for their prospective sublimation/emancipation. Along the same lines of disambiguating ‘human existentialising—decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ just as ‘a God-of-plane non-positivistic proposition’ in an animistic social-setup implies priorly an ‘altogether superseding positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation induced psychologism of \textsuperscript{11} reference-of-thought’ (over their non-positivistic apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation psychologism of \textsuperscript{84} reference-of-thought) from whence aposteriorising/logicising/deriving/intelligising/measuring can then ensue in existential-instantiations of conceptualising, and so as to the positivistic \textsuperscript{99} ‘meaningfulness-and-teleology \textsuperscript{100} more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{97} with regards to sublimating–nascence teleological-inflection\textsuperscript{as-to-more-profound-nondisjointing—<amplituding/formative—epistemicity>totalising/circumscribing/delineating},’ likewise prospectively with regards to nascent-particular/incipient-and-material/technical-sublimations\textsuperscript{<blinded-to-their-relative-
ontological-completeness – reference-of-thought– devolving> as underlying many a technical and natural sciences it is ever always the ‘more profound reflection of existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ in the sense that the technician and natural scientist are unconcerned with ‘any social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality imbuenement’ supposedly superseding existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^7\) 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\(^6\)), rather the natural scientist and technician will view such social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pretense-of-sublimation as the very de-mentative/structural/paradigmatic undermining of the possibility of natural science and technical development as to sublimating–nascence beyond just the specific instance but as to a fundamentally underdeveloped social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality that must be overridden (so that similar intellectual decadent pretense-of-sublimation should not arise) for the prospective possibility for science and technical development sublimating–nascence to flourish; and likewise it is herein contended that absolutising social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality pre-eminence as to imprimatur and the dynamics of imprimatur (with regards to ‘blurriness in existentialising–decisionality’ associated with social-and-institutional-frameworks-of—referencing/registering/decisioning) as ‘precedingly defining the possibility of prospective knowledge over inherent knowledge’ is itself the very de-mentative/structural/paradigmatic
desublimating undermining of the possibility of veridical social and institutional prospective sublimation/emancipation as to sublimating–nascence, and in that respect no mortal (including the one mortal making this articulation herein) can pretend to a status bigger than existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation to then imply that genuine knowledge-reification–gesturing to then imply that genuine

prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological
contiguity -educed-existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> cannot cross-it/has-to-bow-to-it (for one reason or another), and in that regards the more profound knowledge-reification–gesturing<in-

prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological
contiguity -educed-existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> as to the de-
mentative/structural/paradigmatic upholding at all instances of the possibility for prospective genuine

knowledge-reification–gesturing<in-

prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological
contiguity -educed-existentialising/contextualising/textualising-contiguity }—

conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> inducing sublimation/emancipation as to sublimating–nascence is more than just the specific knowledge-reification–gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-

{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-
contiguity }—conflatedness -in-[preconverging-disentailment-by]-postconverging-

entailment> for sublimation but rather more critically overt articulation of the ‘veridical de-
mentative/structural/paradigmatic intellectual underdevelopment underlying any such a mortal claim’ as to the fact that no human can claim that 2+2 is not equal to 4 because they are vexed
for one reason or another (as it is that condition of our mortality that then provides the possibility for our self-surpassing in prospective construction-of-the-Self) so-reflected in the fact that the underlying existentialising-frame of knowledge is the very requisite condition for eliciting the true meaningfulness-and-teleology of any given specific knowledge-reification-gesturing<in-prospective_psychologism~apriorising/axiomatising/referencing-
{of-attendant_ontological_contiguity -educed~existentialising/contextualising/textualising-contiguity }—conflatedness in-{preconverging-disentailment by}–postconverging-entailment> for sublimation (as for instance there is little point articulating any given positivistic existentialising-decisionality specific knowledge-reification-gesturing<in-
prospective_psychologism~apriorising/axiomatising/referencing- {of-attendant_ontological-
contiguity -educed~existentialising/contextualising/textualising-contiguity }—
conflatedness in-{preconverging-disentailment by}–postconverging-entailment> for sublimating-nascence as to positivistic nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-ontological-completeness — reference-of-thought-
devolving> where the underlying registry-worldview/dimension existentialising-frame of knowledge is of non-positivistic desublimating-existentialising-decisionality and is not addressed/dealt-with as the Galileos, Descartes, etc. understood with respect to non-positivising medieval-scholasticism desublimating-existentialising-decisionality or the universalising-idealisation Socratic-philosophers sublimating-existentialising-decisionality understood with respect to non-universalising ancient-sophists desublimating-existentialising-decisionality and in both instances as of their prospective registry-worldviews/dimensions implied incipient/seeding <amplituding/formative–epistemicity>totalising~thrownness-in-
existence,–imbued-projective-arbitrariness/waywardness–{as-to-the-human–
projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing-process-of–<amplituding/formative–epistemicity>totalising~conceptualisation’} as
to sublimating–nascence epistemic-conflicatedness as of projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing, and it is contended as well that the conceptualisation herein is rather the more profound as to when its meaningfulness-and-teleology elucidates as to its deprocripticism–or–preempting–disjointedness-as-of reference-of-thought sublimating–existentialising–decisionality ‘the desublimating–existentialising–decisionality of such disjointing pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

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

<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) underlying existentialising–frame of knowledge as to fundamental misanalysis’ as so-reflected also with ‘postmodern thinkers direct/indirect criticisms of presencing—absolutising-identitive-constitutedness’ as the sublimating–existentialising–decisionality predefining condition for their specific knowledge articulation to more profoundly be grasped/comprehended/realised, with human knowledge-construal being an altogether level playing field only driven as of the sublimating potential as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ( and in this regards theories and concepts cannot be articulated to imply that their subverting criticisms are rather personal/traditions attacks as is increasingly the case in todays institutional-being-and-craft pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation

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

<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) since the very first credo of the intellectual is for inherent knowledge above any given theories and concepts and traditions which are rather subordinate to the more profound purpose of the human knowledge-reification–gesturing—in-prospective_psychologism–apriorising/axiomatising/referencing–of-attendant–ontological
contiguity -educted–existentialising/contextualising/textualising-contiguity

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 ‘the flawed prior_knowledge-reification–gesturing<in-prior_psychologismic–apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity -educted–existentialising/contextualising/textualising-contiguity \}—constitutedness -in–preconverging-entailment as to its gesturing’ as of ‘existentialising–decisionality that desublimatingly precedes prospective knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity -educted–existentialising/contextualising/textualising-contiguity \}—confaltedness -in–{preconverging-disentailment–by}–postconverging-entailment>’ rather than veridically ‘knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant_ontological-contiguity -educted–existentialising/contextualising/textualising-contiguity \}—confaltedness -in–{preconverging-disentailment–by}–postconverging-entailment> as of its very own deriving/manifest/ensuing/eventuating sublimating–existentialising–decisionality’ and as so-reflected when mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency is construed as doing away with priorly requisite-and-relevant
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation with the off-the-shelf and made-to-measure projection of methods and statistics by itself considered as supposedly profound knowledge, and even then such an approach ends up losing out on vision while wrongly reinforcing knowledge as a self-serving punctual/expeditious institutional enterprise rather than of overall prospective human existential sublimation/emancipation). Overall the social-construct itself is reflexive of this ‘human existentialising–decisionality dual psychological-dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or sublimation’ as of its very underlying social-and-institutional-frameworks-of—referencing/registering/decisioning as to social-stake-contention-or-confliction wherein the ‘implicated sublimating–existentialising–decisionality’ underlying the ‘non-immediacy prospective sublimating value and ontological-veracity disposition’ associated with nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving (as reflected by the dedication/selflessness/disinterest/magnanimity underlying such existentialising–decisionality of sublimating–nascence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation >) tend to be incoherently overlooked/ignored when it comes to ‘immediacy supposed absolute sublimating value and ontological-veracity disposition’ reconception of existentialising–decisionality as to social-and-institutional-frameworks-of—referencing/registering/decisioning (with respect to such underlying nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness — reference-of-thought—devolving) poorly constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and ending up defaulting as of relative-ontological-incompleteness — presublimation-construct—of—meaningfulness-and-teleology desublimating–existentialising–decisionality (and so as to
worldviews/dimensions, as to when institutional frameworks in their underlying ontologically-deficient underpinning—suprasocial-construct that poorly appreciate dimensionality-of-sublimating

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

are naively construed ‘as inherently superseding prospective human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as to existence—as-sublimating-withdrawal—eliciting-of-prospective-supererogation’ and so ‘by the mere presencing—absolutising-identitive-constitutedness

\[
\langle \text{<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—enframing/imprintedness—(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) 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—of-social-functioning-and-accordance 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 presencing—absolutising-identitive-constitutedness

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\langle \text{<preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing–existentialising—} \rangle
\]
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
presencing—absolutising-identitive-constitutedness\[1\] <preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>\[2\] existentialising—enframing/imprintedness>
(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 \[10\] universal-transparency\[11\]
(transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–
epistemicity>totalising–in-relative-ontological-completeness ) (as herein articulated) is exactly
what accounts for human-subpotency ‘fatedness-of-sublimation-over-desublimation to
existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression in
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-
the-human-institutionalisation-process ’, and so as to the possibility of ‘human-decisionality-
<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality.
Whereas we can critically appreciate sublimating–nascence with regards to nascent-
particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-
completeness – reference-of-thought-devolving> as to profound Constraining to existence—
as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\[9\] > as associated with
technical and scientific contexts of sublimation/desublimation thus inherently inducing/eliciting
a human deferential disposition when in ignorance/ineptitude/incompetence reflecting the
naturally arising corresponding notional~self-distantiati<imbued—re-motif-and-re-
apriorising/re-axiomatising/re-referencing>’/distantiati of contemplative existentialising–
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 \( \text{universal-transparency} \) \( \langle \text{transparency-of-totalising-entailing,-as-to-entailing} \rangle \) \{\text{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\( ^{64} \) in desublimating~existentialising–decisionality gesturing of attenuating/devaluing, blurring and trivialising wherein there is ‘supposedly no totalising-entailing conception of ‘meaningfulness-and-teleology’\( ^{100} \)’ thus allowing for totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation rather unconstrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\( ^{97} \). Critically the ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ associated with nascent-particular/incipient-and-material/technical-sublimations<-blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving\( ^{7} \) is necessarily of totalising-entailing as to the immediate-potency of existence— as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\( ^{97} \) thus relatively undermining such ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ gesturing associated with social-and-institutional-frameworks-of—referencing/registering决策ing 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–gesturing-<in-
prospective_psychoLogismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> rather than
‘unbeholding sublimating–nascence ontologising-depth of the full-potency of existence
(implied as to the very inherent knowledge-reification–gesturing-<in-
prospective_psychoLogismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> as
determining sublimating–existentialising–decisionality); with this conflicting of ‘beholding
as sovereignising–imbued-subontologisation/subpotentiation’ and ‘unbeholding sublimating–
nascence ontologising-depth of the full-potency of existence’ so-reflected across the
<cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-
worldviews/dimensions given human notional–firstnaturedness—temporal-to-intemporal-
dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to
prospective social-stake-contention-or-confliction (beyond-the-consciousness-awareness-
teleology <-in-preconverging-existent-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–gesturing-<in-
prospective_psychoLogismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-{preconverging-disentailment_by}–postconverging-entailment> as to
knowledge-notionalisation, and especially as so-manifested increasingly with ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge frameworks’ that on the baiting of imprimatur then switch on to propound ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge constructs out-of and implicitly obviating the veracity of the ¹⁰⁴universal-transparency ¹⁰⁵-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of knowledge-reification–gesturing=<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment’ (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–gesturing=<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> for sublimation but rather about gimmicky-and-flashy threads of mere communication performance’ with many such interlocutors openly admitting-and-manifesting their critical lack of relevant intellectual thematic competence as popularity then supposedly becomes the driving force of thought; the fact though remains (however the seemingly trivialising concern about such media driven pop-intellectualism as rather unimportant in some milieus of more profound intellectual contemplation) that unfortunately in many ways directly or indirectly (as to the social-and-institutional-frameworks-of—referencing/registering/decisioning susceptibility to ‘blurriness’ in existentialising–decisionality’ and as encouraged by dominance/vested-interest
actors) such pop-intellectualism end up being elevated as the summum of intellection in the social while overlooking the requisite depth of sublimating universal-transparency \(^{104}\) 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 \(<\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing}>\) 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 knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge notion like reputation having any incidence (as in epistemic re-originariness/re-origination projective/reprojective cross-subjection of knowledge-reification—gesturing-\(<\text{in-prospective psychologismic–apriorising/axiomatising/referencing–}\{\text{of-attendant—ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity}\}\) conflatedness \(-\text{in–}\{\text{preconverging-disentailment–by}\}–\text{postconverging–entailment}>\) to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation\(^{97}\) 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 nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection, and so similar to a Derridean ‘heterogeneous
genesis’ epistemic conception), speaks to a more profound lack of constraining aporeticism
overcoming/unovercoming as to institutional convenience that fails to articulate such a
‘totalising-entailing pertinence of thought upheld/elevated above anyone person’ and thus
renders in relative terms the social domain more intellectually impotent in inducing a similar
level of sublimating-existentialising-decisionality as to existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation as is relatively the case in the natural
sciences (and so notwithstanding the relative blurriness of the social which can effectively be
brought to exactifying/precisioning—of-sublimation-<as-to-entailing-theoretical,-conceptual-
and-operant-implications> as to the requisite self-criticality overcoming as well as emotional-
involvement overcoming rather than assuming a relatively false social and institutional pre-
eminence driven relation to knowledge); with the further implication of such ‘totalising-
entailing pertinence of thought upheld/elevated above anyone person’ being that the
‘knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-[of-attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity ]—
confatedness—in-{preconverging-disentailment-by}—postconverging-entailment> 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–gesturing–<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> is about prospective social-stake-contention-or-confliction and not prior social-stake-contention-or-confliction (as for instance prospective positivistic meaningfulness-and-teleology is not developed to go about articulating/relation-to meaningfulness-and-teleology as to the prior social-stake-contention-or-confliction of non-positivistic meaningfulness-and-teleology), and so by the mere implications of dimensionality-of-sublimating (even as such prospective meaningfulness-and-teleology tend to be rather desublimatingly related to as of dimensionality-of-desublimating-lack-of (by the prior 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 as well the fact remains that the reality of human knowledge-reification—gesturing-(in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant_ontological_contiguity—educed—existentialising/contextualising/textualising-contiguity }—confolatedness—in—{preconverging—disentailment—by}—postconverging entailment> 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—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant_ontological_contiguity—educed—existentialising/contextualising/textualising-contiguity }—confolatedness—in—{preconverging—disentailment—by}—postconverging entailment>—with such frameworks projecting their ‘presencing—absolutising—identitive—constitutedness’—<preconverging—‘motif—and-apriorising/axiomatising/referencing’—imbuing—existentia—lising—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—gesturing—in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant_ontological_contiguity—educed—existentialising/contextualising/textualising-contiguity }—confolatedness—in—{preconverging—disentailment—by}—postconverging entailment> 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–gesturing<<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment>, and this
reality given human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> is reflected by an
inherent human ‘referencing/registering/decisioning of shallow-supererogation’—to—
profound-supererogation” conception of social-stake-contention-or-confliction’ with respect to
prospective knowledge-reification–gesturing<<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment>. 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–
gesturing<<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment’ that cannot
be ignored as to intellectually decadent practices of scepticism and blurring underlied by
cynical reframing of thought at later moments (which had been related to sceptically and in
blurriness’ at previous moments), and so as to shallow-supererogation”
desublimating–existentialising–decisionality driven by mere institutional-ascendancy. In many
ways thus the conceptualisation herein ‘is not caught-up/constrained to any such fooleries’ (as
to the history of such ploy against postmodern thought) and is consciously articulated as to the
profound-supererogation⁰⁷ 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-supererogation⁰⁷ 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-supererogation⁰⁷ may find useful or not! In this respect, it is critical to understand what defines humanity as to the ‘firstnatureness and derived secondnaturedness positive-opportunism—of-social-functioning-and-accordance’ required for human self-surpassing—existentialism-form-factor—in-overcoming~‘notionally—collateralising-beholdening-protohumanity’–to~‘attain-sublimating-humanity’–as-to-existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression: as to the fact that all human sublimation is instigated as of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking–‘projective-insights’/epistemic-projection-in-confledness—of-notional~deprocrypticism-prospective-sublimation) before secondnaturing positive-opportunism—of-social-functioning-and-accordance⁰⁶ institutionalisation, as so-reflecting Derridean messianicity wherein even when the messiah comes they still have to come (inevitably-so given prospective human notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective—ontological-normalcy/postconvergence> to whatever induced supererogation⁰⁷/messianicity of originariness-parrhesia,—as—spontaneity-of-aestheticisation so-associated with human dimensionality-of-desublimating-lack-of—(<amplituding/formative>supererogatory~de-mentativeness/epistemic-growth-or-confledness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation)). It is this fact that explains why no underpinning—suprasocial-construct is able to coherently explain human-subpotency fatedness-of-sublimation-over-
desublimation to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process since it will always be caught-up in its presencing—absolutising-identitive-constitutedness<preconverging~'motif- and-apriorising/axiomatising/referencing~'imbuing'>existentialising—enframing/imprintedness{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} as to its underlying presencing-distorted–meritocracy//totalising—sovereign-appropportioning—of-human-ontological-performance<including-virtue-as-ontology> desublimating–existentialising–decisionality. In other words ‘the legislation for huma prospective sublimation’ (as to sublimating–existentialising–decisionality) lies with the firstnatured intemporal individuation relation to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation and the positive-opportunism—of-social-functioning-and-accordance arising thereof (as of a minimum) for human secondnaturing institutionalisation; and so as to the fact that the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, 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 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 implications) and in that regards the triteness of human pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-
affirmative-and-unaffirmative-disambiguated-'motif-and-
apriorising/axiomatising/referencing’ (with regards to 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 implications), is reflected in the ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge
paradox’ when it claims to co-opt supersede prospective sublimating knowledge-reification–
gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–
tonological-contiguity -educed–existentialising/contextualising/textualising-contiguity \} –
conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment> (on the
basis of desublimating prior apriorising/axiomatising/referencing–psychologism in epistemic-
abnormalcy/preconvergence ) failing to grasp the underlying dimensionality-of-sublimating
⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ of the said prospective sublimating knowledge-reification–gesturing-
⟨in-prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–
tonological-contiguity -educed–existentialising/contextualising/textualising-contiguity \} –
conflatedness -in-[preconverging-disentailment_by]-postconverging-entailment>; as to imply
that (say with regards to Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} ) it is
supposedly possible to understand the veracity of any specific positivistic \textsuperscript{56}meaningfulness-
and-teleology\textsuperscript{100} while remaining of non-positivistic mindset, which inevitably induces a
relative-ontological-incompleteness\textsuperscript{99}–presublimation-construct–of–\textsuperscript{56}meaningfulness-and-
teleology\textsuperscript{100} desublimating–existentialising–decisionality. This ‘knowledge-without-
knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ when it claims to co-
opt/supersede prospective sublimating knowledge-reification–gesturing–

confatedness–in–{preconverging-disentailment-by}–postconverging-entailment. can be

further elucidated along the same lines (with regards to institutional-development–as-to-social-function-development and living-development–as-to-personality-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<sup>100</sup>–<in-preconverging–existential-extrication-as-of-existential-unthought>) to render obstruse the veracity of this epistemic-abnormalcy/preconvergence of the social-construct meaningfulness-and-teleology<sup>100</sup> that the ‘supposed genius’ is pointing out as ‘the very issue at stake warranting the social-construct’s prospective dimensionality-of-sublimating–{<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-confatedness/ transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’ as the ‘supposed genius’ sublimating elucidation implies it has relatively achieved its own
prospective dimensionality-of-sublimating {<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} and is of no inherent prospective issue in that respect. Such that in fact such a notion of genius thus as to wrongly implicated exceptionalism/abnormalcy is surreptitiously (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought>) about substituting a different and desublimating–existentialising–decisionality (whether of pedantic incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation or <amplituding/formative> wooden-language<imbued–averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology – as-of-'nondescript/ignorable–void '-with-regards-to-prospective-apriorising-implications>) and particularly so in relatively blurry domains-of-study/domains-of-interest (as we can appreciate that such a ‘technically wrong’<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing> existencialising—enframing/imprintedness{as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} deficient notion of genius’ in spheres of inherently sublimating–nasence as to nascent-particular/incipient-and-material/technical-sublimations <blinded-to-their-relative-ontological-completeness – reference-of-thought-devolving> is practically of ‘insignificant import though technical ontological-impertinence’ and so ‘as to their very knowledge-reification–gesturing<in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity }– conflatedness <in-{preconverging-disentailment-by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’ since the immediate/direct potency as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation will be
conflatedness/formative–supererogating/<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence> as to human-and-social–expectations/anticipations—metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism along the same lines as the conception of both reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation and originariness-parrhesia,—as–spontaneity-of-aestheticisation in the sense that the one notion is already caught up in the other notion in the sublimating/desublimating


amplituding/formative–epistemicity>totalising/circumscribing/delineating manifestation of a rectangle’ and so with regards to the fact that human aestheticisation–and–aestheticisation-towards-ontology of meaningfulness-and-teleology is ever always about ‘idealised-typification in epistemic-conflatedness sublimation or epistemic apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in preconverging–entailment/pseudoconflation desublimation/gimmickiness’ for eliciting sublimation/desublimation from the ‘full-potency of existence withheld as from ontological-normalcy/postconvergence epistemic projection-perspective’). As we can appreciate that more
critically than any individual persons punctual existential ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc., the vices-and-impediments\textsuperscript{106} 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\textsuperscript{72}-<including-virtue-as-ontology> dynamics of notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’ (with the grandest deeds of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc. rather reflected in the transcendence-and-sublimity/sublimation/suberogation—de-mentativity of any such destructuring-threshold\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc. rather as to prospective human ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\textsuperscript{1}/formative–supererogating—<projective/reprojective—aestheticising-re-motifying–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>’ rather than any nombrilistic \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{3} conceptual naiveties of ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc. wrongly construed as of human de-mentative/structural/paradigmatic flawed ‘desublimating~referenced/registered/decisioned self-presence/self-constitutedness\textsuperscript{1}/in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{3}>’). All the more profound and truer notion of ontological-performance \textsuperscript{72}-<including-virtue-as-ontology>/morality/ethics/etc. rather lies with prospective dimensionality-of-sublimating\textsuperscript{1}/<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} and this aporeticism overcoming/unovercoming ‘can’t be dodged’ and

{amplituding/formative—supererogatory—de-mentativeness/epistemic-growth—conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} aporeticism overcoming/unovercoming as all the more profound and truer notion of ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc. and so overriding their nombrilistic presencing—absolutising-identitive-constitutedness conceptual naiveties of ontological-performance -<including-virtue-as-ontology>/morality/ethics/etc. This ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ is exactly what underlies the flawed circular manifestation of ‘human presencing—absolutising-identitive-constitutedness—

amplituding/formative—epistemicity totalising—self-referencing—
desublimating–existentialising–decisionality’ and warranting prospective crossgenerational
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; and so as
reflecting the difference between a conception of knowledge as of mechanical-knowledge and
knowledge as of organic-knowledge as to the latter more profound and genuine knowledge
conception implication for prospective dimensionality-of-sublimating.

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) in reflection of profound-supererogation with regards to human
‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness/formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,in-perspective–ontological-normalcy/postconvergence’ (and so over the mechanical-knowledge conception implication of knowledge as a mere vague thing ready-at-hand ‘separate from human construction-of-the-Self’ thus wrongly implying dimensionality-of-desublimating-lack-of

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–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–<in–{preconverging-disentailment–by}–postconverging-entailment>’ or
‘intemporal unbeholdening sublimating–nascence ontologising-depth of the full-potency of
existence’ implied ‘as to the very inherent knowledge-reification–gesturing–<in-
prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–<in–{preconverging-disentailment–by}–postconverging-entailment>’
as
determining sublimating–existentialising–decisionality’). Thus as to critical pure-ontology
(underlied as of overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility–<imbued-and–‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation>) the fact is
rather that inherent to human temporality is its ‘ephemeral purpose beholdening’ that ‘do not
truly know-of/carry a universal-transparency – {transparency-of-totalising-entailing,–as-to-
entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness} project’ as to its beyond-the-consciousness-awareness-teleology–<in-
preconverging–existential-extrication-as-of-existential-unthought> existentialising–frame. This
prospect of human temporality induced increasing incoherence (as to 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) 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—gesturing—\textless{}in—prospective\textunderscore{}psychologismic\textunderscore{}apriorising/axiomatising/referencing-\{of-attendant\textunderscore{}ontological—contiguity—\textless{}educed—existentialising/contextualising/textualising-contiguity\}\textgreater{} conflatedness—in—{\textless{}preconverging\textunderscore{}disentailment—by}\textgreater{}—postconverging\textunderscore{}entailment>)’ 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—gesturing—\textless{}in—prospective\textunderscore{}psychologismic\textunderscore{}apriorising/axiomatising/referencing-\{of-attendant\textunderscore{}ontological—contiguity—\textless{}educed—existentialising/contextualising/textualising-contiguity\}\textgreater{} conflatedness—in—{\textless{}preconverging\textunderscore{}disentailment—by}\textgreater{}—postconverging\textunderscore{}entailment>’), and specifically such an overcoming/superseding is rather crossgenerational when it comes to Being-development/ontological-framework-expansion—as-to-depth-of-ontologising—development-as-infrastructure-of—meaningfulness-and-teleology (given the more profound ‘germinative intensification—amplituding of aestheticisation—beholding-out-of-bechancing’ / ‘taxingness-of-originariness,—imbued—sublimating-by—desublimating—amplituding as to the backdrop-of-inherent-immanent-existence’s—sublimation-structure—\textless{}of—‘unsurrealistic-as—real’—ontological-normalcy/postconvergence>’); and as so-reflected with human-subpotency ‘fatedness-of—sublimation-over—desublimation to existence-potency —sublimating—nascence,—disclosed-from—prospective—epistemic—digression in reflecting holographically—\textless{}conjugatively—and—transfusively> the ontological-contiguity —of—the—human—institutionalisation-process’. This critical pure-ontology analysis point out that meaningfulness-and-teleology cannot be
profoundly construed as being about mere-manipulable formulaicity but rather contrastively as being about ‘profound supererogatory appraisal-and-reappraisal that supersedes mere-manipulable formulaicity’ (and as to the fact that knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity } — conflatedness -in- {preconverging-disentailment_by} – postconverging-entailment> 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 ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-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–gesturing<in-
The requisite aporeticism overcoming/unovercoming ‘for effectively conceptualising anything near a veridical ontology of the social’ along the same lines in the natural sciences (with ‘the very inherent knowledge-reification–gesturing—in—prospective_psychologismic~apriorising/axiomatising/referencing~{of-attendant–ontological-contiguity}—conflatedness—in—{preconverging-disentailment–by}–postconverging-entailment>’), and so as determining sublimating–existentialising–decisionality’). Critically in this regards, human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —(imbued-and—’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—re-motif—and—re—apriorising/re-axiomatising/re-referencing~conceptualisation)) can thus de—mentatively/structurally/paradigmatically be construed as of ‘notionalisation/notional-conception/amplituding of knowledge’, wherein existence as to its very panintelligibility — effusing/ecstatic–inlining is the very aloofness/detachment upon which human conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism can supererogatorily act/react in sublimation or desublimation from whence knowledge as to organic-knowledge can arise so-construed as to existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation conditioning. 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 so-exactable respectively as from human ontological—
good-faith/authenticity\textsuperscript{\textdagger} ~postconverging–de-mentating/structuring/paradigming\textsuperscript{\textdaggerdbl} or ontological-bad-faith/inauthenticity\textsuperscript{\textdagger} ~preconverging–de-mentating/structuring/paradigming\textsuperscript{\textdaggerdbl}

so-undergirded; as of human ‘self-reflexive–instigative-eventuating\{as-to-teleological-

instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-

human-intelligibility,-preceeding-existence’s-eventuating-sublimating-validation/desublimating-

invalidation\}\ of human embodied-consciousness motif-and-

apriorising/axiomatising/referencing\{-of-attendant-ontological-contiguity -educed-

existentialising/contextualising/textualising-contiguity \}—elicited-incipience-of-

existentialising–decisionality’. It is thereafter (in the wake of ontological-good-

faith/authenticity\textsuperscript{\textdagger} ~postconverging–de-mentating/structuring/paradigming\textsuperscript{\textdaggerdbl}) that the veridical

prospect of critical pure-ontology then arises. Critically, human 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\textsuperscript{\textdagger} /relative-ontological-completeness

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

conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–

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

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

metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{\textdaggerdbl}) speaks to the

ontological-veracity that human sublimation reflected in human ontological-performance\textsuperscript{\textdagger} <including-virtue-as-ontology> is conceptually more than just of ‘mere discrete individuals

relevant ontological-performance’<including-virtue-as-ontology>’ (as can naively be

construed with notions of morality/ethics, etc. failing to reflect, as from ‘nonpresencing-

<perspective–ontological-normalcy/postconvergence> epistemic-projection perspective, the

more ontologically profound issue of any given registry-worldview’s/dimension’s
‘destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance’<including-virtue-as-ontology> dynamics involving notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-
from-perspective–ontological-normalcy/postconvergence>’ as so-associated with 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 }). Rather human sublimation so-reflected in prospective human ontological-
performance’<including-virtue-as-ontology> rather points to an ‘overall interceding human-
and-social–expectations/anticipations—metaphoricity’—as-rede-
mentating/restructuring/reparadigming–psychologism<postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting{as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’}> of ordered human firstnaturedness–deferentialism-imbuing and
secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as to existence—as-
sublimating-withdrawal,—eliciting-of-prospective-supererogation’; with ‘mere discrete
individuals relevant ontological-performance’<including-virtue-as-ontology>’ being about
acting upon this ‘overall interceding human-and-social–expectations/anticipations—
metaphoricity’<as-rede-mentating/restructuring/reparadigming–psychologism
<postconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>
existentialising—framing/imprinting{as-to-prospective–historiality/ontological-
 eventfulness /ontological-aesthetic-tracing}<perspective–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity 

profound conception of ontology and science (as to human dimensionality-of-sublimating
\langle \text{amplituding/formative}\rangle\text{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvalutive-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
\langle \text{formative–supererogating–projective/reprojective—anamnestic–re-potentiating/re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-normalcy/postconvergence}\rangle’, arising as
of human limited-mentation-capacity-deepening ). This elucidation is important in the sense
that pedantic science-ideology is driven by a conception of mere-manipulable formulaicity of
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
that poorly appreciates the profound-supererogation\textsuperscript{80} in the ‘invention/creation’ of true science
and thus comes to relate to science as ‘off-the-shelf and made-to-measure contrivance of
formulaicity devoid of profound-supererogation’\textsuperscript{97} in a soulless ‘temporal beholdening as
sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as
to desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective
knowledge-reification–gesturing–in-prospective\textsubscript{psychologism}–apriorising/axiomatising/referencing \{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }=–\text{conflatedness} –in \{preconverging-disentailment by}–postconverging-entailment\rangle’; with this
shallow-supererogation\textsuperscript{97} explaining naivist interpretations of the Newtons, Galileos, Pasteurs,
etc. in their very formation and development of what we now call science. In many ways this
pedantic science-ideology construal of knowledge as of \textsuperscript{79}presencing—absolutising-identitive-constitutedness\textsuperscript{13} conception in desublimating–referenced/registered/decisioned self-
presence/self-constitutedness\textsuperscript{13} -\textlangle in-perspective–epistemic-abnormalcy/preconvergence \textrangle

(without or poorly appreciating the profound-supererogation\textsuperscript{17} involved in true science and ontology as to ‘sublimating–referencing/registering/decisioning self-becoming/self-conflatedness\textsuperscript{17}/formative–supererogating-\textlangle projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence\textrangle’ 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 ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-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–\{blurring/undermining-of-prospective-totalising-entailing,—as-to-entailing—\langle amplituding/formative–epistemicity\rangle\textsuperscript{45} 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–gesturing–\langle in-prospective\_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\} – conflatedness – in–\{preconverging-disentailment by\}–postconverging-entailment\textrangle’). It is herein contended that in many ways as to human ontological-good-faith/authenticity\textsuperscript{69}–postconverging–de-mentating/structuring/paradigming\textsuperscript{70}, it is technically
impossible to strategise against ontology (given existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ~<as-to-perspective~ontological-normalcy/postconvergence-implied~prospective-aporeticism-overcoming/unovercoming'>), as to the fact that ontology is absolutely bound to its course come-what-may ‘with such contrivances rather notionally integrated as herein into the elucidation of ontological-veracity as part-and-parcel of ontological-elucidation’ that allows no room for any pedantic ‘knowledge-without-knowledge/knowledge-outside-knowledge/extra-knowledge paradox’ and not even when it elicits <amplituding/formative> wooden-language−{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing – narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology} as of shortsighted social and institutional power play. Such ‘fraudulent conception of knowledge’ thrive not only as to punctual thematic issues like climate change science and disenfranchisement/swindling/corruption/dispossession implications but even worst carry ideological dehumanising implications as to covertly/implicitly putting in question the humanity of other peoples/nations/cultures/races. It is herein contended that any pretense of a conception of humanity along those lines is nothing but mirrored-fascism as to the mere-token that all the human others are capable of ‘sublimating–referencing/registering/decisioning self-becoming/self-conflicatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence’ (as to inherent cultural growth and cultural diffusion capacity) thus rendering any lousy exclusionary conception of humanity along the lines of Western, non-Western, Oriental, Chinese, Arab, African, Russian, etc. of vague presencing—absolutising-identitive-constitutedness social-stake-contention-or-confliction beholdening-becoming—distortive-originariness/distortive-origination—as-to historicity-tracing—inhibited—
desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing,<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in–{preconverging-disentailment–by}–postconverging-entailment>), and critically social sublimation/emancipation necessarily requires human aporeticism overcoming/unovercoming along these intimately-and-dynamically reinforcing exisentialising—frames of human destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating–decisionality}–of-ontological-performance”<including-virtue-as-ontology>. This latter conceptualisation goes well beyond a point of just mere technical ontological-pertinence as to the fact that it operantly captures in a nutshell the prospectively requisite human aporeticism overcoming/unovercoming in upcoming years and decades, as to the capacity for the human to redefine humanity in the light of the societal and technological transformations of the past few decades and the resultant/developing geopolitical context. It is herein contended that the incapacity for such a collective reconstrual of humanity (as to ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence implied as to the very inherent knowledge-reification–gesturing,<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness —in–{preconverging-disentailment–by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’) following the social and industrial transformation occurring by the end of the th century very much underlies the ‘temporal beholdening as sovereignising–imbued-subontologisation/subpotentiation (implied pretense-of-sublimation as to desublimating–existentialising–decisionality supposedly taking precedence over inherent prospective knowledge-reification–gesturing,<in-
conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment>)’ which could only end up in the human-made calamities of the 20th century so-critically attributable to dominion/statal–logic–{preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-
specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–
as-to-social-vestedness/normativity–<discretely-implied-functionalism>}. In many ways, this highlights the subjection of the genuine social intellectual–function/posture by dominion/statal–logic–{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—
de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-
beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity–<discretely-implied-functionalism>} (reflected as to the underpinning–
suprasocial-construct enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human 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 and so consciously/unconsciously as supposedly superseding pure-ontology); and so across all the various registry-worldviews/dimensions whether so manifested in say the recurrent religio-political induced instability in Ancient Egypt despite its advanced technical and organisational development, Ancient Athenian political decadence associated with the Socratic-philosophers aspiration for enlightening-renewal of the political process or the medieval establishment politico-religious excesses underlying the
reformation and renaissance and its prolongation into the enlightenment genuine social intellectual–function/posture strive for science, universal human rights and enlightened society and governance. Such a varying relation between the possibility for profound-supererogation\textsuperscript{97} inducible as from genuine social intellectual–function/posture and dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–<discretely-implied-functionalism>) in many ways across human history is intimately tied to ‘perceived urgency in social mood’ whether as to a mood of enlightening-renewal or hegemonic-ascendency. It is no wonder that periods following heights of acute hegemonic strifes especially as associated with warfare come to be tempered with a genuine social intellectual–function/posture obverse/self-deprecatory to such hegemonic manifestations; more like symbolising a sense of failing a more critical human purposefulness usurped in the fantasy of such hegemonic strife. In another respect, exactly because of this disillusionment arising from hegemonic strifes the very genuine social intellectual–function/posture (as to its abstract notional/epistemic possibilities for prospective sublimation/emancipation so-undermined by dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–<discretely-implied-functionalism>)) tend to be paradoxically reconstrued (on the basis of dominion/statal–logic–(preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’–as-to-its-specific–collateralising-beholdening–<whether–trepidatious-or-warped-or-preclusive-or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence–as-to-social-vestedness/normativity–<discretely-implied-functionalism>))

presencing—absolutising-identitive-constitutedness


and at worst of relative irrelevance to prospective social sublimation/emancipation (especially as to when it ambitions a criticism of profound social emancipation), and so as to muddlement induced subversion of such genuine social intellectual–function/posture marked by the overt and covert cultivating of pedantic 5incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and a conception of the genuine social intellectual–function/posture as remote and directly irrelevant to social aporeticism overcoming/unovercoming. This flawed conception of the genuine social intellectual–function/posture is supposedly justified across human history on the basis of the hazardousness or superficiality of intellectual ideas (and this is the case in all societies even in many a premodern society when the traditional order of the day is put in question with cultural diffusion as to when for instance witchdoctors carry covert misinformation campaign against the perceived threat of modern medicine) while paradoxically ignoring the hazardouness of such desublimating–existentialising–decisionality apparently implying ontological-veracity can be achieved without any relative-ontological-completeness basis for such supposedly ontological insight so-critically provided by the veridical genuine social intellectual–function/posture. Critically, such dominion/statal–logic
(preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-
mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-
beholdening<-whether–trepidatious-or-warped-or-preclusive-or-occlusive>-and–its-
consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity<-discretely-implied-functionalism>) carry a ‘bogus reflex of
attributing-and-blaming their socially cultivated <amplituding/formative> wooden-language
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic-
drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought-
categorical-imperatives/axioms/registry-teleology) as well as pedantic incrementalism-in-
relative-ontological-incompleteness’ rather to the veridical
genuine social intellectual–function/posture, and so in a Machiavellian perpetuation of
dominion/statal–logic-(preconverging/shallow-supererogating–‘human-and-social–
expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-
specific–collateralising-beholdening<-whether–trepidatious-or-warped-or-preclusive-or-
occlusive>-–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-
as-to-social–vestedness/normativity<-discretely-implied-functionalism>) which is in a ‘shallow
relation with sublimating knowledge-reification–gesturing<-in-
prospective.psychologismic–apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity} =
conflatedness—in–(preconverging-disentailment-by)–postconverging-entailment
accountability’ as to a relative expropriating/estranging/constraining/limiting of public
sovereignty representation as to its ‘temporal beholdening as sovereignising–imbued-
subontologisation/subpotentiation (implied pretense-of-sublimation as to
desublimating–existentialising–decisionality supposedly taking precedence over inherent
prospective
knowledge-reification–gesturing<-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in- {preconverging-disentailment by} – postconverging-entailment>’. 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-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness } desublimatingly pandering to the powers of the day) remains the only human
conduit to sublimating ontological-veracity that cannot be substituted but rather supererogated
as to undermining such pedantic ‘incrementalism-in-relative-ontological-incompleteness’ —
enframed-conceptualisation, with the issue of manifest intellectual ineptness/incapacity not a
de-mentative/structural/paradigmatic issue of intellectual irrelevance no less than punctual
technical or scientific incompetence can be transformed into a de-
mentative/structural/paradigmatic issue of technical or scientific irrelevance but rather requisite
profound-supererogation’ over say pseudoscience and/or ‘distorted institutional science’ (as
the fact is when it comes to social-stake-contention-or-confliction ‘knowledge-reification–
gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in- {preconverging-disentailment by} – postconverging-entailment> 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, flawe-
sublimating–existentialising–decisionality of the genuine social intellectual–function/posture;
and so as to the fact that the democratic process ‘public-sovereignty–giving function/posture as
associated with the centrality of elections, voting and party politics’ is incomplete without an
adequate-and-healthy enlightening public-debate with such enlightening encumbering upon a
genuine social intellectual–function/posture. In many ways the very idea of the ‘democratic
public-debate’ itself is skewed from its very inception as to dominance/vested-interest natural
ascendancy over ‘the supposedly democratic platforming and stakeholding in defining the very
issues of society’s social-stake-contention-or-confliction’ (as so-associated with thematically
skewed media debates and socio-econo-political thought-makers/thought-making overtly
associated with ‘skewed think-tanks’ or covert surreptitious underhanded institutional and
media influence). Critically, in this context such skewed platforming and stakeholding ends up
alienating supposed sovereign electors as to a platforming and stakeholding process that
mediatically and politically take a self-contained course (as to dominance/vested-interest
defaulting issues that can be debated as to the underpinning–suprasocial-construct
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–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

\(<\text{preconverging}–\text{‘motif-and-apriorising/axiomatising/referencing’–imbuing}–\text{‘existentia}-\text{listising}–\text{enframing/imprintedness}–\text{‘as-to- historicity-tracing–in-presencing–hyperrealisation/hyperreal-transposition} \) (as to \text{Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology} , \text{institutional-development–as-to-social-function-development and living-development–as-to-personality-development} \) 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\(\langle\text{preconverging/shallow-supererogating–‘human-and-social–expectations/anticipations–dementating/structuring/paradigmimg–psychologism’–as-to-its-specific–collateralising-beholdening–<\text{whether–trepidatious-or-warped-or-preclusive-or-occlusive}>–\text{and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity–<\text{discretely-implied-functionalism}>\rangle\) 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\(\langle\text{including-virtue-as-ontology}\rangle\) 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 \(\langle\text{presencing–absolutising–}\rangle\)
<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } as well as pedantic "incrementalism-in-relative-ontological-incompleteness"—enframed-conceptualisation with both underlied as to dominance/vested-interest—drivenness—<as-to-its-direct/indirect-eliciting-by-or-exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,—as-inducing-prospective-threshold-of-institutional-and-social-desublimation>; the task to which the veridical genuine social intellectual—function/posture as to human social aporeticism overcoming/unovercoming needs to explicit as to the induced-entrapment of dominion/statal—logic—{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—dementating/structuring/paradigming—psychologism’—as-to-its-specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive-or-occlusive>—and—its—consociated-dominance/vested-interest-subontologising-skewed-influence—as-to-social—vestedness/normativity—<discretely-implied-functionalism>} as a conceptualising framework de-mentatively/structurally/paradigmatically voiding the ontological possibilities of ‘human—decisionality—<as-to-play-of-valid/invalid-decisionality—imbued-sublimation/desublimation> omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality. In many ways, we can appreciate that the modern-day genuine social intellectual—function/posture as to its relatively genuine sublimating—existentialising—decisionality critically ‘operates mostly in the wake of the social-and-institutional-frameworks—of—referencing/registering/decisioning desublimating—existentialising—decisionality of dominion/statal—logic—{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—dementating/structuring/paradigming—psychologism’—as-to-its—specific—collateralising—beholdening—<whether—trepidatious-or-warped-or-preclusive—or-
occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>\); as to the fact that the critical aftereffects of political, economic, social and mediatic strategic policy orientations reflected in socio-econo-political and legal decision-making associated with various crises whether decadal economic crises, media and information crises, political accountability, etc. are effectively related by the genuine social intellectual–function/posture but very much after the facts (often decades after the social-and-institutional-frameworks-of—referencing/registering/decisioning desublimating–existentialising–decisionality of dominion/statal–logic-\{preconverging/shallow-supererogating-'human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-\} and its-consociated-dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>\}), and so as to the sublimating impotence of such genuine social intellectual–function/posture. Critically in this respect the very artifice available to modern-day democracy dominion/statal–logic-\{preconverging/shallow-supererogating-‘human-and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism’-as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-or-occlusive>-\} 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-behooldening–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–in-
prospective psychologistic–apriorising/axiomatising/referencing–of-attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> as determining sublimating–existentialising–decisionality’ purpose as to Machiavellian instigated false public debates) to which human sovereign–function/postures gullibly get caught up in or which ultimately discourages public interest and participation or lead to protest votes; with such
misanalysis typically characterised by false process/processive bothsidesism
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} reflex (bandied about as supposedly the very summum of democratic impartiality) relation to any sublimating meaningfulness-and-teleology. Misanalysis as such speaks fundamentally of an issue of ontological-bad-faith/inauthenticity (and as to the fact that knowledge-reification–gesturing<in-
prospective.psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment>
ends/should-not aspire to any ‘convinving’ of ontological-bad-faith/inauthenticity ~preconverging–de-mentating/structuring/paradigming as the latter is nothing but a circular process that only ends up degrading knowledge into falsehoods as individual supererogatory–shallowness or supererogatory–profundness seedingly/inceptively lies with the individual and not knowledge, well before sublimating knowledge can be of any relevance thereof as to derived-formulaicity projected reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-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—reproductibility-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

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same lines that a scientist or mathematician de-mentatively/structurally/paradigmatically projects the abstract possibilities for human scientific and technical sublimating or desublimating ontological-performance -<including-virtue-as-ontology>; and it is this insight that underlies overall human reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-'hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemistic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation). Even then the pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation of dominion/statal–logic-(preconverging/shallow-supererogating-human-
and-social–expectations/anticipations—de-mentating/structuring/paradigming–psychologism—
as-to-its-specific–collateralising-beholdening-<whether–trepidatious-or-warped-or-preclusive-
or-occlusive>–and–its-consociated-dominance/vested-interest-subontologising-skewed-
influence-as-to-social-vestedness/normativity-<discretely-implied-functionalism>}-knows no limits for undermining genuine knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
confatedness -in- {preconverging-disentailment-by}—postconverging-entailment-
sublimating–existentialising–decisionality, such that the knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 <preconverging–’motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition) elicitation’ in totalisingly-disentailing—
discretion/whim-of-thought (as the state of inherent relative ignorance/disenfranchisement
across all the ages of human history is cynically used against human sovereign–function/posture in need for its prospective genuine social intellectual–function/posture). Such catchphrases like deficits, public spending, social engineering, socialism, etc. already speak to subliminally induced <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} fundamentally skewing the democratic public debate undermining an ontology/ontological-veracity driven conception reflected as to ‘intemporal unbeholding sublimating–nascence ontologising-depth of the full-potency of existence (implied as to the very inherent knowledge-reification–gesturing<in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness {in-[preconverging-disentailment_by]–postconverging-entailment} as determining sublimating–existentialising–decisionality’); and critically this ‘subliminally induced <preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness{(as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} reflex’ is a reflex that has ever always existed across the <cumulating/recomposuring–attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions notwithstanding the paradox of huma prospective sublimation/emancipation despite this reflex (thus speaking to the requisite crossgenerational dispensing-with-immediacy-for-relative-ontological-completeness<by-reification/contemplative-distension26 underlying the genuine social intellectual–function/posture existentialising–frame as to human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications). Critically in this regards (as to underlying ‘epistemic/notional disquisitive enframed-conceptualisation–by–unenframed-conceptualisation


omni-potential commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality; as so-underlied by the succession of relative ontologisation/ontological-veracity/aestheticisation-towards-ontology for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (as to Being-
function-development and living-development—as-to-personality-development); with respect to the fact that the logical-basis/logic,-as-derived-from—transversality–<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—’motif-
and-apriorising/axiomatising/referencing’—> for all prospective sublimation/emancipation is rather as to the overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming–psychologism—<as-from-
perspective—ontological-normalcy/postconvergence>. Thus the genuine social intellectual–
are necessarily referenced/registered/decisioned from the \(^8\) reference-of-thought as to \(^8\) reference-of-thought devolving (however the devolved/devoluted–referencing-narrowsness 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-\(<\text{blinded-to-their-relative-ontological-completeness}\) \(^8\) reference-of-thought devolving as of a positivism/rational-empiricism \(^8\) reference-of-thought apriorising/axiomatising/referencing–psychologism like plane technology is not necessarily fully contemplatable/comprehensible to say a purely non-positivism or animistic \(^8\) reference-of-thought apriorising/axiomatising/referencing–psychologism (as to the requisite overall sublimation-induced human-and-social–expectations/anticipations—metaphoricity\(^8\)–as-rede\-mentating/restructuring/reparadigming–psychologism-\(<\text{as-from-perspective–ontological-normalcy/postconvergence}\) of a positivism/rational-empiricism \(^8\) reference-of-thought reflected as to the positivism/rational-empiricism overall social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality). The bigger point here speaks to ‘human limited-mentation-capacity projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing as of \(^8\) reference-of-thought conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (on the one hand) upon inherent existence’s sublimating–nascence (on the other hand)’, so-translated as ‘human sublimating/desublimating—modalisation-\(<\text{as-to-absolute-referencing–of–meaningfulness-and-teleology}\) upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming–out the ontological-contiguity–of-the-human-institutionalisation-process with human limited-mentation-capacity-deepening (reflecting overall human ‘aestheticisation as to the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human meaningfulness-and-teleology, and so as taxingness-of-originariness induces beholding-becoming—distortive-originariness/distortive-origination—as-to- historicity-tracing—inhibited-mental-aestheticising descalarisation reflex’). This is so-translated as human


{sublimating–referencing/registering/decisioning–as-self-becoming/self-conflicatedness /formative–supererogating–<projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{25}–as-rede-mentating/restructuring/reparadigming–psychologism\textsuperscript{90} with respect to inherent existence’s sublimating–nascence (as to human 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). This \textsuperscript{51}nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ is effectively what holographically-<conjugatively-and-transfusively> reflects the seedingness/incipience of human \textsuperscript{55}meaningfulness-and-teleology\textsuperscript{100} as of ‘sublimating aestheticisation–and–aestheticisation-towards-ontology (as to manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating,-so-reflected-as-institutional-manifestations) underlying the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68}’ so-associated with human limited-mentation-capacity-deepening\textsuperscript{52} ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’ existentialising–decisionality psychological-disposition; and so in contrast to an obviating \textsuperscript{80}presencing—absolutising-identitive-constitutedness \textsuperscript{1} epistemic conception, failing to draw this holographically-<conjugatively-and-transfusively> compounded-link as to the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} so-reflected in ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ thus ‘wrongly projecting/reprojecting of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> on the basis of its
sublimation/desublimation as to the possibility for prospective knowledge-reification–
gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity }
confatedness –in-{preconverging-disentailment–by}–postconverging-entailment> is inevitably
bogged down to the <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag of our modern <historicity-tracing—in-presencing–
absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-
functionalism> inducing of subontologisation/subpotentiation) as so-reflected in a
psychological-disposition to presublimating relic/artifactual–beholding-constitutedness de-
mentatively/structurally/paradigmatically bound to <historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition. This is exactly in contrast to the whole object of
effective fundamental ontology as incipiently/seedingly central to Derridean deconstruction and
Foucauldian genealogy (and as reflected with science-in-practice driven as of
historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> conception and
not naïve science-ideology <historicity-tracing—in-presencing–hyperrealisation/hyperreal-
transposition conception), as to foundational issues and point-of-departure of knowledge-
reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-
contiguity }–confatedness –in-{preconverging-disentailment–by}–postconverging-
entailment>; wherein the Derridean quasi-transcendental deconstruction and Foucauldian
archaeology/genealogy postures (as of human knowledge-reifying-and-empowering
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications in knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological–
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}?–postconverging-entailment

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 implicit expectation of accidents’; and in this respect deconstruction and genealogy analyses (and notional–deprocrypticism suprastructuralism analysis as expressed herein with regards to the ontological-contiguity of—the-human-institutionalisation-process) as to ‘human sublimating/desublimating—modalisation—meaningfulness-and-teleology’ upon inherent existence’s sublimating–nascent inducing of ontologisation/omnipotentiality’ sublimating–existentialising–decisionality is bound to a knowledge-reification–gesturing—in-prospective psychologismic–apriorising/axiomatising/referencing—of–ontological–contiguity—educed–existentialising/contextualising/textualising-contiguity conflatedness—in—preconverging-disentailment by—postconverging-entailment 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—meaningfulness-and-teleology’ upon social-vestedness/normativity—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 to their presencing—absolutising-identitive—constitutedness, shallow-supererogation of manifest in-effect absolution—as-to—
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-andeduc(educed- existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging- entailment—inclinations) as a given and rather come-up-with/reflect ‘stratagems of extricatory solutions considered of sublimating–existentialising-decisionality’ and paradoxically validating the very inherence of the decadal economic crises, media and information crises, political accountability, etc. as to a winners-and-losers implicated conceptualisation of social-vestedness/normativity—<discretely-implied-functionalism> and thus incapable of an orientation for addressing fundamental ontology as to veridical aporetism overcoming/unovercoming (as of the ‘requisite profound-supererogation’ entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism> implications of aporetism overcoming/unovercoming’). This is effectively what practically underlies the postmodernism notion of human overcoming of metaphysics-of-presence—(implicitied—’nondescript/ignorable–void ’—as-to— presencing—absolutising-identitive—constitutedness } imbued presencing—absolutising-identitive-constitutedness social-vestedness/normativity—<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (in a psychological-disposition to presublimating relic/artifactual–beholdening-constitutedness dementatively/structurally/paradigmatically bound to historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition); with the further idea that an adorning use of abstract ‘mere-formulaicity—<as-to-mere-formulaic— methodologising/mutualising/organising/institutionalising> of science as science-ideology’, scientific methods, statistics and mathematics (as to totalisingly-disentailing—discretion/whim-of-thought pretense-of-sublimation in failing to face up to foundational problematic aporetism overcoming/unovercoming as required for fundamental ontology as to ‘the very inherent
ontological-normalcy/postconvergence—re-

origination/reshuffling/anarchisation/transformativeness in

hermeneutically/reprojectively/supererogatingly/zeroingly-educing historiality/ontological-
eventfulness/ontological-aesthetic-tracing/ontological-normalcy/postconvergence-reflecteds-epistemicity-relativism-determinism’ is so-underlied by human ‘reframing/reimprinting of <postconverging~motif-and-
apriorising/axiomatising/referencing”—imbuing)—existentialising—framing/imprinting}{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflecteds-epistemicity-relativism-
determinism’>’ as so-reflecting ‘nonpresencing—ontological-normalcy/postconvergence> epistemic conception of ‘human sublimating/desublimating—modalisation—as-to-absolute-referencing—of—meaningfulness-and-teleology’ upon inherent existence’s sublimating—nascence inducing of ontologisation/omnipotentiality’ with regards to human ‘reframing/reimprinting of <postconverging~motif-and-
apriorising/axiomatising/referencing”—imbuing)—existentialising—framing/imprinting}{as-to-prospective—historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflecteds-epistemicity-relativism-
determinism’>’ in reconstrual as to its ‘effectively underlying beholdening—inching,—
apprehending,—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—ontological-normalcy/postconvergence-reflecteds-epistemicity-relativism-determinism’>’; (so-underlying the <amplituding/formative—epistemicity>totalising—thrownness-in-existence — re-
aestheticising/re-motif—in-postconverging—narrowing-down—sublimation-of-taste—
as-real’–ontological-normalcy/postconvergence>’ (as so-underlied by human-subpotency epistemically-reflexive consciousness overlying the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant ontological-contiguity’–educed–existentialising/contextualising/textualising-contiguity’ 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) in reflection of overall Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-

infrastructure-of—meaningfulness-and-teleology). Critically, the notion/epistemic possibility for human ‘supererogatory–aestheticising–as-from-perspective–ontological-

normalcy/postconvergence>—re-origination/reshuffling/anarchisation/transformativeness in hermeneutically/reprojectively/supererogatingly/zeroingly-educing ‘historiality/ontological-

eventfulness’/ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ given the


constraining/unconstraining existentialising—anxiety-imbued-beholdening-inducing,—

<preconverging–motif-and-apriorising/axiomatising/referencing–imbuing>–existentialising—
enframing/imprintedness–as-to— historicity-tracing—in-presencing—

hyperrealisation/hyperreal-transposition’), and so notionally/epistemically reflected with the

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/epistemicity-relativism-determinism-of—historiality/ontological-
eventfulness /ontological-aestheticising-tracing’—as-to-existence—as-sublimating-
withdrawal—eliciting-of-prospective-supererogation⟩ and re-procession/re-automatism—as-to—
re-apriorising/re-axiomatising/re-referencing—‘in-postconverging—narrowing-
down—‘sublimation-of-apriorising/axiomatising/referencing—
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-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-
determinism’⟩} (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⟩ in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—differential
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. This analysis (as to fundamental human
existentialising—anxiety-imbued-beholding-inducing—\textless preconverging—\textquoteright motif-and-
apriorising/axiomatising/referencing—and-imbuing—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)) brings out
the fundamental reason for human ‘discrete inherence of sublimating/desublimating—
modalisation—\textless as-to-absolute-referencing—of—\textgreater meaningfulness-and-teleology\textsuperscript{10} on the basis
of presencing—absolutising-identitive-constitutedness\textsuperscript{13} social-vestedness/normativity—
\textless discretely-implied-functionalism\textgreater inducing of subontologisation/subpotentiation’ (in an
absolutising \textless preconverging—\textquoteright motif-and-apriorising/axiomatising/referencing—and-imbuing—
existentialising—enframing/imprintedness—\textless as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\textgreater as so-associated with the ‘lesser-renewal/aversity-to-
profound-renewal of \textless postconverging—\textquoteright motif-and-apriorising/axiomatising/referencing—and-
imbuing—existentialising—framing/imprinting—\textless as-to—prospective—historiality/ontological-
eventfulness /ontological-aesthetic-tracing—\textless perspective—ontological-
normalcy/postconvergence-reflected—\textquoteright epistemicity-relativism-determinism\textgreater’ with regards to
Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—\textgreater meaningfulness-and-teleology\textsuperscript{10} (so-associated with the
relative perennity of human language, cultures, institutions, etc. but rather relatively renewed as
of cultural-diffusion); and so notwithstanding the ontological-veracity of the ontological-
ormalcy/postconvergence nature of existence rather misconstrued in epistemic-
abnormalcy/preconvergence\textsuperscript{10} due to human limited-mentation-capacity for
projection/reprojection. Consequently, besides the genuine social intellectual—function/posture
as to absolute firstnatureness aspiration for ontologisation/omnipotentiality as postconverging—
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —
constitutedness —in–preconverging-entailment—’, dominion protection conception associated
with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-
supererogation of manifest in-effect absolution—<as-to-apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness —in–preconverging-entailment—’, to the very natural-order-of-
things conception associated with ‘measuring-up success/accomplishment/aspiration in its
patricianism/aristocratism shallow-supererogation of manifest in-effect absolution—<as-to–
apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity } —constitutedness —in–preconverging-
entailment—’ and to our subtle modern-day institutionally-distorted/disjointed conception
associated with ‘measuring-up success/accomplishment/aspiration in its presencing–
institutional-and-economic shallow-supererogation of manifest in-effect absolution—<as-to–
apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity } —constitutedness —in–preconverging-
entailment—’) all manifesting existentialising—anxiety-imbued-beholdening-inducing,-
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—>—existentialising—
enframing/imprintedness—{as-to— historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} bound to fail ‘human sublimating/desublimating—
modalisation—<as-to-absolute-referencing—of—meaningfulness-and-teleology—> upon
inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’; and so
by the mere token that on the basis of the punctual —<amplituding/formative—
epistemicity—totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
of each of the above —presencing—absolutising-identitive-constitutedness— imbedded
‘<amplituding/formative—disposedness/psychologismic-construct—{as-to-orientation/value—
construct/valuation–and–derived-parameterising) and <amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability} the possibility for the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^8\) cannot be explained as to the fact that their punctual \(^4\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^2\) will warrant the world to de-mentatively/structurally/paradigmatically remain the same perpetually as to their ‘discrete inherence of sublimating/desublimating—modalisation-{as-to-absolute-referencing–of–meaningfulness-and-teleology\(^10\)} on the basis of \(^3\)presencing—absolutising-identitive-constitutedness\(^3\) social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ (as so-reflected by the fact that there is no logical-basis/logic,-as-derived-from—transversality-{for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ \(^7\)} inherent to any relative-ontological-incompleteness\(^3\) registry-worldview/dimension validating its prospectively projected relative-ontological-completeness\(^3\) 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 \(^2\) of apriorising/axiomatising/referencing with regards to underlying/organising ‘relative-ontological-incompleteness /relative-ontological-completeness \(><sublimating–referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating–<projective/representative—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence>\} as to human-and-social–expectations/anticipations—metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism\(^9\)}, and so-reflected in the successive \(^4\)foregrounding entailment}
constitutedness\textsuperscript{13} social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’ is in many ways just reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} as to the crassness of ‘supposed reified thoughts projecting the notional–procryptic/notional–disjointedness-of\textsuperscript{14} reference-of-thought’ of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions given human limited-mentation-capacity uninstitutionalised-threshold\textsuperscript{103} as associated with recurrent-utter-uninstitutionalisation crassness-of-thoughts, base-institutionalisation–ununiversalisation crassness-of-thoughts, \textsuperscript{104} universalisation–non-positivism/medievalism crassness-of-thoughts, and our positivism–procrypticism crassness-of-thoughts in \textsuperscript{80}presencing—absolutising-identitive-constitutedness\textsuperscript{13}. That the genuine social intellectual–function/posture as to its implied ‘human sublimating/desublimating—modalisation<as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100}> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ in-so-de-mentating/structuring/paradigming–out the ontological-contiguity\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{68} with human limited-mentation-capacity-deepening\textsuperscript{53} is the ontologically-veridical basis for human sublimation-over-desublimation, is validated by the fact that once prospective relative-ontological-completeness\textsuperscript{88} avails (as to ‘overall interceding human-and-social–expectations/anticipations—metaphoricity −as-rede-
mentating/restructuring/reparadigming–psychologism <postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing–existentialising—framing/imprinting<as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’> of ordered human firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of underlying human ontological-commitment\textsuperscript{61}.”
<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 03 crassness-of-thoughts as of ‘supposed reified thoughts projecting their notional–
procrypticism/notional–disjointedness-of- reference-of-thought’ as to their ‘discrete inherence
of sublimating/desublimating—modalisation-<as-to-absolute-referencing—of– meaningfullness-
and-teleology> on the basis of 00 presencing—absolutising-identitive-constitutedness social-
vestedness/normativity-<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’; and rather falling back to the prior uninstitutionalised-
threshold 03 genuine social intellectual–function/posture as it provides 00 meaningfulness-and-teleology 00 infrastructure reflected as Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfullness-and-
teleology 00 for the given institutionalised registry-worldview/dimension to even have the
possibility to exist (explaining why the the Socrates, Copernicuses, Galileos, Descartes, Kants,
Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, 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-determinism’> outlived their
eras uninstitutionalised-threshold 03 ‘crassness-of-thoughts <preconverging~‘motif-and-
apriorising/axiomatising/referencing’—imbuing>—existentialising—enframing/imprintedness
(as-to– historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition)’ with the
same sublimation-over-desublimation consequence availing prospectively as to the requisite
prospective 1 deprocrypticism–or–preempting—disjointedness-as-of—reference-of-thought
human sublimating/subdesublimating—modalisation-as-to-absolute-referencing—of-meaningfulness-and-teleology upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality). Critically, it is the opening-up of prospective registry-worldviews/dimensions by the genuine social intellectual–function/posture in ‘relative-ontological-incompleteness’/relative-ontological-completeness

residuality/spirit-drivenness–equalisation) to arise in the very first place; speaking to the incongruity of then implying the relegating of the genuine social intellectual–function/posture as to the social-stake-contention-or-confliction manifested in the cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions of ‘punctual <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag^3^ rather measuring-up success/accomplishment/aspiration in shallow-supererogation^7^ of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging-entailment^4^’. The reason for this genuine social intellectual–function/posture pre-eminence in human sublimation-over-sublimation has to do with the nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of inherent existence (explaining the centrality of metaphysics-of-presence- {implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitve-constitutedness } in all thought aspiring for the momentousness of sublimating historiality/ontological-eventfulness^17^/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’> over desublimating historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition), so because ‘the epistemic particularity of human-subpotency is limited-mentation-capacity’ and veridical sublimation-over-desublimation meaningfulness-and-teleology^10^ only avails with human limited-mentation-capacity-deepening^5^ explaining the need for <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought,-in-supererogatory–epistemic-conflatedness^2^ 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^9^ is ‘not of
desublimating~referenced/registered/decisioned self-presence/self-constitutedness\textsuperscript{11} \textsuperscript{-<in-perspective–epistemic-abnormalcy/preconvergence\textsuperscript{3}>>} but rather ‘of sublimating~referencing/registering/decisioning self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). While the positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} underlying human secondnaturedness in many ways undermines prospective firstnatureness (as to the prospective ‘human sublimating/desublimating—modalisation<-as-to-absolute-referencing–of–meaningfulness-and-teleology\textsuperscript{100} > upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’) associated with the genuine social intellectual–function/posture, as exposing the latter\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} to pedantic incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation as well as generalised \textsuperscript{<amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology } both underlied by dominion/statal–logic-{preconverging/shallow-supererogating—‘human-and-social—expectations/anticipations—de-mentating/structuring/paradigming–psychologism’—as-to-its-specificie—collateralising-beholdening—<whether–trepidatious-or-warped-or-preclusive-or-occlusive>—and–its-consociated-dominance/vested-interest-subontologising—skewed-influence-as-to-social-vestedness/normativity–<discretely-implied-functionalism>}, the fact is somehow/someway the genuine social intellectual–function/posture have been able to drive huma 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\textsuperscript{17} \textsuperscript{-<implied—self-}
assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existential-reality> of all human
meaningfulness-and-teleology\textsuperscript{10} as to prospective sublimation-over-desublimation (so-implied with the self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{6}~postconverging–dementating/structuring/paradigming ~as-being-as-of-existential-reality with respect to social-stake-contention-or-confliction underlying human ontological-commitment \textless{} implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–dementating/structuring/paradigming ~as-being-as-of-existential-reality>) with both enabling the
genuine social intellectual–function/posture to thrive eventually; as sublimating–nascence associated with ‘nascent-particular/incipient-and-material/technical-sublimations—blinded-to-
their-relative-ontological-completeness — reference-of-thought–devolving>
sublimating–existentialising–decisionality (however the devolved/devoluted–referencing-
narrowness with respect to overall social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality)’ ultimately translates into
requisite ‘reference-of-thought–and—reference-of-thought–devolving—meaningfulness-
and-teleology\textsuperscript{10} comprehensiveness of prospective sublimating–nascence (over relative-
ontological-incompleteness —presublimation-construct–of—meaningfulness-and-teleology\textsuperscript{10})
as to overall social-and-institutional-frameworks-of—referencing/registering/decisioning
sublimating–existentialising–decisionality’ in preserving ‘human sublimating/desublimating—
modalisation—as-to-absolute-referencing–of—meaningfulness-and-teleology\textsuperscript{10}’
upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ (as to
the projective/reprojective regenerativity of human \textsuperscript{13} meaningf
meaningfulness-and-teleology\textsuperscript{10} in
relative-ontological-completeness\textsuperscript{83} operantly associated with prospective human
aestheticising—surrealising/supererogating–drive for
<postconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting<as-to-
prospective–historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'>⟩} imbued 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> in hermeneutically/reprojectively/supererogatingly/zeroingly-
imbuing ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–differential
ontological-performance' ←<including-virtue-as-ontology>/potentiation’ for prospective human
aporeticism overcoming/unovercoming in reconstrual of ‘<amplituding/formative–
epistemicity>totalising–thrownness-in-existence’ as to re-aestheticising/re-motif:<in-
postconverging–narrowing-down–‘sublimation-of-taste–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of–historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,–as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation > and re-procession/re-automatism–as-to-
re-apriorising/re-axiomatising/re-referencing<in-postconverging–narrowing-
down–‘sublimation-of-apriorising/axiomatising/referencing–
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of–historiality/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'1) rather measuring-up
success/accomplishment/aspiration in shallow-supererogation of manifest in-effect
absolution-as-to-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity--constitutedness--in--
preconverging-entailment 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--
enexistentialising—enframing/imprintedness-as-to-historicity-tracing-in-presencing-}
ontologically-flawed construal of totalising-entailing’ with ‘the prospective
nonpresencing-perspective-ontological-normalcy/postconvergence
preconverging-'motif-and-apriorising/axiomatising/referencing'-imbuing--
enexistentialising—framing/imprinting-as-to-prospective-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism--ontologically-
veridical construal of entailing-amplituding/formative-epistemicity-totalising-in-relative-
ontological-completeness implications’, and critically-so as human
hermeneutically/reproductively/supererogatingly/zeroingly-educing ‘reframing/reimprinting of
preconverging-'motif-and-apriorising/axiomatising/referencing'-imbuing--
enexistentialising—framing/imprinting-as-to-prospective-historiality/ontological-
eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism--(involving
‘existentially-decontextualised play/gaming/exercising of
preconverging-'motif-and-


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

desublimating–existentialising–decisionality which equates/levels-down everything across space and time on the basis of the relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology

desublimating–existentialising–decisionality; and we can get a sense of this underlying notional–asceticism with the sublimating–nascence of nascent-particular/incipient-and-material/technical-sublimations–blinded-to-their-relative-ontological-completeness –

prospective sublimation (so-construed as notional-asceticism). Notional-asceticism thus arises because of the very nonpresencing-<perspective–ontological-normalcy/postconvergence> nature of existence as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁹⁷, in the sense that the ‘full meaningfulness-and-teleology⁹⁰ perfectly avails as to the inherent immanency-of-existence’ but this presupposes absolute-mentation-capacity and not human limited-mentation-capacity with the consequence that prospective knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness-in-{preconverging-disentailment_by}–postconverging-entailment> is as of human
hermeneutically/reprojectively/supererogatingly/zeroingly-educing
‘reframing/reimprinting of <postconverging–’motif-and-apriorising/axiomatising/referencing’—
imbuing>–existentialising—framing/imprinting-{as-to-prospective–historiality/ontological-
eventfulness/ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>’ in projective/reprojective–aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing so-articulated to ‘a human limited-mentation-capacity contradictorily operating
punctually in-effect on the basis of absolute-mentation-capacity’ thus induces ‘⁹⁰ presencing–
absolutising-identitive-constitutedness<
preconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–
{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition} of
‘meaningfulness-and-teleology⁹⁰’ in want for ‘prospective⁴ nonpresencing-<perspective–
ontological-normalcy/postconvergence>
<postconverging–’motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—framing/imprinting-{as-to-
prospective–historiality/ontological-eventfulness/ontological-aesthetic-tracing-
ontologically-flawed construal of totalising-entailing' implications of social-stake-contention-or-confliction, the ontological-veracity of the genuine social intellectual–function/posture ‘is not in a process/processive bothsidesism equivalence of contention’ with ‘punctual’ rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolution as to the given registry-worldview/dimension preconverging-entailment as to the given registry-worldview/dimension preconverging-entailment as to the given registry-worldview/dimension ontologically-veridical construal of entailing- implications’ effectively arising in notional–self-distantiation- imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing尼克
contemplative existentialising–frame as to transversality
<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ with regards to the fundamental human ontological-
commitment
<implied—self-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-stake-contention-or-confliction underlying human
ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity
~postconverging–de-mentating/structuring/paradigming
~as-being-as-of-
existential-reality>) and the human sovereign–function/posture intuitive grasp of prospective
human aporeticism overcoming/unovercoming, and as prospective relative-ontological-
completeness rather avails as to ‘overall interceding human-and-social–
expectations/anticipations—metaphoricity
~as-rede-mentating/restructuring/reparadigming–
psychologism
<postconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>–
existentialising—framing/imprinting–{as-to-prospective–historiality/ontological-
eventfulness
/ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}
of ordered human
firstnatureness–deferentialism-imbuing and secondnaturedness–deferentialism-deriving as of
underlying human ontological-commitment
<implied—self-assuredness-of-ontological-good-
faith/authenticity
~postconverging–de-mentating/structuring/paradigming
~as-being-as-of-
existential-reality>
as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation (and not the overrated pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing–}
hyperrealisation/hyperreal-transposition)’. However, it is only a veridical ‘nonpresencing-
<perspective–ontological-normalcy/postconvergence> epistemic-projection insight in relative-
ontological-completeness’ that points out the veracity of the ontological-deficiency of all
registry-worldviews/dimensions destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}-of-ontological-performance

<including-virtue-as-ontology>, in the sense that critically from the epistemic perspective of the
ancient-sophists, medieval-scholastics and our modern-day intellectual muddlement (as to their
perspective epistemic-abnormality/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-conflatedness-as-to-totalitative-reification-in-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-
veridical-epistemicity-relativism-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-ontological-performance

<including-virtue-as-ontology> is ‘conceptually a nondescript/ignorable–void of
meaningfulness-and-teleology’ in the contemplation of ‘punctual
<amplituding/formative–epistemicity>totalising~self-referencing-
rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absoluition-<as-to–apriorising/axiomatising/referencing- \{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in–
<preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—
enframing/imprintedness-(as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)’, thus in many ways undermining/distracting from the
direct addressing of prospective social-stake-contention-or-confliction aporeticism
overcoming/unovercoming. Critically, such pedantism today in the face of the increasing
subontologising/subpotentiation (associated with the modern-day underpinning–suprasocial-
construct as to its underlying socio-econo-political subontologisation/ideology-over-ontology
and as to technocratic and capitalistic motives and as relayed mediatically) across the decades
comes up punctually during election cycles with vague disenfranchising/desublimation notions
of no critical relevance to prospective social re-ontologisation as-associated with the strategic,
inconsistent and skewed-peddling of decades-long politically manipulative narratives like
deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-
of-the-ground, identity politics, etc. as ‘strategically made-up imaginary threats and/or falsely
construed as of the most-vital-and-preeminent-political-stakes to then falsely project such
narratives as to a skewed and ontologically-flawed process/processive bothsidesism landscape
of socio-econo-political social-stake-contention-or-confliction’ (critically meant to foil the
ontological-veracity of the manifest existential-reality of a ‘desublimatingly/unemancipatingly
skewed/masked/avoided/ignored/deflated socio-econo-political social-stake-contention-or-
confliction aporeticism overcoming/unovercoming engagement’ as-so particularly associated
with massive opportunity-and-income-inequality and public governance of shallow-
supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-discretely-implied-functionalism), with such concretely irrelevant and ontologically-flawed decades-long politically manipulative narratives ‘rather providing a temporal human-subpotency meaningfulness-and-teleology-infrastructure as to preconverging/shallow-supererogating-human-and-social–expectations/anticipations—dementating/structuring/paradigming–psychologism’ (as of ‘discrete inherence of sublimating/desublimating—modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity-discretely-implied-functionalism> inducing of subontologisation/subpotentiation’) supposedly more critical and superseding the more profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming (as of ‘human sublimating/desublimating—modalisation-as-to-absolute-referencing-of-meaningfulness-and-teleology upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’); with such a mediatically manipulated ontologically-flawed ‘process/processive bothsidesism formulation across the decades’ on the basis that it is debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, the-middle-ground, identity politics, etc. that ‘will supposedly resolve such massive opportunity-and-income-inequality and skewed public governance of shallow-supererogation as of dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-discretely-implied-functionalism’ (as to a nonsensical and antipodal paradox of election cycles driven by ontologically-flawed media presentation of debates along the skewed lines of deficits, public spending, social engineering, socialism, tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc. and superficial reflection upon the ontologically-veridical profound existential-reality of opportunity-and-income-inequality and
public governance of shallow-supererogation as of dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity,<discretely-implied-
functionalism>, as to media presentation psychological-outleting in disenfranchising/frustrating
the human sovereign–function/posture contemplation of prospective sublimating possibilities
and rendering the human sovereign–function/posture increasingly irrelevant as it is substituted
by underlying social disenfranchising/desublimating influence-networking,<subverting-
supposedly>-universal-possibilities-and-opportunities>). While at the same time the associated
pedantism is cynically bent on qualifying ‘genuine social intellectual–function/posture criticism
of such preconverging/shallow-supererogating–human-and-social–expectations/anticipations—
de-mentating/structuring/paradigming–psychologism’ manipulation as rather
patronising/condescending upon the human sovereign–function/posture’ as to a falsehood that
seem to imply that the inherent relative ignorance/disenfranchisement of the human sovereign–
function/posture is perfectly of the requisite reified-and-empowered-reflexivity with regards to
profound-supererogatory engagement with the socio-econo-political social-stake-contention-or-
confliction aporeticism overcoming/unovercoming without a genuine social intellectual–
function/posture in contrast to what has ever always been the case throughout human history for
prospective social sublimation/emancipation as driven by the genuine social intellectual–
function/posture with regards to the sublimating/emancipative drives associated with say
universalising-idealisation, budding-positivism, social enlightenment thought, emancipation
from feudalism, anti-slavery, decolonisation, civil rights, etc. as to the reality that in many ways
the human sovereign–function/posture is aversed to the ‘discomfort as to manifest
existentialising—anxiety-imbued-beholdening-inducing, <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) associated
with prospective profound-supererogation but for the threshold of punctual/immediate
positive-opportunism—of-social-functioning-and-accordance’ (such that in reality human knowledge as to its prospective sublimating/emancipative is actually as of ‘overall interceding human-and-social–expectations/anticipations—metaphoricity’—as-rede-mentating/restructuring/reparadigming—psychologism <postconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentia-lising—framing/imprinting—{as-to-prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism—determinism’}> of ordered human firstnatureness—deferentialism—imbuing and secondnaturedness—deferentialism—deriving as of underlying human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming—as-being-as-of-existential-reality> as to existence—as-sublimating-withdrawal,—eliciting—of—prospective—supererogation’ and not ‘of discrete isolated individuals sublimating/emancipative intellection’ as so-falsely implied pedantically as so-effectively exposing the human sovereign—function/posture to surreptitious/underhanded disenfranchisement/swindling/corruption/dispossession), and it is counternatural to falsely imply that it is such an aversed reflex that will naturally deal with the instigation of prospective human sublimation/emancipation without the accompanying genuine social intellectual—function/posture (whose existentialising—frame is the social harbinger of ‘unbeholding sublimating—nascent ontologising—depth of the full-potency of existence’ as of its perpetuation of ‘nonpresencing—<perspective—ontological-normalcy/postconvergence—projection) articulated prospective ‘relative-ontological-incompleteness’/relative-ontological-completeness—{sublimating—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{\textsuperscript{-as-rede-mentating/restructuring/reparadigming–psychologism}} (speaking to the more profound reality that the truer problem of a democratic crisis lies in the fact that it is poorly interceded by the genuine social intellectual–function/posture as it enables ‘human sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ to then go on to concretely resolve socio-econo-political social-stake-contention-or-confliction aporeticism overcoming/unovercoming and rather disenfranchisingly interceded by a pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{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 misanalysis) to ‘occlusive discrete inherence of sublimating/desublimating—modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology> on the basis of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> inducing of subontologisation/subpotentiation’, especially-so as to an economically driven media landscape that can hardly discriminate between intellection and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{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-imbuing process and while this sovereignty-imbuing process is critical as the point-of-departure for socio-econo-political social-stake-contention-or-confliction
aporeticism overcoming/unovercoming it is incomplete if it is merely construed/manipulated as to essentially sovereignty-giving without a cultured aspiration to grasp and operate as to prospective ontological-veridicality (as so-understood by the Socratic-philosophers) just as our sovereignty over say our house doesn’t necessarily imply our technical competence with requisite house enhancements like electricity, plumbing, etc. even as our sovereignty is the point-of-departure for our independent/sovereign contemplating to undertake such house enhancement chores. This reality underlies the contention herein of the ‘overrated pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentialisation—(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 and time investment and on the intimation that the implied deferential-formalisation-transference is so-validated as of the supposedly coherent ontological-commitment
frame as to transversality<for-sublimating–existential-eventuating/denouement>-of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ (so-reflected across the <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions respectively as
of dimensionality-of-desublimating-lack-of ⟨<amplituding/formative>supererogatory–de-
dementativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and
dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
dementativeness/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–meanfulness-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-
prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
potency of existence’ for nascent-particular/incipient-and-material/technical-sublimations, 

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-
institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality 
lends itself readily to such 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 ＞). It is herein contended that besides the technical/knowledge capacity for 
elucidating the inherent blurriness in the social domain, in many ways 
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—

(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— is 
the principal reason undermining the true scientific status of the social domain as to exposition 
to a (beyond-the-consciousness-awareness-teleology＜in-preconverging-existential-
extrication-as-of-existential-unthought＞) 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 ＞ associated with ＜presencing—absolutising-identitive-constitutedness＞
social-vestedness/normativity＜discretely-implied-functionalism＞ in failing the re-originary—as—

distractive-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 human aporeticism overcoming/unovercoming, in the sense that any such underpinning–suprasocial-construct
pretense-of-arrogation of human profound-supererogation (as to their implied beholdening-becoming—distortive-originariness/distortive-origination—as-to-historicity-tracing—inhhibited-mental-aestheticising) are not the absoloution/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 a attendant-ontological-contiguity-educed-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 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) 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—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 relevant existential hermeneutic/reprojecting/supererogating/zeroing development appropriate deferential-formalisation-transference level of discursivity); but then distractive-alignment-to-reference-of-thought—<of-apriorising/axiomatising/referencing> beyond such palpable examples, in blurry domains of social-stake-contention-or-confliction undermines the true attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—hermeneutic/reprojecting/supererogating/zeroing dynamics of notional—self-distantiation—imbed—re-motif-and-re-apriorising/re-axiomatising/re-referencing—distantiation of contemplative existentialising-frame as to transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ (whether blurrily undermining appropriate competence-level of discursivity or appropriate deferential-formanlisation-transference level of discursivity) so-associated, and so-critically as to wrongly projected equivalence of ‘beholdening as sovereignising—imbed—subontologisation/subpotentiation’ desublimating—existentialising—decisionality with ‘unbeholdening sublimating—nascence ontologising—depth of the full-potency of existence’ sublimating—existentialising—decisionality as to social-stake-contention-or-confliction
enframing/imprintedness-{as-to- historicity-tracing— in-presencing— hyperrealisation/hyperreal-transposition} for the possibility of re-ontologisation/omnipotentiality (and it is such a conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism underlied by distantiation that is behind a Rousseauist noble-savage conception not necessarily by implying that the noble-savage is punctually/immediately of a positivistic/rational-empiricism mental-projection for instance but rather of an equivalent human potential self-becoming/self-conflatedness/formative—supererogating<projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence> thus with the latter construed as the more essential definition of humanity as from ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> notion of supererogatory—progressivity’). Insightfully, this points out that the very exercise of making-available/opening-up prospective knowledge as of organic-knowledge is inevitably tied down to the exercise of underlining simultaneously a prospective threshold of pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{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-sublimations—<blinded-to-their-relative-ontological-completeness— reference-of-thought—devolving> renders such an exercise less problematic than with regards to the imposing/impostoring self-presence/self-constitutedness—in-perspective—epistemic-abnormalcy/preconvergence of social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality prone to ‘presencing—absolutising-identitive-constitutedness’). Thus the genuine social intellectual—function/posture is ever always about emphasising the ontological-veracity of human knowledge rather
constrained to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation for prospective human re-ontologisation/omnipotentiality (however the remoteness to immediacy/punctual human social-stake-contention-or-confliction presencing—absolutising-identitive-constitutedness\(^1\) \{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-social-functioning-and-accordance \(^2\) of presencing—absolutising-identitive-constitutedness\(^1\) social-vestedness/normativity<-discretely-implied-functionalism>) and so especially in opening-up prospective registry-worldviews/dimensions as to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^10\) and the positive-opportunism—of-social-functioning-and-accordance \(^2\) then arising with the corresponding institutional-development—as-to-social-function-development and living-development—as-to-personality-development. In this regards, the notion of dimensionality-of-sublimating \{<amplituding/formative>supererogatory–dementativeness/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<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ implies that the very same instigative firstnaturedness intemporal-disposition originariness-parrhesia,—as–spontaneity-of-aestheticisation gesturing-of-
sublimation-over-desublimation ‘that is ever always lost prospectively to all habituated secondnatured institutionalisation as to their \[\text{presencing—absolutising-identitive-constitutedness}^{13}\] \[\text{social-vestedness/normativity-<discretely-implied-functionalism>},\] 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>^{29} pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}}<\text{amplituding/formative–epistemicity}>,\text{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 reflection of their pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—{\text{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-}}<\text{amplituding/formative–epistemicity}>,\text{totalising—in-relative-ontological-completeness}\} dimensionality-of-desublimating-lack-of —{<\text{amplituding/formative}>\text{supererogatory—de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}) as failing to reflect holographically-<conjugatively-and-transfusively> the ontological-contiguity^{77}—of-the-human-institutionalisation-proces. Critically, the genuine social intellectual—function/posture is thus much more than just about identitive specificities of presencing—absolutising-identitive-constitutedness^{13} \[\text{preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—}
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as to just contrastive and balancing-out/equinamity conception of sublimation-over-desublimation as to
the very same \(<\text{preconverging}^{-}\text{motif-and-apriorising/axiomatising/referencing}^{-}\text{imbuing}^{-}\rangle\) existentialising—enframing/imprintedness \(<\text{as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}\rangle\) psychological-complexes (as so-associated with fairness/equanimity advocacy) but projects of an altogether renewed momentousness of \(<\text{postconverging}^{-}\text{motif-and-apriorising/axiomatising/referencing}^{-}\text{imbuing}^{-}\rangle\) existentialising—framing/imprinting \(<\text{as-to-prospective—historiality/ontological-eventfulness}^<\text{ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism}^{>}>\rangle\) in re-originary—\(<\text{as-unenframed/unbeholding/outlier-conceptualisation—imbued-postconverging/dialectical-thinking—\text{\textquoteleft \textquoteleft projective-insights\textquoteright \textquoteright}/epistemic-projection-in-conflatedness—of—\text{\textquoteleft \textquoteleft notional—deprocrypticism-prospective—sublimation}^{>}>\rangle\); such that in effect (as can be appreciated more candidly with the truly cumulative nature of the natural sciences as to \(<\text{historiality/ontological-eventfulness}^<\text{ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism}^{>}>\rangle\) the genuine social intellectual—function/posture is of most profound-supererogation\(^97\) about relaying a maximalising-recomposuring-for-relative-ontological-completeness\(^88\)—unenframed-conceptualisation for human re-ontologisation/omnipotentiality across the \(<\text{cumulating/recomposuring—attendant-ontological-contiguity}^{-}\text{succession of registry-worldviews/dimensions so-underlined as to dimensionality-of-sublimating—amplituding/formative—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness—transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation}^{>}>\rangle\) (and we can appreciate that the \(<\text{cumulating/recomposuring—attendant-ontological-contiguity}^{-}\text{successive registry-worldviews/dimensions transcendence—and-sublimity/sublimation/supercorogatory—de-mentativity ‘are not in a contrastive equivalence relation’ between the ‘prior registry-worldview’s/dimension’s presencing—absolutising—

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identitive-constitutedness of social-stake-contention-or-confliction’ and the ‘prospective registry-worldview’s/dimension’s nonpresencing–<perspective–ontological-normalcy/postconvergence> social-stake-contention-or-confliction’ given that the latter utterly redefines the existentialising–frame for human sublimation/emancipation over prior desublimation/gimmickiness conception explaining why it ‘is reflective of historicity/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to–
epistemicity\textsuperscript{14}-totalising-thrownness-in-existence\textsuperscript{14},-imbued-projective-arbitrariness/waywardness\textsuperscript{14}-(as-to-the-human-projective/reprojective—aestheticising-re-motif—and-re-apriorising/re-axiomatising/re-referencing-process-of\textsuperscript{14}<-amplituding/formative—epistemicity\textsuperscript{14}-totalising—conceptualisation\textsuperscript{14}) which beholding ‘wrongly projects a contrastive equivalence relation’ between notional-self-distantiation\textsuperscript{14}—<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> and distinctive-alignment-to\textsuperscript{14}—reference-of-thought\textsuperscript{14}—<of-apriorising/axiomatising/referencing>\textsuperscript{14}; 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\textsuperscript{14} 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\textsuperscript{15} as wrongly implied with distinctive-alignment-to\textsuperscript{14}—reference-of-thought\textsuperscript{14}—<of-apriorising/axiomatising/referencing>\textsuperscript{14}), thus speaking rather of the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that accompanies existence-potency\textsuperscript{16}—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 historicity/ontological-eventfulness/ontological-aesthetic-tracing<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism'> as to a human genuine social intellectual—function/posture (underlied by ontological-commitment\textsuperscript{17}—<implied—self-assuredness-of-ontological-good-faith/authenticity —postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality>) wherein without such a ‘submission-to and making-up-to existence’s ontological-normalcy/postconvergence’ the transition say between classical-mechanics—axiomatic-constructs and theory-of-relativity—
together-with-quantum-mechanics—axiomatic-constructs would have been problematic (if the proponents of the former as of human institutional social-stake-contention-or-confliction adopted a distracting-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> as to a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness, but then the very healthy intellectual environment meant that even the proponents of the superseded classical-mechanics—axiomatic-constructs were already involved in a healthy notional~self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> that would be receptive to such an eventual ‘nonpresencing<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’) while in contrast such transformation implied (with respect to the relative blurriness of ‘social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising—decisionality as to immaterial/social overall relative-ontological-incompleteness—presublimation-construct—of—meaningfulness-and-teleology’ eliciting ontologically-flawed distracting-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> as of a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness) has tended to be relatively problematic inducing desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—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<of-apriorising/axiomatising/referencing> as of a contrastive equivalence ‘submission-to and making-up-to human-subpotency epistemic-abnormalcy/preconvergence’ in relative-ontological-incompleteness) as can be appreciated with the successive registry-worldviews/dimensions reference-of-thought aporeticism overcoming/unovercoming. Supererogation as such (as so-undergirded by notional~self-distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-
referencing>/'distantiation of contemplative existentialising–frame as to transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative-
disambiguated–‘motif-and-apriorising/axiomatising/referencing’
} is actually the very
essential epistemicity attribute of the full-potency of existence, and it is so underlined by the
perspective ontological-normalcy/postconvergence veracity of existence as to
phenomenal/manifest–subpotencies{(in-transitive-conflatedness–reflexivity,-in-the-full-
potency-of-existence’s–sublimating–nascence) supervening manifestations in notional-
conflatedness} (as to ontological-primemovers-totalitative-framework), so-reflected in the
fact that while physics principles explain physical phenomena, their reflection in chemical
processes speaks to the overall chemistry supervening determination (explaining why chemistry
is effectively practiced in its phenomenal conceptivity/epistemic-reflexivity/epistemicity-
relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment–by}–postconverging-
entailment 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/epistemicity-relativism-determinism
of
supervening/supererogating apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment
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/epistemicity-relativism-determinism of supervening/supererogating apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—conflicatedness—in-preconverging-disentailment-by—postconverging-entailment and not as to constitutive biology and neurology even as biology and neurology relevant insights are then reconstrued in epiphenomenal terms as to human and social sciences supervening), and such secondary epiphenomenalities as of various levels of phenomenal/manifest\-subpotencies\-in-transitive-conflicatedness\-reflexivity,-in-the-full-potency-of-existence’s-sublimating-nascence critically explains existence’s ‘phenomenality–by–epiphenomenalities supervening-as-supererogating imbued superseding–oneness-of-ontology’ (as so-epistemically underlying supererogatory\-acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument –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/epistemicity-relativism-determinism as to ‘human consciousness point-of-departure for their knowledge-reification–gesturing<in-prospective\_psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}—conflicatedness—in-preconverging-disentailment-by—postconverging-entailment> 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/epistemicity-relativism-determinism); as to the fact that the enlightening ushered as of intemporal firstnaturedness across the successive registry-worldviews/dimensions and reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. as to their (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/epistemicity-relativism-determinism as herein implied (as of prospective ‘relative-ontological-incompleteness’ /relative-ontological-completeness—{sublimating—referencing/registering/deciding,–as-self-becoming/self-conflatedness /formative–supererogating—}projective/reprojective—aestheticising-re-motif— and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological—}
as to human-and-social–expectations/anticipations—
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-
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 \[\text{qualia}\]
schema’ (so-construed as from prospective positivism/rational-empiricism occlusive-
consciousness motif-and-apriorising/axiomatising/referencing–psychologism imbued
postconverging/dialectical-thinking \(\text{qualia-schema}\)), 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\[\text{reflecting the ‘psychological placeboic-
palliation practice as of an occlusive-consciousness mental-aestheticisation—architectonically-
consigning–aestheticised-perceptibility-and-disposition}\]
apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity -edued–existentialising/contextualising/textualising-
contiguity }—relation-to-the-world’) defining our positivism–procrypticism prospective
uninstitutionalised-threshold \[\text{procrypticism–or–disjointedness-as-of-}\]
reference-of-thought as to its social-setup motif-and-apriorising/axiomatising/referencing–psychologism
imbued preconverging/dementing \[\text{qualia-schema}\]’ (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 \(\text{qualia-schema}\)). In this regards, an elaborate
grasp/understanding of our positivism–procrypticism modern-day ‘psychological science’ in its
various institutional setups of \[\text{presencing—absolutising-identitive-constitutedness}\] purposes
as to social-functioning-and-accordance—as-of–social-stake-contention-or-confliction like
‘occluding \[\text{reference-of-thought–devolving}^\text{devolving}\] administrative, educational, marketing,
In this instance, just as in the case with the ‘apparently sublimating ontologising-depth’ as from an animistic society perception in its 

institutional setups warped occultism 

reference-of-thought-\textsuperscript{85} devolving

apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educated-

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–procrypticism 

presencing—absolutising-identitive-constitutedness

institutional setups occlusive

reference-of-thought—devolving

apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educated-

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 \textsuperscript{13} 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 \textsuperscript{<as-to-’attendant-intradimensional’-prospectively-


ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity \}—

conflatedness -in-[preconverging-disentailment by]–postconverging-entailment>

\textsuperscript{<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
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-by-institutional-by-social sovereign’s service’) 
explaining fundamentally the conceptualisation herein of
(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics)
of human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as to 
devolving apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity }—relation-to-the-world as so-
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—
of-the-human-institutionalisation-process. This reality is underlined by the fact that even budding
practitioners of science like Newton were caught up de-
mentatively/structurally/paradigmatically in-between/in-transition—
mentative/structurally/paradigmatically in-between/in-transition-with a medieval alchemy and
occultism—reference-of-thought—devolving apriorising/axiomatising/referencing—{of-
attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity }—relation-to-the-world and the prospective budding positivism/rational-
empiricism science—reference-of-thought—devolving apriorising/axiomatising/referencing—
{of attendant–ontological-contiguity—educed–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-confledness/formative–supererogating; <projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-
referencing,—in-perspective—ontological-normalcy/postconvergence> of human notional–self-
distantiation<-imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> incipience
of metaphoricity and then ‘meaningfulness-and-teleology’ (as to superseding/transcending
the ‘uninstitutionalised-threshold of social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction conception in preconverging/dementing—apriorising-psychologism’
as so-represented above with say ‘animistic warped occultism 8 reference-of-thought-
devolving’ or our ‘positivism–procrypticism occlusive reference-of-thought-devolving
psychological science conception’ or for that matter any given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}); in reflection of the fact that human ‘social and
individual consciousness is supererogatorily at the very driving seat of human psychology’ as
being about an altogether ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-
tissue-of–social-emanance as to attendant–ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity ’ (as to overall reifying-and-
empowering-reflexivity-of-ecstatic-existence-as-panintelligibility —{(imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation)}) built up by ‘intemporal


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

"<amplituding/formative–epistemicity>totalising–conceptualisation") implies that human-subpotency intelligibility can only arise as to ‘human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as to the disseminative—sublimating-selectivity-of-ontological-good-faith/authenticity ~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–
human intelligibility to arise), speaking of human limited-mentation-capacity imbued ‘de-
mentative/structural/paradigmatic formative risk/prospect of disontologisation associated with
the prospect for veridical human ontologising/re-ontologising’ for appropriate human sovereign
‘epistemic-growth/disquiet/discomfort-{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’s. This critically explains why the very same human
limited-mentation-capacity-deepening

as to <amplituding/formative–
epistemicity>totalising– renewing-realisation/re-perception/re-thought,-in-
supererogatory–epistemic-conflatedness
allowing for sublimating knowledge-reification–
gesturing<in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–
onological-contiguity -educed–existentialising/contextualising/textualising-contiguity }=
confatedness -in-{preconverging-disentailment-by}-postconverging-entailment>

(when the existentialising–leeway-thresholding,-allowing-formatively-for-<disontologising-
subontologisation/subpotentiation-in-order-to-enable-prospective-ontologising/re-ontologising-
performance~of-sovereign-self-reflexive~instigative-eventuating> ontologisingly
overwhelms/enhances hermeneutically/reprojectively/supererogatingly/zeroingly as to
prospective epistemic-totalising

as to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-
completeness
as well as generalised

wooden-language-}{imbued—
epistemicity>totalising-thrownness-in-existence as to re-aestheticising/re-motif-ing
postconverging-narrowing-down-'sublimation-of-taste-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation > and re-procession/re-automatism-as-to-
re-apriorising/re-axiomatising/re-referencing<in-postconverging–narrowing-
down–’sublimation-of-apriorising/axiomatising/referencing-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing-conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism-of-historiality/ontological-
eventfulness /ontological-aestheticising-tracing’,-as-to-existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation ’). Thus, <supererogatory–human-
subpotency>–effecting speaks to the ‘notional veracity of human epistemic-stretching’ (as
incipient to ‘human notional–firstnaturness—temporal-to-intemporal-dispositions<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> ontological-
performance 72 <including-virtue-as-ontology ’), as to the fact that the very exercise of human
contemplation is incipiently-and-profoundly about ‘human notional–self-distantiation-
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> in notionally
dispensing-with-immediacy-for-relative-ontological-completeness ’by-
reification/contemplative-distension ’ (as of notional conceptivity/epistemic-
reflexivity/epistemicity-relativism-determinism ‘nonpresencing<perspective–ontological-
ormalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ as so-
reflecting: the projective/reprojective regenerativity of human 56 meaningfulness-and-
teleology 100 in relative-ontological-completeness operantly associated with prospective human
aestheticising—‘surrealising/supererogating–drive for <postconverging–‘motif-and-
'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-by-institutional-by-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
tecnicity/profundity cultivated in such social-and-media spaces’ doesn’t deter such spaces
(consciously or unconsciously) from surreptitiously acting as of profound teknicity/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–
lining-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 metaphoricity⁷ and then meaningfulness-and-teleology⁹ as to existentialising–frame) ‘that then permits hermeneutically/reprojectively/supererogatingly/zeroingly human sublimating-accessing/sublimating-relating-to’ existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷ (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-completeness⁷–by-reification/contemplative-distension⁸’ implications of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation⁷ imbibing human ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality’) are found to be wanting in contrast with the true nature and existential
sublimating/desublimating implications of professional/technical/scientific knowledge inherent subject-matter content as abstraction-of-thought/principled-thought (notwithstanding supposedly professional/technical/scientific auxiliary/subtitutive practices of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-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 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–gesturing<<in-
conflatedness <in \{preconverging-disentailment by\} postconverging-entailment> 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-{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’s necessary for prospective ontologisation/re-ontologisation as to epistemic-
totalising—resubjecting or totalising-entailing—reconstrual of attendant—ontological-
contiguity-educed–existentialising/contextualising/textualising-contiguity—in-elucidation-or-
reification). Such an attitude of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-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’s, 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 meaningfulness-and-teleology’) due to the overly denatured and insufficiently challenging—and—indepedence-eliciting existentialising—frame of meaningfulness-and-teleology (as to veridical hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective epistemic-totalising ~resubjecting or totalising-entailing—reconstrual of attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity —in-elucidation-or—reification of knowledge content and generation of varying interests); and so in reflection of the fact that a lot of childhood and human developmental learning is rather ‘passive integration of schema of thinking/contemplation and engagement’ as more decisive than really ‘knowing and recalling knowledge content’ (notwithstanding the inherently basic interrelatedness) with ‘passive integration of schema of thinking/contemplation and engagement’ critical for elaborating/framing meaning starting with the very incipient and appropriate jargon/language-conceptualisation for producing meaning (that is bound to align with constraining existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation and so rather than ‘an elicited mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology with a poor sense of the prospective attendant—ontological—contiguity —educed—existentialising/contextualising/textualising-contiguity —in-elucidation-or—reification of knowledge content as to epistemic-totalising ~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 meaningfulness-and—teleology over eliciting an active thought/contemplative engagement that is sufficiently challenging to the true human intellectual growth potential (as to veridical
hermeneutic/reprojecting/supererogating/zeroing re-exposition for eliciting active thought/contemplative engagement as of prospective attendant ontological contiguity re-educated existentialising/contextualising/textualising-contiguity in-elucidation-or-reification of knowledge content as to epistemic-totalising resubjecting or totalising-entailing reconstrual) enabling appropriate social ‘epistemic-growth/disquiet/discomfort–(induced-sublimation, as-from-existence’s—effusing/ecstatic–inlining-as-historiality-science/authenticity/nonextrication]–beyond-mere-formulaicity-as-historicity-tracing-
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—gesturing<in-prospective_psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—confatedness \{in\{preconverging-disentailment-by\;postconverging-entailment\}> so-underlying <supererogatory–human-subpotency>–effecting as to the formative-and-enabling formulative backdrop for sovereignly appraising meaningfulness-and-teleology technicity/profundity’ whether with regards to public education or even childhood-development education and/or formative institutional/professional education, as to the fact that formulative understanding (as of <supererogatory–human-subpotency>–effecting) is the sovereignty/independence giving possibility for human ‘epistemic-growth/disquiet/discomfort⟨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 relation with knowledge (as to conscious awareness existentialising–decisionality implications even if complete understanding as of complete meaningfulness-and-teleology technicity/profundity is not achieved and thus rendering the public resilient to desublimating pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation ⟨blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ⟩ with
regards to the competing discourse in public spaces by such a direct or deferential capacity for notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> to cultivate ‘epistemic-growth/disquiet/discomfort-\{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’-by-reification/contemplative-distension\^{26} over a facility/convenience mental-reflex). In this regards, the sovereign–function/posture ontologising-aptness is truly realised as to a dynamic deferential-formalisation-transference relation with the genuine social intellectual–function/posture that is much more than a conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the individual-by-institutional-by-social sovereign’s service lacking in the underlying conception of 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’-by-reification/contemplative-distension\^{26} 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-reflect as of social notional–self-distantiation—
imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>). The sovereign–
function/posture ontologising-aptness warrants that it doesn’t fall prey to falsehoods of
‘contrastive equivalence’ implied as of distractive-alignment-to-reference-of-thought-<of-
apriorising/axiomatising/referencing> manifested with ontologically-flawed
process/processive bothsidesism formulations and recipes along the lines of decades-long
politically manipulative narratives like deficits, public spending, social engineering, socialism,
tribalism, fairness, libertarian, middle-of-the-ground, identity politics, etc.’, and further
requires that effective public and institutional intellectual contestation of aptitudinal-
substantive-pertinence are not be subverted by monopolising/quasi-monopolising/networking
existentialising–frame of public and institutional discursivity as of mere entitlement-and-access
and ratings-drivenness. Likewise, the ‘genuine social intellectual–function/posture involves
striving for a protracted continuum with the sovereign–function/posture for its ontologising-
aptness’ but not in wrongly validating the existentialising–frame of discursivity as to a
conception of ‘normalised/stereotyped/selfhelping/feel-good knowledge being brought at the
individual-by-institutional-by-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
collection-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-
decisionality or with the relative blurriness of social-and-institutional-frameworks-of—
referencing/registering/decisioning existentialising–decisionality); and so to fundamentally
bring to the consciousness-awareness-teleology that ‘sovereignty doesn’t equate with
technicity/profundity’ (even as in reality it is herein contended this disconnect in the appraisal
of the veridical relationship between sovereignty and technicity/profundity is mostly enabled
with social-and-media induced numbing-traction–of-desublimation–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{)} wherein ‘an elicited
mere-formulaic–conformity/trending/voguing/fashionability/resonance relation to
meaningfulness-and-teleology{)} 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{)} while overemphasising
rather a ‘subconscious-and-passive epistemic-totalising re-automatism relation with the
existentialising–frame re-apriorising/re-axiomatising/re-referencing of ‘meaningfulness-and-
teleology{)} as elicited with pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation–{blurring/undermining-of-prospective-totalising-entailing–
as-to-entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness⟩ 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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications) should be able to saliently articulate/impress-upon the ‘overall social intellection-aptitude body’ (within the framework of a natural and truly original, autonomous and non-contrived intellectual culture) ‘appropriately sublimating technicity/profundity capable of veridically responding to social and institutional aporeticism overcoming/unovercoming’ as to social dynamics of percolation-channelling-<in-deferential-formalisation-transference> (rather than the manifested mediatic silliness wherein ‘re-processive technicity/profundity’ is widely scorned upon ‘in favour of vague normalised/stereotyped/selfhelping/feel-good narratives’ as to mere entitlement-and-access and ratings-drivenness eliciting pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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 distractive-alignment-to—reference-of-thought—apriorising/axiomatising/referencing—and so-undermining its ‘neutral sovereign—function/posture upholding’, and with a failed public consciousness about the sovereign importance of the public university practically subjecting them to increasing private funding deeply eroding-and/or-corrupting their capacity for ‘neutral sovereign—function/posture upholding’ and most critically-so not necessarily in quashing ideas but inducing social apprehension and contestive inactivity). In many ways, the ‘overall social intellection-aptitude body’ (as to its capacity for ‘neutral sovereign—function/posture upholding’ whether as so-reflected by the public university or the press body or the ‘overall backdrop of the professional class intellectualism’) in recent decades with regards to socio-econo-political subontologisation/ideology-over-ontology has often failed to appreciate the implications of the fact that given human—amplituding/formative—epistemicity—totalising—thrownness-in-
the-imbued-postconverging/dialectical-thinking — of-notional—deprocrypticism—{in-
dimensionality-of-sublimating — <amplituding/formative—epistemicity>growth-or-
conflatedness — scalarisation-as-to-rescalarisation-as—re-ontologisation}’). Thus the
veracity/efficiency of social intellection is rather in terms of ‘the consequent sovereign—
function/posture contemplative capacity/deferential-capacity in epistemic-totalising
growth/conflatedness */postconverging as to attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity — in—elucidation—or—reification
knowledge/interpretative veracity implications of concurrent limited—mention—capacity-
deepening> allowing for appropriate coherence between concrete—social—reality—<as—to-
manifest-sublimation/desublimation> and overall public perception of concrete—social—reality—
<as—to—manifest—sublimation/desublimation> with respect to public outcomes of social—stake-
contention—or—confliction’ and so rather than the naive counterintuition of mere ‘shallow
process/processive conception as so—often reflected with a process/processive bothsidesism
mental—reflex in—constitutedness /preconvergence in an atmosphere of incoherence between
concrete—social—reality—<as—to—manifest—sublimation/desublimation> and overall public
perception of concrete—social—reality—<as—to—manifest—sublimation/desublimation>’ (and so as to
the fact that ‘existence as to ontological—veracity consequence of the social reality’ so—
underlined by manifest social—stake—contention—or—confliction issues should as to human
epistemic—growth/conflatedness */postconvergence instigatively drive public debates rather than
‘the naivety that the balancing of human—subpotencies as of vague process/processive
bothsidesism mental—reflex in apriorising/axiomatising/referencing—{of—attendant—ontological—
contiguity — educed—existentialising/contextualising/textualising-contiguity } —
constitutedness */preconverging—entailment/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—

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

induced distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—

and wherein issues of minor or irrelevant social-stake-contention-or-confliction are used to disorientate and estrange the sovereign–function/posture while trivialising-and-enframing issues of central public interests). The consequence being that a ‘shallow process/processive conception as so-often reflected with a process/processive bothsidesism mental-reflex in-constitutedness’/preconvergence in an atmosphere of incoherence between concrete–social-reality—as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality—as-to-manifest-sublimation/desublimation>’ is critically inadequate for ‘neutral sovereign–function/posture upholding’ as so particularly elicited with distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing—issues. The fundamental point here is that existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective–ontological-normalcy/postconvergence-implied—'prospective-aporeticism-overcoming/unovercoming'>

makes nonsense of any such vague notion as ‘neutrality by the balancing of human-subpotencies’ so-reflective of ‘vested interests driven conception of balance as to discrete interests’ (rather than common/mutualising interest conception of balance rather requiring the cultivation of a veridical social exercise of notional–self-distantiation—imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to implied social formativeness) as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>—of—meaningfulness-and-teleology reflective of nonpresencing—<perspective–ontological-normalcy/postconvergence> epistemic-projection implications), with
such ‘vested interests driven conception of balance as to discrete interests’ rather an exercise consciously or unconsciously of manifest ontological-bad-faith/inauthenticity in preconverging-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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications detour to existence-potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression’ in pointing out the prospect of sublimating/desublimating–existentialising–decisionality socio-econo-political outcomes and implications rather than the ‘passive deification of institutional process/processiveness as of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ (underlying why such a deficient social intellection posture will tend to be one step behind cumulating desublimating socio-econo-political outcomes as if it is most critically about reflecting upon such cumulating desublimating–existentialising–decisionality socio-econo-political outcomes rather than truly a posture of anticipative analysis and preemption). This mere process/processiveness induced deficiency is often critically reflected in a ‘barest and passive/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
exercise in undermining prospective human re-ontologisation/omnipotentiality. Basically the
‘full incipient supererogating breadth of human intelligibility transmutation’ (as
‘supererogatory–human-subpotency’–effecting imbued epistemic-totalising 2
preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–
spontaneity-of-aestheticisation’ before the incipience of metaphoricity 77 and then
meaningfulness-and-teleology 00 as to existentialising–frame) speaks to the ‘epistemic-
totalising 2 nonrecomposuring-cumulating/addending of human 5 meaningfulness-and-
teleology’ 00 as liable to dispensing with its ‘limited-mentation-capacity necessity for re-
originariness/re-origination’/limited-mentation-capacity-deepening 53 (as so-reflecting human
notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence> disontologising ontological-
performance 10–<including-virtue-as-ontology> within any given registry-
worldview/dimension); thus speaking to the de-mentative/structural/paradigmatic veracity of
the ‘prospective disontologising of any given human prior sublimating meaningfulness-and-
teleology 00 into prospective pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness } as to prospective social-stake-contention-or-confliction’ (so-reflected with
regards to 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). Disontologisation as such is a reflection of the fact that the very
seediness/incipience of human sublimating ontologising-depth reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity 77—of-the-human-
institutionalisation-process 68 lies with human dimensionality-of-sublimating 3


sublimating —langle supererogatory–epistemicity⟩growth-or-conflatedness ⟨scalarisation-as-to-rescalarisation-as–re-ontologisation}⟩. The bigger point here has to do with the requisite knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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’ elicited ontological-normalcy/postconvergence recovery-of/making-available of prospective ontologising-depth of meaninglessness-and-teleology^10 (in so-overriding sovereignising disposition for beholding subontologisation/subpotentiation as associated with social and institutionalised

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pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness )
desublimating–existentialising–decisionality imbued distractive-alignment-to—‘reference-of-
thought—<of-apriorising/axiomatising/referencing>’ as to huma prospective re-
ontologisation/omnipotentiality drive; and so-reflected with regards to 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.
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—<amplituding/formative–epistemicity>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
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’) as to its dereification gesturing cultivating the decadent notion that ‘mere sovereignty equates with technicity/profundity’ (as the ‘critical cancer’ of our modern-day democratic process as it shuts-off requisite sovereign ‘epistemic-growth/disquiet/discomfort-{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-associated with ‘individuals reflective estrangement and disinterest with regards to public outcomes of social-stake-contention-or-confliction’); as to when such pedantry openly affirming ignorance or demonstrates ignorance go on to ‘supposedly articulate sublimating knowledge’ with such normalised/stereotyped/selfhelping/feel-good conception of knowledge ‘mediatically and socially popularised’ inducing (given direct-and-indirect epistemic-totalising consequence of human ‘meaningfulness-and-teleology’) ‘incoherence between concrete–social-reality<as-to-manifest-sublimation/desublimation> and overall public perception of concrete–social-reality<as-to-manifest-sublimation/desublimation>’. The implications of such dereification gesturing (as to its reflection of human self-referencing-syncretising relation with ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’) speaks to a degenerate conception of human self-referencing-syncretising that seem to imply surreptitiously that no relative-ontological-completeness is pertinent (which it rather cynically qualifies as relativism) as to a cynical self-presence/self-constitutedness<in-perspective–epistemic-abnormalcy/preconvergence> of ‘presencing—absolutising-identitive-constitutedness’<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—
enframing/imprintedness—{as-to— historicity-tracing—in-presencing— hyperrealisation/hyperreal-transposition}’ and very much explains why it fails to appreciate that without ‘relativism’ there is no progress since progress is relative to lack-of-progress with regards to human limited-mentation-capacity-deepening\(^5\). Critically in this regards, human civilisation is only possible as to the genuine social intellectual–function/posture rather eliciting and fulfilling human ontological-commitment’—<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being—as-of-existential-reality> and so in a cogent percolation-channelling—<in-deferential-formalisation-transference> existentialising–frame allowing for human and humanity’s ‘epistemic-growth/disquiet/discomfort—{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\(^6\)’ (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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ acting upon the breadth of socially cogent percolation-channelling—<in-deferential-formalisation-transference> existentialising–frame of intellectualism involving genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supercerogatory—de-mentativity as first-level technicity/profundity elucidation (as to existence-potency\(^7\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression) with fellow specialists and then of derived-knowledge implications percolating to the appraisal of ‘overall social intellec­tion-aptitude body’, and not a directly
normalised/stereotyped/selfhelping/feel-good conception of knowledge relation with the general public in distractive-alignment-to-reference-of-thought-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/contemplative-distension as an exercise that is behind knowledge-production in-the-very-first-place and is required for effective prospective attendant-ontological-contiguity-reduced—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-mentation-capacity (as to the fact that the ordinary citizen doesn’t need to be a physicist or astronomer or engineer or a public policy expert as more directly relevant in the democratic process but rather needs to have the appropriate fundamentals-and-distance as of capacity/deferential-capacity to be able to sovereignly relate-to and reference-to the implications of such technicity/profundity sublimating/emancipating knowledge-reification–gesturing-in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness–in-[preconverging-disentailment–by]–postconverging-entailment> hermeneutically/reprojectively/supererogatingly/zeroingly (with regards to effective prospective attendant–ontological-contiguity–educed–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–gesturing-in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness–in-[preconverging-disentailment–by]–postconverging-entailment> 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-imbedded-postconverging/dialectical-thinking–of-notional–deprocriptism}{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’). 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 —

(and so-reflected in prospective human social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’). Again, the relevant issue for such an aporeticism overcoming/unovercoming (in the face of constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”) has to do
with human ‘epistemic-growth/disquiet/discomfort-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 for prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of notional–self-distantiation—
<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing/>‘distantiation of
contemplative existentialising–frame as to transversality—<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ imbuing historiality/ontological-
eventfulness/ontological-aesthetic-tracing—perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism>. It is important
here to appreciate that such a translating-insight prompted as from nascent-particular/incipient-
and-material/technical-sublimations—reference-of-thought–devolving> sublimating–existentialising–decisionality for a deblurring
and enabling perspective for prospective human social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality (as to
nonpresencing—perspective–ontological-normalcy/postconvergence epistemic-projection),
effectively speaks to their ‘dynamically reinforcing sublimating–nascence relationship’ wherein
we can appreciate that ‘budding positivism/rational-empiricism nascent-particular/incipient-
conception of its `reference-of-thought’, so-manifested beyond-the-consciousness-awareness-teleology
<in-preconverging-existential-extrication-as-of-existential-unthought>, as to its
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing–enframing/imprintedness-(as-to- historicity-tracing—-in-presencing–hyperrealisation/hyperreal-transposition) such as of ideological capitalistic or communistic
preconverging-entailment registry-worldview/dimension ‘poorly appreciative of prospective profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness as rather imbued
with the more fundamental human psychology’ implied as of ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’). This ‘dynamically reinforcing sublimating–nascence relationship’ as reflective of
the ever relevant constraining dynamics of presencing–absolutising-identitive-constitutedness in epistemic-abnormalcy/preconvergence and nonpresencing<perspective–ontological-normalcy/postconvergence>, points to the requisite knowledge-notionalisation (as herein reflected with the fact that profound knowledge must ‘understand the dynamics of both human temporal and intemporal ontological-performance –<including-virtue-as-ontology>’) for such a translating-insight; herein construed as to prospective re-originariness/re-origination ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ (in apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness-in {preconverging–
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’). It is within this ambits, that ‘prospective
possibilities of sublimating–existentialising–decisionality’ can be contemplated as from the
very depth of human ‘<supererogatory–human-subpotency>–effecting imbued epistemic-
totalising preformulating/preframing/premeaningfulness of notional–originariness-parrhesia–
as–spontaneity-of-aestheticisation’ for requisite ‘epistemic-growth/disquiet/discomfort
{induced-sublimation, as-from-existence’s—effusing/ecstatic—lining-as-historiality–
{science/authenticity/nonextrication}–beyond-mere-formulaicity-as-historicity-tracing–
{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-
immmediacy-for-relative-ontological-completeness –by-reification/contemplative-distension
and so as to individual and social subconscious and conscious educing intelligibility: in
translating the ‘imbued counterintuitive nonpresencing–<perspective–ontological-
normalcy/postconvergence> epistemic-projection’ as from incipient ‘sublimating–nascence
devolved axiomatic-constructs’ into ‘straightened-out/rede-mentated/restructured/reparadigmed
reference-of-thought sublimating–nascence so-instantiated as to overall reference-of-
thought– devolving sublimating–nascence (and so-reflected in prospective human social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–
decisionality)’. The depth of ‘<supererogatory–human-subpotency>–effecting imbued
epistemic-totalising preformulating/preframing/premeaningfulness of notional–originariness-
parrhesia,–as–spontaneity-of-aestheticisation’ is exactly what is incipiently-and-notionally of
undergirding ‘self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–
willing/arbitrariness/waywardness/faitdrivenness/supererogating-for-human-intelligibility–
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant
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
drivenness–equalisation) and dimensionality-of-desublimating-lack-of
<amplituding/formative>supererogatory–de-mentativenss/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ de-mentatively/structurally/paradigmatically arises/re-arises at
prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating-
desublimating-decisionality}–of-ontological-performance "<including-virtue-as-ontology> as to:
- human lack of visibility of prospective ontologising-depth and epistemic-totalising implications as so-undermining prospective ontologisation (as from the <self-reflexive>-willed–thought of the genuine social intellectual–function/posture projection of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) and so-eliciting prospective disontologisation (as from the <self-reflexive>-willed–will of dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity,<discretely-implied-functionalism> and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation),
- institutionalising percolation-channelling-in-deferential-formalisation-transference> defaulting into a ‘subconscious-and-passive epistemic-totalising re-automatism relation with the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology ’
(in shallow
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness) and so over ‘conscious-and-active epistemic-totalising re-procession of the existentialising–frame re-apriorising/re-axiomatising/re-referencing of meaningfulness-and-teleology ’ (as so-reflecting ‘the requisite dynamic sublimating grasp/mastery hermeneutically/reprojectively/supererogatingly/zeroingly of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human<amplituding/formative—
epistemicity>totalising–purview-of-construal’ in-accounting-for prospective human limited-
mentation-capacity-deepening\(^{3}\), with regards to ‘human relative epistemic-
abnormalcy/preconvergence\(^{0}\) in relation to the already given ontological-
normalcy/postconvergence nature of existence—assublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{7}\) speaking of more than just
mere-formulaic methodologising/mutualising/organising/institutionalising as to ‘the precedence
of profound supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness in generating-
and-regenerating/maintaining-overight-of
methodologising/mutualising/organising/institutionalising alignment to existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation\(^{7}\) and so in
\(\langle\text{amplituding/formative–epistemicity}\rangle\text{totalising–renewing-realisation/re-perception/re-
thought,–in–supererogatory–epistemic-confledness}\text{}\rangle\), as to the fact that the veracity of
knowledge is much more than ‘a conception as of the self-presence/self-constitutedness\(^{1}\)–\(\langle\text{in-
perspective–epistemic-abnormalcy/preconvergence}\rangle\text{}\rangle\text{ of }\) presencing—absolutising-identitive-
constitutedness\(^{1}\) \(\langle\text{preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩\text{}angle\text{existentialising—enframing/imprintedness}{\text{(as-to– historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)}\text{’ but rather as of prospective ‘relative-ontological-
incompleteness\(^{0}\)/relative-ontological-completeness\(^{0}\)}\text{,}
\(\langle\text{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⟩\rangle\text{}\rangle\text{ as to human-and-social–expectations/anticipations—
metaphoricity}\text{}\text{—as rede-mentating/restructuring/reparadigming–psychologism}\text{\textsuperscript{00}}\text{(and as so-
implied with the ‘knowledge-notionalisation backdrop of entailing–\(\langle\text{amplituding/formative–
epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\text{}\rangle\text{ of knowledge-reification–
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contiguity-educated-existentialising/contextualising/textualising-contiguity} is totalising-entailingly explicative of everything within its epistemic bounds as to reification and dereification in the sense for instance that a physics/chemistry/biology principle is not disentailing as it explains both predicative effectiveness and/or ineffectiveness as to the fact that the same law of gravity can explain totalising-entailingly why a mechanical setup functions well or doesn’t function well as to the underlying knowledge-notionalisation


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\(^{88}\) 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\(^{89}\)–presublimation-construct–of—meaningfulness-and-teleology\(^{90}\) 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)

\text{willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,–}
\text{preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation})\) of human embodied-consciousness \text{motif-and-apriorising/axiomatising/referencing–}\{of–attendant–
\text{ontological-contiguity – educed–existentialising/contextualising/textualising-contiguity }\}—
elicted-incipience-ofexistentialising–decisionality’ as to ‘epistemic-growth/disquiet/discomfort–\{induced-sublimation–as-from-existence’s—effusing/ecstatic–
\text{inlining-as-historiality–}\{\text{science/authenticity/nonextrication}\}-\text{beyond-mere-formulaicity-as–}
\text{historicity-tracing–}\{\text{science-ideology/fashionability/distraction}\})\} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness\(^{50}\)-by-reification/contemplative-distension\(^{50}\) for overall \(^{74}\) reference-of-thought sublimating–nascence so-instantiated as to \(^{74}\)reference-of-thought–\(^{75}\)devolving sublimating–nascence (and so-reflected
in prospective human social-and-institutional-frameworks-of—

referencing/registering/decisioning sublimating—existentialising—decisionality)


- a fundamental ‘deficiency of excessive/undue magnanimity’ of the genuine social intellectual–function/posture throughout-and-all-along the ontological-contiguity—of-the-
human-institutionalisation-process that seem to merely imply that ‘its social sublimating
pertinence is only as to the mere positive-opportunism—of-social-functioning-and-accordance
that enables prospective human transcendence-and-sublimity/sublation/supererogatory—de-
mentativity’ while wrongly overlooking/ignoring relatively its so-enabling threshold-of-<self-
reflexive>-willed–thought as to undergirding ‘self-reflexive–instigative-eventuating-{as-to-
teleological-instigative/incipient–

willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of
human embodied-consciousness motif-and-apriorising/axiomatising/referencing- {of-attendant
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
elicited-incipience-of-existentialising–decisionality’ as to ‘epistemic-
growth/disquiet/discomfort-{induced-sublimation,-as-from-existence’s—effusing/ecstatic–
ilinxing-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 central to the attendant–ontological-contiguity
–educed–existentialising/contextualising/textualising-contiguity of such ‘meaningfulness-and-
teleology implied prospective knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness in [preeconverging disentailment by] postconverging entailment> as to
organic-knowledge, with the consequence that a ‘flatmindedness’/banality/flimsiness relation
with the same knowledge construed as of mere reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation imbued positive-opportunism—of-social-
functioning-and-accordance
uninsightful about originariness-parrhesia,–as–spontaneity-of-
aestheticisation ‘is bound as of threshold-of-<self-reflexive>-willed–will to be developed into
desublimating   beholdening-becoming—distortive-originariness/distortive-origination–as-to-
history-tracing–inhibited-mental-aestheticising of  of presencing—absolutising-identitive-
constitutedness  \[<\text{preconverging}^{-}\text{motif-and-apriorising/axiomatising/referencing}^{-}–\text{imbuing}>\]
existentialising—enframing/imprintedness\{(as-to- history-tracing—in-presencing–
hyperrealisation/hyperreal-transposition)\} as can arise with associated ‘generalised social
<amplituding/formative> wooden-language\{imbued—temporal—mere
form/virtualities/dereification/akrasiatie-drag/denatured/preconverging-or-dementing
\}\{narratives—of-the- reference-of-thought— categorical-imperatives/axioms/registry-
teleology \}’ and ‘more ruthlessly’ with associated dominance/vested-interest-subontologising-
skewed-influence-as-to-social-vestedness/normativity\{discretely-implied-functionalism\} and
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
{blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \}
(such that the prospective \[<\text{deprocrypticism}–or–preempting—disjointedness-as-of-\text{reference-of-thought registry-worldview/dimension projection is of a nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}> \] sublimating apriorising/axiomatising/referencing\{of-
attendant ontological-contiguity \teduced—existentialising/contextualising/textualising-
contiguity \}\{relation-to-the-world implying a human \text{<self-reflexive>-willed–thought}
awareness of ‘originariness-parrhesia,—as–spontaneity-of-aestheticisation as to profound
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness\}–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument \text{–for–}
conceptualisation in reflection of human dimensionality-of-sublimating \(\langle<\text{amplituding/formative}>\text{supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness} /\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–}\)
drivenness–equalisation)' and so over 'mere-formulaic methodologising/mutualising/organising/institutionalising as of human-subpotency non-scalarity/beholding:<as-to-what-has-gone-before-aesthetically-de-
mentates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation> in
presencing—absolutising-identitive-constitutedness 
'amplituding/formative–
epistemicity>totalising–self-referencing-synergetising/circularity/interiorising/akrasiatic-drag’)
- a human 
'presencing—absolutising-identitive-constitutedness' imbued
‘<amplituding/formative–disposedness/psychologismic-construct–{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-
synergetising/circularity/interiorising/akrasiatic-drag’ rather measuring-up success/accomplishment/aspiration in shallow-supererogation of manifest in-effect absolusion-<as-to-apriorising/axiomatising/referencing–{of-attendant ontological contiguity –
educed–existentialising/contextualising/textualising-contiguity }—constitutedness –in–
preconverging-entailment’ 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 ‘non-presencing–<perspective–ontological-normalcy/postconvergence> implications’ explaining the veracity of the manifest suboptimisation/subontologisation/subpotentiation of all human societies as to their shallow-supererogation relative to ‘their abstractly conceivable profound- supererogation potential for re-ontologisation’ (so-implied as to successive human re-ontologisation/omnipotentiality possibilities) but for the genuine social intellectual–function/posture cyclically induced
enframing/imprintedness-\{as-to-\ historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition\}’ in so-prompting the social-setup’s ‘lack of
empowering <self-reflexive>-willed—thought as to enhancing availability/elicitation—and—
reassurance/reinforcement/corroborate/constraining for ontologising’ and ‘lack of
empowering <self-reflexive>-willed—will as to disenhancing unavailability/unelicitation—and—
unnerving/undermining/contradiction/unconstraining for disontologising’, and so in the face ‘of
the very same notional conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
(but rather of ‘empowering <self-reflexive>-willed—thought as to enhancing
availability/elicitation—and—reassurance/reinforcement/corroborate/constraining for
ontologising’ and ‘empowering <self-reflexive>-willed—will as to disenhancing
unavailability/unelicitation—and—unnerving/undermining/contradiction/unconstraining for
disontologising’) as to the relative beholding inconsideration associated with the temporal
advantageousness of dominance/vested-interest-subontologising-skewed-influence-as-to-social—
vestedness/normativity—<discreetly-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—<in—
prospective_psychologismic—apriorising/axiomatising/referencing—\{of—attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }——
conflatedness —in—[preconverging-disentailment-by]—postconverging-entailment> as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as to aporeticism overcoming/unovercoming conceptivity/epistemic-reflexivity/epistemicty-relativism-determinism 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 ) overplays the card of ‘minimum-and-balancing expectations/anticipations of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction’ of the social-setup and in so-doing eliciting the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling—<in-deferential-formalisation-transference> existentialising—frame of intellectualism including the illuminating genuine social intellectual—function/posture, the appraisal of ‘overall social intellection-aptitude body’ and generalised social advocacy in contemplating about prospective ‘re-ontologising/potentiating/optimisable sublimating—nascence ontologising-depth perspective as of the full-potency of existence’), and as so-underlying overall not only Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as elaborately articulated above but equally translative as to ‘living-development—as-to-personality-development beholding/unbeholding existentialising—frame’ and ‘institutional—
development–as-to-social-function-development beholdening/unbeholdening existentialising–
frame’ (so-reflected overall de-mentative/structural/paradigmatic as to perspective ‘beholdening
as sovereignising–imbued-subontologisation/subpotentiation’ superseded/transcended with
perspective ‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of
existence’ implications for prospective re-ontologisation’ so-underlying the dynamics of
prospective human ‘epistemic-growth/disquiet/discomfort–{induced-sublimation, as-from-
xistence’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’).

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–
dementativity) seem to take the easy-way-out/contrivance to imply that ‘we are just as perfect as
we are (implying the impertinence/non-veracity for prospective human ‘epistemic-
growth/disquiet/discomfort–{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~in-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-of—
referencing/registering/decisioning existentialising–decisionality, that doesn’t mean this gives
leeway for political and other dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity≪discretely-implied-functionalism≫: as to the fact that the
pretense of a social science/ontology dies (with respect to the emancipation/sublimation
possibilities for the 8.5 billion humans on Earth) when such an illegitimate pretense is not
bluntly challenged notwithstanding any browbeating as ‘supposed intellectuals’ lose their
intellectual soul when they acquiesce to the ≪amplituding/formative≫ wooden-language
(imbued—temporal–mere-form/virtualities/dereification/akrasiatic–
drag/denatured/preconverging-or-dementing —narratives—of-the- reference-of-thought—
categorical-imperatives/axioms/registry-teleology) of any such dominance/vested-interest-
subontologising-skewed-influence-as-to-social-vestedness/normativity≪discretely-implied-
functionalism≫ that thrive as to temporal advantageousness on eliciting the lowliness of human
contemplation in inducing consciously or unconsciously prospective human
desublimation/disempowerment. In many ways, what is central to both such a
dominance/vested-interest-subontologising-skewed-influence-as-to-social-
vestedness/normativity-<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 }}
dermining of genuine knowledge-reification—gesturing—<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant—ontological-
contiguity —educed—existentialising/contextualising/textualising-contiguity }
conflatedness —in {preconverging-disentailment–by}—postconverging-entailment> 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/epistemicity-relativism-determinism imbued
theoretical/conceptual/operant implications’ (so-construed as of prospective ‘relative-
ontological-incompleteness’/relative-ontological-completeness
{sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating—projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-
normacy/postconvergence>} as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism”’); as to a
decadent immediate materialism that will not recognise that the ‘knowledge-reifying-and-
empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism 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 historicality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> of social and philosophical ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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,-as-to-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\(\textsuperscript{(2)}\) (and it is in this regards that human history speaks of re-originary–as-unenframed/unbeholdening/outlier-conceptualisation\(\{\text{imbued–postconverging/dialectical-thinking \~projective-insights}/\text{epistemic-projection-in-conflatedness} \~of-notional~deprocrypticism-prospective-sublimation\}\textsuperscript{(1)}\) as to human-subpotency ‘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\). 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 ‘\text{nonpresencing-<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation}’ since critically any registry-worldview/dimension is rather of ‘self-referencing-syncretising forward-facing postconverging-or-dialectical-thinking\textsuperscript{(2)} \~apriorising-psychologism epistemic-projection \text{of mere-formulaicity-<as-to-mere-formulaic—

\textsuperscript{(1)}\text{imbued–postconverging/dialectical-thinking \~projection-in-conflatedness} \~of-notional~deprocrypticism-prospective-sublimation, \textsuperscript{(2)}\text{apriorising-psychologism epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—

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<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ) the reality of prospective


in want for prospective ‘nonpresencing–<perspective–ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ are de

mentatively/structurally/paradigmatically tied to its uninstitutionalised-threshold
distractive-alignment-to-reference-of-thought–<of-apriorising/axiomatising/referencing>’ imbued lack of dispensing-with-immediacy-for-relative-ontological-completeness –by-
reification/contemplative-distension as to the fact that the state of recurrent-utter-
uninstitutionalisation (failing base–institutionalisation), ununiversalisation (failing universalisation), non-positivism/medievalism (failing positivism/rational-empiricism) and

procrypticism–or–disjointedness-as-of-reference-of-thought (failing deprocrypticism–or–preempting–disjointedness-as-of-reference-of-thought) are the truer underlying human epistemic-causality but for the narcissistic <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag speaking to the more fundamental human psychology as ‘postconverging-or-dialectical-
as to the fact that ‘the flawed prior knowledge-reification–gesturing
prior psychologismic-apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—— constitutes as not in epistemic re-originariness/re-origination projective/reprojective cross-subjection to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\^7 as underlied with notional–self/distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> implied formativeness<as-to-intersolipsism-of-
{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<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/notional–knowledge-reification–gesturing<in-prospective psychologismic–apriorising/axiomatising/referencing-
\{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—confoundedness -in-{preconverging-disentailment–by}–postconverging-entailment>/ontological-prime movers-totalitative-framework \^1 (as to when it seemingly ‘affirm
meaningfulness-and-teleology\(^{10}\) is mostly appreciable as of its crossgenerational posterity implications ominously beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity; thus underlying the most profound \(^{45}\) \(<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination–as-referentialism-phenomenal-abstractiveness-of-presencing-in–’protensive-consciousness’ with notional–deprocrypticism as herein articulated accounting for overall human
historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing\(<perspective–ontological-normalcy/postconvergence-reflected–’epistemicity-relativism-determinism’\)’ 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 ‘\(^{11}\) nonpresencing–\(<perspective–ontological-normalcy/postconvergence> anachic-growth/anarchisation for re-ontologisation’ that the fundamental idea for such prospective social re-ontologisation lies with ‘appropriate constraining deblurring analysis in profound-supererogation\(^{97}\) of social-and-institutional-frameworks–of—referencing/registering/decisioning existentialising–decisionality aporeticism overcoming/unovercoming as to a translating-insight as from nascent-particular/incipient-and-
material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving—sublimating—existentialising—decisionality’ (given the very ontological-normalcy/postconvergence nature of existence reflected as existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation’). We can appreciate in this regards the role of constraining existence in the ‘nonpresencing—perspective—ontological-normalcy/postconvergence—anarchic-growth/anarchisation for re-ontologisation’ driving the natural sciences as to the ‘transversal and cross-subjecting sublimating-selectivity-and-desublimating-deselectivity as to manifest sublimation of scientific ideas’ effectively building up the various fields in perpetuative re-ontologisation (and so-construed as to a ‘science supererogating exactifying/precisioning—of-sublimation—as-to-entailing-theoretical,—conceptual-and-operant-implications’ conception’ that is not undermined by a false conception of science reflected by ‘a science ideology desublimation in preconverging—motif-and-apriorising/axiomatising/referencing—imbuing—existentialising—enframing/imprintedness—{as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition}’).

However, because of the high emotional-involvement in the social, the default posturing one way or the other is ever always to adopt a <self-reflexive>-willed—will ideological stance (integrating amplituding/formative wooden-language—(imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology ) explaining the discomfort induced when such conscious or unconscious ideological stances are subjected to deconstruction analysis or genealogical/archaeological analysis as to nonpresencing—perspective—ontological-normalcy/postconvergence—implications of human limited-mentation-capacity-deepening”) and so over an existence-driven <self-reflexive>-willed—thought; in a flawed prior_knowledge-reification—gesturing—in—prior_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—

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 ) 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/communistic ideological methodologising/mutualising/organising/institutionalising
that seem to be utterly immuned from the ontological-veracity of huma prospective
‘originariness-parrhesia,—as–spontaneity-of-aestheticisation—
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness underlying dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩ as to profound dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension” (to the point where human progress is hardly contemplated re-originarily outside the direct and/or indirect gravitation of such all-enframing ideologies as to mere-formulaicity—methodologising/mutualising/organising/institutionalising>) and in many ways such ideologically induced conscious-and-unconscious ‘habituatedness/mental-colonisation as to presencing—absolutising-identitive-constitutedness‘ social-vestedness/normativity’ stifles the true re-originary—as-unenframed/unbeholdening/outlier-conceptualisation⟨imbued-postconverging/dialectical-thinking—‘projective-insights’/‘epistemic-projection-in-conflatedness—‘of-notional—deprocrypticism-prospective-sublimation⟩ potential for huma prospective human aporeticism overcoming/unovercoming. Such a postmodern philosophical anti-ideological stance of ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> anarchic-growth/anarchisation for re-ontologisation’ (just as is the case with the natural sciences as to ‘prospective scientific sublimating reconstruals of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,—as-to—human<amplituding/formative—epistemicity>totalising~purview-of-construal as of human limited-mentation-capacity-deepening”‘ not to be confused with science ideology which is rather about ‘consciously or unconsciously usurping the sublimating credence of science in its science ideology pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation⟨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 human aporeticism overcoming/unovercoming as to profound supererogatory acuity/perspicacity/astuteness/edginess/incisiveness elicitng 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—as-by-reification/contemplative-distension’ and doesn’t carry false promises of shallow supererogatory acuity/perspicacity/astuteness/edginess/incisiveness as to mere-formulaic methodologising/mutualising/organising/institutionalising (as associated with ideological stances reflected say as to capitalistic or communistic ideologies); and so critically because the more salient point for aporeticism overcoming/unovercoming though it may seem counterintuitive is not ideological solutions of ‘presencing—absolutising-identitive-constitutedness’ but rather (notwithstanding the high emotional-involvement) appropriate human development as to psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as from ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> as a prerequisite speaking hermeneutically/reprojectively/supererogatingly/zeroingly of a prospective ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> change in human apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—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-
dementates/structures/paradigms-distortedly-the-possibility-for-the-later-ontologisation>) in an already prospectively poorly apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity—educed—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-attendant ontological-contiguity -educed-
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-attendant ontological-contiguity -educed-
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 historiality/ontological-eventfulness\^/ontological-aesthetic-tracing–<perspective–ontological-
ormaley/postconvergence-reflected–‘epistemicity-relativism-determinism’> (as to the precedence of inherent existence possibility for sublimating–nascence to which human-subpotency subjects itself) and not conceptualisations of distractive-alignment-to–reference-
of-thought–<of-apriorising/axiomatising/referencing>\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\^\(that wrongly imply that human totalisingly-disentailing—discretion/whim-of-thought takes precedence over inherent existence possibility for sublimating–nascence). It is only after establishing a prospectively sound apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed-

existentialising/contextualising/textualising-contiguity }—relation-to-the-world (in the case of prospective deprocrypticism involving the inducing/projection of an underlying nondisjointing
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity—educted— existing}
<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>\}’ with regards to the ‘ deprocrypticism—or–preempting—disjointedness-as-of- reference-of-thought implied ‘relative-ontological-incompleteness‘/relative-ontological-completeness \}
{sublimating–referencing/registering/decisioning–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-
normalcy/postconvergence⟩ as to human-and-social–expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming–psychologism’ as making-
available future human re-ontologisation/potentiation/optimisation potential and so beyond our
occlusive “presencing—absolutising-identitive-constitutedness” social-
vestedness/normativity<discretely-implied-functionalism> ‘minimum-and-balancing
expectations/anticipations of social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction’ (as just inducing more and more a complexification of our
procrypticism—or–disjointedness-as-of- reference-of-thought increasingly underlied with
dynamic, sophisticated and networking institutionalised pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-{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<-perspective–
ontological-normalcy/postconvergence> nature of existence’ instantiated
hermeneutically/reprojectively/supererogatingly/zeroingly as to prospective human limited-
mentation-capacity-deepening (in resolving the prior ‘dullness’ of the human mind); rendering nonsensical, nombrilistic and self-important pretenses/claims that are rather of manifest in-effect absolution-as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—constitutedness-in-preconverging entailment 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-as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—constitutedness-in-preconverging entailment as to their given presencing—absolutising-identitive-constitutedness ’ as a more coherent anti-relativism stance as so-expliciting the idea that human progress doesn’t/shouldn’t occur, even as paradoxically many such anti-relativism proponents seem to project progressive views without truly grasping the contradictory implications of progressivism and anti-relativism explaining their inclination to ‘disjointing totalisingly-disentailing—discretion/whim-of-thought’ whereas ‘true knowledge has to carry its sublimation within itself as to its notional-nondisjointing totalising-entailing’ for it to be socially potent and effective). We can appreciate in this regards that the ‘sublimating—existential-decisionality potency of a scientist thought is not in-and-about themselves’ as so-manifested in a ‘normalised/stereotyped/selfhelping/feel-good conception of knowledge’ but rather ‘their inherent coherent knowledge formulation technicity/profundity and elucidating elaboration’ which then has to avoid explicited or implicited contradictions with regards to the knowledge technicity/profundity ‘enhancement of the overall social-setup self-reflexivity as of the breadth of socially cogent percolation-channelling-in-deferential-formalisation-transference>
existentialising–frame of intellectualism’; as so-involving the illuminating genuine social
intellectual–function/posture, the appraisal of the ‘overall social intellection-aptitude body’ as
well as generalised social advocacy in contemplating about prospective ‘re-
ontologising/potentiating/optimisable sublimating–nascence ontologising-depth perspective as
of the full-potency of existence’. In other words, ‘existence imposes its sublimating rules to the
human mortal subpotency’ as the very ‘fundamental meaning of science’ (notwithstanding
vague human-subpotency self-important
‘methodologising/mutualising/organising/institutionalising’ anti-intellectual fooling-about and
complotment); in a continual prospective relativistic process of human limited-mentation-
capacity-deepening\(^5\). In this respect, it is herein contended as of a most intimate appreciation
that such anti-relativism stances which will imply no human progress occurs are ‘so moronic’ it
is doubtful these are held out of true conviction (bad or good), but rather are ‘cynical and
strategic anti-intellectualism stances hanging upon mere institutional imprimaturing (as
overplaying the card of ‘minimum-and-balancing expectations/anticipations of social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction’ as to the protection
offered by sensibility/decorum of institutional imprimatur)’ in undermining the implications of
prospective profound-supererogation\(^7\) entailing-\(<\text{amplituding/}formative–
epistemicity>\text{totalising–in-relative-ontological-completeness}\(^8\) as associated with social
equality and anti-bigotry movements as to class, race, gender, etc. (and so-reflected by the fact
that their proponents have ‘hardly been able to meet the academic standards of the arguments
implied and projected by proponents of relativism’ and rather turning to surreptitious and
media-driven strategies avoiding intellectual engagement in inducing social and institutional
numbing-traction–of-desublimating–\(\langle\text{meaningfulness-and-teleology}\rangle\(\langle\text{as-perspective-lost-
of–supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbedded-
postconverging/dialectical-thinking \rangle–of–notional–deprocripticism–\{in-dimensionality-of-
\(\langle\text{as-perspective-lost–}

\text{of–supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness-as-to-the-imbedded-
postconverging/dialectical-thinking \rangle–of–notional–deprocripticism–\{in-dimensionality-of-

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mentation-capacity) ‘epistemic-totalisingly\textsuperscript{32} educing as from human profound-supererogation\textsuperscript{97}; so-reflected as to the very incipient ‘<supererogatory–human-subpotency>—effecting (as to ontological-good-faith/authenticity\textsuperscript{9} or ontological-bad-faith/inauthenticity\textsuperscript{64}) imbued epistemic-totalising\textsuperscript{32} preformulating/preframing/premeaningfulness of notional–originariness-parrhesia,–as–spontaneity-of-aestheticisation’ as of undergirding human ‘self-reflexive–instigative-eventuating–(as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,–preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—elicited-incipience-of-existentialising–decisionality’. The implication here is that a human mental-reflex of ‘mere-formulaicity–<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of ruling and rule-making as to apriorising/axiomatising/referencing’ is ever always of wanting ontological-veracity in need for ‘corrective human profound-supererogation\textsuperscript{97} imbuing human limited-mentation-capacity-deepening\textsuperscript{53}’. In other words human ‘potential of profound-supererogation\textsuperscript{97}’ (as the corrective potentiating of human limited-mentation-capacity for human limited-mentation-capacity-deepening\textsuperscript{53}) is veridically what carries an abstract equivalence association/relatioln with existence’s inherent ontological-normalcy/postconvergence (and so rather than any human limited-mentation-capacity educing mere-formulaicity–<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> which rather induces ‘huma prospective regressive-shift in ontological-normalcy/postconvergence conceptualisation’). But then, all social-setups ‘as specifically instantiated social-constructs of human intelligibility’, are wedded whether as of relatively shallow-supererogation\textsuperscript{97} or relatively profound-supererogation\textsuperscript{97} (as to Being-development/ontological-framework-expansion–as-to-depth-of-
existentialising–decisionality) and manifest a disontologising disposition at prospective uninstitutionalised-threshold [4], 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-
institutionalisation-of—meaningfulness-and-teleology[7]) arises effectively as of ‘a prospective nonpresencing–<perspective–ontological-normalcy/postconvergence> change in knowledge-
reification–gesturing–in-prospective_psychologismic~apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–
contiguity }—conflicatedness—in–{preconverging-disentailment by}–postconverging–
entailment> 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–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological–
contiguity–educed–existentialising/contextualising/textualising–contiguity }—
conflicatedness—in–{preconverging-disentailment by}–postconverging–entailment> for
prospective ontologisation/re-ontologisation in maximalising-recomposuring-for-relative-
ontological-completeness—unenframed-conceptualisation as to rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism which highlighted the uninstitutionalised-
psychologism in undermining our present 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). The implication of this human ‘fundamental ontologising/disontologising confliction’ (with regards to ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’) is that the mental-reflex of ‘a mutual logical coherent engagement’ is only as pertinent when speaking of ‘a common knowledge-reification–gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness in-{preconverging-disentailment–by}–postconverging-entailment> 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-<in-

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incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation and it is herein claimed as well postmodern thought ‘nondisjointing totalising-entailing ontologising/re-ontologising as to human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation — as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing’

sublimating-withdrawal, eliciting-of-prospective-supererogation\textsuperscript{17} imbuing human ontological-commitment\textsuperscript{8} self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{10} postconverging de-mentating/structuring/paradigming \textsuperscript{9} as-being-as-of-existential-reality\textsuperscript{17} and universal-transparency\textsuperscript{10} transparency-of-totalising-entailing-as-to-entailing- \textsuperscript{10} totalising-in-relative-ontological-completeness \textsuperscript{10} 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 \textsuperscript{10} that such a re-originary-as-unenframed/unbeholdening/outlier-conceptualisation imbued-postconverging/dialectical-thinking projective-insights epistemic-projection-in-conflatedness of-notional-deprocrypticism-prospective-sublimation ontologically induces (by its incipient prospective metaphoricity\textsuperscript{17} and then meaningfulness-and-teleology\textsuperscript{10} as to prospective existentialising frame) untenability/internal-contradiction/internal-incoherence/institutional-constraining upon dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity \textsuperscript{1} discreteley-implied-functionalism pedantising/muddling/formulaic-hollowing-out in-subontologisation/subpotentiation blurring/undermining-of-prospective-totalising-entailing-as-to-entailing totalising-in-relative-ontological-completeness} and \textsuperscript{10} generalised social amplituding/formative wooden-language imbued temporal mere form/virtualities/dereification/akrasiatic drag/denatured/preconverging-or-dementing narratives of-the reference-of-thought categorical-imperatives/axioms/registry-teleology in its genuine social intellectual-function/posture (and in so-doing undermining the falsehood explicited or implicited of \textsuperscript{1} common knowledge-reification gesturing in-

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completeness⟩ and ‘generalised social <amplituding/formative> wooden-language-{imbued—
temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing —narratives—of-the- reference-of-thought— categorical-
imperatives/axioms/registry-teleology }. In 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’
seconndnatured social-setup or budding-positivists ‘positivism/rational-empiricism
ontologising/re-ontologising’ lies in an equivalence/correspondence relation with medieval-
scholastics ‘non-positivising disontologising’ seconndnatured social-setup or for that matter
postmodern thought  ‘nondisjointing totalising-entailing ontologising/re-ontologising as to to
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’ seconndnatured social-setup; are
naiveties of human distractive-alignment-to—reference-of-thought–<of-apriorising/axiomatising/referencing>
(as to the fact that prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is all about intellectually-and-morally
superseding its Age as to relative-ontological-completeness—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-
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-
completeness by-reification/contemplative-distension). In this regards, the genuine social intellectual–function/posture should be able to ‘sneer’ at its social-setup, as to the fact that its ‘incarnation of prospective human Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology imaginaries’ cannot be beholding to its presencing—absolutising-identitive-constitutedness social-vestedness/normativity social-setup but rather ‘beholdening to existence-potency~sublimating–nascence,-disclosed-from-prospective-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 (just as the true technician and scientist is not beholding to ‘peoples’ human-subpotency temporal-dispositions but rather to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression technical or scientific implications for veridically enhancing the human sovereign–function/posture with regards to their technical or scientific undertaking). Such a conception of the genuine social intellectual–function/posture (as it so-reflects ‘the human notional~philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness, beyond-a-convenient-division-of-labour-conception-of-knowledge existentialising–frame of existential unenframed conception of human philosophy’ beyond any given institutionalised sublimating/desublimating culture of philosophy) renders ridiculous modern manifestations of ‘media-driven, social networking, popularity-seeking as well as institutional imprimaturing conception of supposed intellectualism’ that by supposedly succumbing/ingratiating to institutional and social lip-
servicing (as to an ontologically-flawed ‘normalised/stereotyped/selfhelping/feel-good
knowledge being brought at the individual-by-institutional-by-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\{\}supposedly so-earning intellectual recognition/due; thus paradoxically subjecting the notion of
intellectualism to human ‘social-functioning-and-accordance—as-of–social-stake-contention-
or-confliction imbuing existentialising-frame of disontologising/ontologising-and-re-
ontologising’ which is in want for its prospective Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-
and-teleology\{\} imaginary. The blunt reality of true intellectualism couldn’t be more
diametrical as to the fact that the genuine social intellectual–function/posture involves
unaccommodating the social-setup’s  
presencing—absolutising-identitive-constitutedness\{\} 
social-vestedness/normativity-<discretely-implied-functionalism> rather than further
cultivating its nonsensical, nombrilistic and self-important pretenses/claims of manifest in-
effect absorption\{as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
constitutedness -in–preconverging-entailment> \{\} presencing—absolutising-identitive-
constitutedness\{\}. As to the modern states penchants of misgovernance, dehumanisation,
criminal wars, genocides and hideous activities and as so in association with dominance/vested-
interest-subontologising-skewed-influence-as-to-social-vestedness/normativity<discretely-
 implied-functionalism> and an overall out-of-sight-out-of-mind civil society ‘social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction imbuing

In the bigger scheme of things as to ‘nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection, human social-setups reflecting the respective states of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and positivism–procrypticism are transcended/superseded exactly because of an incipient/nascent/instigative genuine social intellectual–function/posture ‘sneering’ at them and never as to otherwise ingratiating at them as manifested by the Socrates, Platos, Copernicuses, Galileos, Descartes, Newtons, Leibnizes, Diderots, etc. as so-instigative of the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring conception as to ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation for prospective social aetiologisation/ontological-escalation (noting that the notion of ‘huma 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\(^5\)-
by-reification/contemplative-distension\(^7\) as to the fellow human capacity/deferential-capacity
for undergirding ‘self-reflexive–instigative-eventuating\{as-to-teleological-
instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-
human-intelligibility,-preceding-existence’s-eventuating-sublimating-validation/desublimating-
invalidation\} of human embodied-consciousness motif-and-
apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \}-elicited-incipience-of-
existentialising–decisionality’ as to the fact that all true intelligibility and knowledge is only
possible by eliciting a fundamental potential that is already de-
mentatively/structurally/paradigmatically availing to ‘the fellow human in a direct-capacity or
deferential-capacity of human growth/development/maturation’ as to their ontological-good-
fait/authenticity\(^9\) or ontological-bad-faith/inauthenticity\(^4\) 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\(^0\)-\<in-preconverging-
existential-extrication-as-of-existential-unthought\>) bound to lead to the institutionalised
pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-
\{blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
desublimation and so associated with dominance/vested-interest-subontologising-skewed-influence-as-to-social-vestedness/normativity-〈discretely-implied-functionalism〉 and ‘generalised social <amplituding/formative> wooden-language-〈imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology 〉; reflecting the reality that the genuine social intellectual—function/posture must be able to stand at a ‘distance as of notional—self-distantiation’ with their Age, society and social institutions (and critically many an intellectual failing is exactly because of this defect that actually subconsciously stifles the natural direction/conclusion of their work as in the case with Heidegger, and so understood rather than an after the fact <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing)—existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} conceptualisation which itself fails the test of standing at a ‘distance as of notional—self-distantiation—〈imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing〉’ with its own Age, society and social institutions to then be able to open the avenue for prospective human sublimation/emancipation as requisite to supersede/transcend its inherent preconverging—de-mentating/structuring/paradigming vices-and-impediments/limitations.

attendant-ontological-contiguity >-succession of human registry-worldviews/dimensions
notional-ratio-contiguity/ratiocination ontological-performance’ <-<including-virtue-as-ontology>’ as of 45
<amplituding/formative–epistemicity>totalising–random-as-impulsive-
phenomenal-abstractiveness-of-presencing-in–‘trepidatious-consciousness’ with recurrent-utter-
uninstitutionalisation, 4
<amplituding/formative–epistemicity>totalising–nominal-as-
tendentious-phenomenal-abstractiveness-of-presencing-in–‘warped-consciousness’ with base-
institutionalisation–ununiversalisation, 4
<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-
‘preclusive-consciousness’ with universalisation–non-positivism/medieval, 4
<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in–‘occlusive-consciousness’ with positivism–procrypticism, and
4
<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’ with deprocrypticism. Such a disparity–of-momentousness/magnanimity/scale/magnitude
notional-ratio-contiguity/ratiocination conception speaks to the ‘overall recurrent dynamics of
human profound-supererogation97 and shallow-supererogation97 as to mere-formulaicity<-as-to-
mere-formulaic—methodologising/mutualising/organising/institutionalising>’ reflected as to
‘multicenturies-long human crossgenerational Being-development/ontological-framework-
exansion—as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfull-
and-teleology100 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 ’; with this disparity–of-momentousness/magnanimity/scale/magnitude manifested as of human mental-projection of
‘Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology100 imaginary of
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-attendant–

ontological contiguity —uded–existentialising/contextualising/textualising-contiguity } —

elicited-incipience-of-existentialising—decisionality’, inclined to the risk/prospect of prospective
disontologising (as to human 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); and so-critically underlying its de-mentative/structural/paradigmatic

‘human psychology of passivity to the underlying metaphoricity of human limited-mentation-
capacity-deepening as of human-subpotency—aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective—ontological-

normalcy/postconvergence’—existentialism-form-factor’ but for when prospective effective

sublimating–nascent manifestations (as to ‘a rootless sourcing/generating of social sublimating–
nascent manifestations and their prospective sublimating possibilities’) speaking to ‘a

relatively poor abstractive relation with the instigation/incipience of effective sublimating–
nascent manifestations and their prospective protracted sublimating possibilities and thus a

relatively poor abstractive relation with prospective instigation/incipience of social

sublimating–nascent’ as to “presencing—absolutising-identitive-constitutedness”

<amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag” ‘prospectively poorly-reflexive as un-
originary encounter/confrontation with existence—as-the-absolute-a-priori-of-
conceptualisation—already—existence—as-sublimating-withdrawal, eliciting-of-prospective–
supererogation<as-to-perspective-ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> (in lack of limited-mentation-capacity-
deepening’). The ontological-veracity of this ‘human psychical-nascency foremost human
conservative disposition’ can be garnered when it comes to the crossgenerational span it has
taken the human species (as to its genealogical/archaeological growth/development) to go
through the <cumulating/recomposuring–attendant-ontological-contiguity >-successive
registry-worldviews/dimensions ‘relative-ontological-completeness’
apriorising/axiomatising/referencing- {of attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ before arriving at our
present rational-empiricism/positivising ‘relative-ontological-completeness’
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’, 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/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -'projective-insights’/‘epistemic-projection-in-conflatedness’of-
notional–deprocrypticism-prospective-sublimation}’ prospective Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology imaginary (of any given social-setup
implied self-sufficiency as to its <preconverging–‘motif-and-
apriorising/axiomatising/referencing’-imbuing>-existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’)
insufficient for the possibility of such successive transcendence-and-
ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity} elicited-incipience-of-existentialising–decisionality’ fundamentally bonds together human nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality with human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality; as to the fact a casual exercise contemplating why our modern profound-and-systematic scientific attitude which we take for granted was hardly pre-eminent with previous Ages, fundamentally reflects ‘the overarching de-mentative/structural/paradigmatic implications of the social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality as to its imbued psychical-nascency’ upon such a possibility of contemplation of ‘nascent-particular/incipient-and-material/technical-sublimations-<blinded-to-their-relative-ontological-completeness – reference-of-thought- devolving> existentialising–decisionality’ in positivising/rational-empiricism (to the point that even an archetypal budding-positivist ushering our present-day scientific worldview like Newton wasn’t himself ‘freed/liberated’ from the ‘medieval social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality’ as to occultic/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 – reference-of-thought- devolving> render them premonitory as to preceding and empowering the possibility for prospective social-and-institutional-frameworks-of—
referencing/registering/decisioning sublimating–existentialising–decisionality; as we can appreciate that a Galileo heliocentric budding-positivistic contention with his new telescope demonstration is more naturally-and-potently unsettling/unarguable/disarming by its sublimating rational-empiricism/positivising implications than say an abstractly contemplated contention in that period on the basis that a ‘rational-empiricism/positivising knowledge-reification–gesturing–<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity –educated–existentialising/contextualising/textualising-
contiguity }— conflatedness }— in {preconverging-disentailment by}–postconverging-
entailment> as to 84 reference-of-thought-85 and reference-of-thought-85 devolving>’ is the appropriate ‘social-and-institutional-frameworks-of—referencing/registering/decisioning sublimating–existentialising–decisionality’. Psychical-nascency thus speaks to the fact that ‘human social-and-institutional-frameworks-of—referencing/registering/decisioning existentialising–decisionality de-mentatively/structurally/paradigmatically have a potent prospective disontologising psychosomatic grip’ (as of <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness-
(as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition) upon human ontologising/re-ontologising capacity in re-originary–as-
genframed/unbeholdening/outlier-conceptualisation—{imbued-postconverging/dialectical-
thinking –‘projective-insights’/‘epistemic-projection-in-conflatedness ’-of-
notional–deprocrypticism-prospective-sublimation} even at the exclusion of prospective ontologising implications of existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation97; as so-incipiently manifested and reflected notionally with the human psychical-nascency of individuative and social ‘full incipient supererogating breadth of human intelligibility transmutation’ (as ‘<supererogatory–human-subpotency>–effecting imbued epistemic-totalising92 preformulating/preframing/premeaningfulness of notional–originariness-
existentialising/contextualising/textualising-contiguity }—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’); 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 prior_knowledge-
reification–gesturing—<in-prior_psychologismic–apriorising/axiomatising/referencing-{of-
attendant_ontological-contiguity—educed–existentialising/contextualising/textualising-
contiguity }—constitutedness —in–preconverging-entailment> as of
apriorising/axiomatising/referencing-{of-attendant_ontological-contiguity—educed–
existentialising/contextualising/textualising-contiguity }—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ 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-
confalatedness—‘of-notional–deprocrypticism-prospective-sublimation} as to the possibility
for prospective ontologising/re-ontologising given the ontological-veracity of a human de-
mentative/structural/paradigmatic ‘social-functioning-and-accordance—as-of–social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ over which prospective human sublimation/emancipation arises as to
prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-
becoming/self-conflatedness }/formative–supererogating—<projective/reprojective—
aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normalcy/postconvergence>. In this regards, central to human angling-of-imaginary is the existentialising exercise of re-evaluating all supposedly precedingly decided human intelligibility (as to undergirding human ‘self-reflexive–instigative-eventuating–(as-to-
teleological-instigative/incipient–

willing/arbitrariness/waywardness/faithdriveness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) of human embodied-consciousness motif-and-apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity -educed–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-
otional–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-determinism’>; and so as the most profound of human knowledge-reification–gesturing<in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }=
conflatedness -in-{preconverging-disentailment–by–}postconverging-entailment> exercise underlying the human institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> imbeded
deepening speaks to the most profound human contemplative insight then it is historically explicative of most profound human knowledge and science as to its nonpresencing-epistemic-projection and speaks to the ontological-veracity of ‘history at the service of prospective knowledge implied as of sublimating ‘historiality/ontological-eventfulness’/ontological-aesthetic-tracing-epistemic-projection and speaks to the ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’’ (as it can be appreciated in this regards that the relative unblurriness as with the natural sciences shows that a relic/artifactual interpretation of any prospective knowledge is bound to effectively undermine the prospective human aporeticism overcoming/unovercoming required for prospective knowledge-reification-gesturing-in-prospective.psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatedness-in-[preconverging-disentailment by]-postconverging-entailment 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-gesturing-in-prospective.psychologismic-apriorising/axiomatising/referencing-
as-to-entailing-<amplituding/formative–epistemicity>totalising-in-relative-ontological-completeness⟩ as to the prospective disontologising’ of prior ‘budding-positivism/rational-empiricism ontologising/re-ontologising’ thus undermining ‘prospective ontologising/re-ontologising of human critical thought as articulated by many a postmodern thinker’; and in both instances of disontologising, without/lacking the sense of human limited-mentation-capacity-deepening undergirded by dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality⟩ actually behind the creation/formation of prior Socratic-philosophers ‘universalising-idealisation ontologising/re-ontologising’ and prior budding-positivists ‘positivising/rational-empiricism ontologising/re-ontologising’). Insightfully this underlines ‘angling-of-imaginary 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 (as of limited-mentation-capacity-deepening)’ and ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation (in lack of limited-mentation-capacity-deepening)’, 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⟩. Such a manifestation of ‘psychical-nascency poorly-reflexive as un-originary encounter/confrontation with existence (in lack of limited-mentation-capacity-deepening)’ manifestations of modern-day ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’ as to vague and naïve criticisms of many a postmodern thinker tend to be utterly oblivious to the central scientific notion of prospective human aporeticism overcoming/unovercoming pursued by such
postmodern thinkers (however contended/argued as successful or not) as what existentially enables prospective sublimating historiality/ontological-eventfulness/ontological-aesthetic-tracing. A poor appreciation of the veracity of historical interpretation as more critically being about ‘angling-of-imaginary 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 of limited-mentation-capacity-deepening)” in so-providing the most profound insight about history (rather than just a naïve collating and artifactual/relic exercise ‘devoid of the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness that truly-and-profoundly arises from the existentialising exercise of aporeticism overcoming/unovercoming in re-originary-as-unenframed/unbeholdening/outlier-conceptualisation ⟨imbued-postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness ‘of-notional–deprocrypticism-prospective-sublimation⟩ encounter/confrontation with existence’), merely reflects a psychical-nascency ⟨preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing⟩ existentialising―enframing/imprintedness ⟨as-to– historicity-tracing―in-presencing― hyperrealisation/hyperreal-transposition⟩ that hardly articulates existential prospective human aporeticism overcoming/unovercoming but in many ways consciously or unconsciously manifesting prospectively ‘cynical and strategic anti-intellectualism stances hanging upon mere institutional imprimaturing’ and further underlying in many ways the crisis of the humanities (as to when the humanities are ‘conceptualised as of desublimating beholdening to presencing―absolutising-identitive-constitutedness-social-vestedness/normativity <discretely-implied-functionalism> <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—
(as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’ rather
than ‘projecting/reprojecting of sublimating/emancipating non-presencing—<perspective—
onontological-normalcy/postconvergence>
<postconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing>—existentialising—framing/imprinting—
(as-to—prospective—historiality/ontological-eventfulness/ontological-aesthetic-tracing—
<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity-relativism—
determinism’>). The totalising-entailing epistemic and ontological implications of veridical
the-Good/understanding/notional—knowledge-reification—gesturing—<in—
prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—<in—{preconverging—disentailment—by—}—postconverging—entailment>/ontological—
primemovers-totalitative-framework as so-underlied by angling-of-imaginary are rather
altogether clear and straightforward as hereafter articulated. It is an existential impossibility as
to ontological-inveracity/ontological-impertinence for intelligible discursivity between relative—
onontological-incompleteness and relative-ontological-completeness knowledge-reification—
gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—
onontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—
conflatedness—<in—{preconverging—disentailment—by—}—postconverging—entailment> as of
differing apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity}—relation-to-the-world
conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism, 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—

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ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> as of differing apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–

existentialising/contextualising/textualising-contiguity \}—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism’ (explaining the manifest one-sidedness of the Socratic dialogues in his exercise of advancing the ‘universalising-idealisation ontologising/re-ontologising’ relative-ontological-completeness

knowledge-reification–gesturing-<in-

prospectivepsychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-

contiguity -educed–existentialising/contextualising/textualising-contiguity \}—

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>

apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–

extistentialising/contextualising/textualising-contiguity \}—relation-to-the-world

conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism and in many ways the same could be said about budding-positivists postures as with the case of the trial of Galileo; as so-underlying prospective transcendence-and-sublimity/sublimation/supererogatory–de-

mentativity psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-

contiguity -educed–existentialising/contextualising/textualising-contiguity \}—

conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment implications on human reference-of-thought as grandest-axiomatic-contruct of meaningfulness-and-

teleology existentialising–decisionality). This epistemicity reality (of the existential impossibility of intelligible discursivity between relative-ontological-incompleteness and relative-ontological-completeness knowledge-reification–gesturing-<in-

prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-

contiguity -educed–existentialising/contextualising/textualising-contiguity \}—
driven by human **supererogatory**—acuity/perspicacity/astuteness/edginess/incisiveness inducing sublimation-over-desublimation beyond ‘mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of conception of prior epistemicity secondnatured reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’). Critically, in this respect there was no prior inherent mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> basis for Einstein’s Relativity theory but for his sublimating self-assuredness-of-ontological-good-faith/authenticity’—postconverging—de-mentating/structuring/paradigming’—as-being-as-of-existential-reality as to his hermeneutic/reprojecting/supererogating/zeroing **supererogatory**—acuity/perspicacity/astuteness/edginess/incisiveness underscored by the possibility for prospective sublimation as to his reflexive as re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-conflatedness’)—of—


Hence the most coherent and unfailing epistemicity basis of science speaks to ‘inherent sublimation-over-desublimation’ as to ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> establishing/re-establishing of sublimating historiality/ontological-eventfulness /ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> associated with requisite attendant—ontological-contiguity—educed—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”. Such a conception of epistemicity is rather all-englobing with regards to all human knowledge as to the reality of hermeneutic/reprojecting/supererogating/zeroing supererogatory acuity/perspicacity/astuteness/edginess/incisiveness for human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment (as to 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); with the extensive development of many a formalised and elaborate domains-of-study like natural sciences unique experiential inordinary existentialising–frames (inordinary because the human has to invest an unusual/inordinary amount of mental resource in an unusual/inordinary existentialising–frame of contemplation associated with their thought–experiments, material equipment conception for their experiments, institutional frameworks of experimentation, etc. but so while utilising more succinctly the very same overall ‘human hermeneutic/reprojecting/supererogating/zeroing supererogatory acuity/perspicacity/astuteness/edginess/incisiveness drivenness of epistemicity’ as experiential contrivance/arrangement of ordinary/usual life though in a different capacity/potentialisation such that in reality scientific experiments 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 imprimaturing do not necessarily constrain the possibility for divergent social interests for prospective existential ontologising/re-ontologising conception for sublimating knowledge-reification–gesturing<-in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> (and
critically veridical intellectualism rather perceives institutional stature as the opportunity to further demonstrate and invest in demonstrating its effective intellectual relevance whereas an institutionalised pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-(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-imprimaturing and institutional-legalism poorly upholding/perpetuating the veridical knowledge sublimating contemplation behind the institutional formation/creation in-the-very-first-place as so-inceptively instigated as of ‘prior originariness-parrhesia,—as–spontaneity-of-aestheticisation in want for prospective originariness-parrhesia,—as–spontaneity-
of-aestheticisation with human limited-mentation-capacity-deepening’ and as so-failing to prospectively relay genuine-knowledge production as rather undergirded as of dimensionality-
of-sublimating ⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness/transvalutative-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\textsuperscript{1}\textsuperscript{,} 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\textsuperscript{2}\textsuperscript{,} postconverging–de-mentating/structuring/paradigming\textsuperscript{3}–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\textsuperscript{4}\textsuperscript{,} 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\{implicated-epistemic-veracity-of- nonpresencing-\langle 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\textsuperscript{5} 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 of historiality/ontological-eventfulness 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 de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) so-underlying human fundamental ontology-driven ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’) are tantamount to ‘an ahistorical-emancipation projection and grasp of the fundamental human psyche and potential’ undergirding the actualities of societies and individuals reflected as human aestheticisation—and—aestheticisation-towards-ontology (as to social-setups imbued ‘supposed reproducibility—mathesis/motif/throwness-disposition,—as—reproducibility-of-aestheticisation of meaningfulness-and-teleology underlied by language, culture, social institutions, technical knowhow, etc., and so to human Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure—meaningfulness-and-teleology , institutional-development—as-to-social-function-development and living-development—as-to-personality-development’); as so-reflecting the ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue—of—social-emanance as to attendant—ontological—contiguity—educed—
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-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

ontological-performance^{1617} -<including-virtue-as-ontology> of human \(^{5}\) meaningfulness-and-teleology is rather manifested in attendant-ontological-contiguity\(^{72}\), educed-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-historicity-tracing-{science-ideology/fashionability/distraction}} as to construction-of-the-Self in dispensing-with-immediacy-for-relative-ontological-completeness ‘-by-reification/contemplative-distension^{26}\)’ (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 ‘attendant-ontological-contiguity\(^{72}\), educed-existentialising/contextualising/textualising-contiguity\(^{9}\) station of relative-ontological-incompleteness\(^{89}\) as it affects contemplation’ and hence falsely implies that there is ‘a neutral state of in-effect absolution-<as-to-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed—existentialising/contextualising/textualising-contiguity } — constitutedness —in—preconverging-entailment>’ from whence sound human contemplation projectively arises rather than the reality of attendant-ontological-contiguity\(^{72}\), educed-existentialising/contextualising/textualising-contiguity\(^{9}\) with human limited-mentation-capacity-deepening\(^{53}\) as to ‘relative-ontological-incompleteness /relative-ontological-completeness-(sublimating—referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif— and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>); and so speaking to the overall prolongation of contextualising/existentialising-attendant-ontological-contiguity\(^{57}\) rather veridically elicited as from prospective \(^{61}\) nonpresencing-<perspective—ontological-normalcy/postconvergence>
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 human aporeticism overcoming/unovercoming) and is herein construed as manifesting ‘beholding historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition lacking in the capacity for nonpresencing—perspective—ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity’

Critically, it can be appreciated that the fundamental dimensionality-of-sublimating

(⟨amplituding/formative> supererogatory—de-mentativeness/epistemic-growth-or–
conflatedness /transvalutative-rationalising/transepistemic/anamnestic-residuality/spirit-
drivenness—equalisation) (undergirding the

‘psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological-contiguity—
educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in–
{preconverging—disentailment—by}—postconverging—entailment—implications on human
reference—of—thought as grandest—axiomatic—contract of meaningfulness—and—teleology
existentialising—decisionality’ of transcendence—and—sublimity/sublimation/supererogatory—de-
mentativity inducing the given registry—worldview/dimension contextualising/existentialising—
attendant—ontological—contiguity’ with regards to its 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), is existentialisingly
‘downgraded/demoted along beholding—existentialising—echelons of human presencing—
absolutising—identitive—constitutedness social—vestedness/normativity—<discretely—implied-
functionalism’ (in ‘in—effect absolution—<as—to—apriorising/axiomatising/referencing—{of—
attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—
contiguity }—constitutedness—in—preconverging—entailment—’ adherence to the given
registry-worldview/dimension knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ as to psychical-nascency) which ‘assume a beholdening self-purposefulness’ that ‘ultimately renders irrelevant/unquestioned the manifest instigation/incipience of prior undergirding dimensionality-of-sublimating \{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalisng/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} induced translation/metaphorising for prospective \{nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection of ontological-contiguity\} (with such ‘in-effect absolution\{as-to–apriorising/axiomatising/referencing- \{of-attendant–ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }\}—
constitutedness \{in-preconverging-entailment\}’ manifestation of beholdening self-
purposefulness in prospective disontologising, as to its implied
\{amplituding/formative\}disposedness/psychologismic-construct\{as-to-orientation/value-
construct/valuation–and–derived-parameterising\} and \{amplituding/formative\}entailment-\{as-
to-totalising-contiguous/coherent–factuality-of-variability\} of the registry-
worldview/dimension, underscoring its given ‘social-functioning-and-accordance—as-of–
social-stake-contention-or-confliction imbuing existentialising–frame of
disontologising/ontologising-and-re-ontologising’ uninstitutionalised-threshold \{\}.
The psychologismic~apriorising/axiomatising/referencing--\{of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity \}—conflatedness \{preconverging-disentailment–by\}–postconverging-entailment implications here being that the
\{cumulating/recomposuring–attendant-ontological-contiguity >successive registry-
worldviews/dimensions as to the overall ontological-contiguity\}—of-the-human-
institutionalisation-process \{\} involve successively induced
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed-
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-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness ’ in-
{preconverging-disentailment–by}–postconverging-entailment 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
<cumulating/recomposuring–attendant-ontological-contiguity >-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-
{hermeneutically/reprojectively/supererogatingly/zeroingly-educing}-as-‘(supererogatory–de-
mentative–amplituding—as-mental-aestheticising-attuning);
interlay/organicalism/aestheticising-handle’-{imbued-supererogatory–projective-arbitrariness/waywardness-of–transversalisation/tandemisation/abstractive-
conjugation/perspectivation/depthing—for-‘aestheticising–re-margining/re-edging/re-acuity—
as-postconverging_circumscripitive/totalitative–restructuring’}—educing–
sublimation/desublimation> (driving)} de-mentation-(supererogatory–ontological–de-
mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) dynamics), the
‘psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity-
educed–existentialising/contextualising/textualising-contiguity }—conflatedness} in-
{preconverging-disentailment–by} postconverging entailment implications of the fundamental
dimensionality-of-sublimating— {<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}’ in
attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-
contiguity} induced ‘epistemic-growth/disquiet/discomfort—{induced-sublimation,—as-from-
existence’s—effusing/ecstatic–inlining-as-historiality–{science/authenticity/nonextrication}-
by-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-recomposuring-for-relative-ontological-completeness —
enunframed-conceptualisation over incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation; as to fact that ‘human-decisionality—<as-to-
play-of-valid/invalid-decisionality-imbued-sublimation/desublimation> omni-potential
commensurability with inherent immanent-existence’s sublimation-structure’/omnipotentiality
is effectively ‘an already achieved potential as to the fundamental dimensionality-of
sublimating’ ⟨amplituding/formative⟩ supererogatory de-mentativeness/epistemic-growth-or
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ beyond any ‘mere-formulaicity-<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising> of existentialising actualisation of
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-
aestheticisation’. Such that existentialising as to actualisation is rather effectively about
‘postconverging–dementating/structuring/paradigming to fundamental dimensionality-of
sublimating’ ⟨amplituding/formative⟩ supererogatory de-mentativeness/epistemic-growth-or
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ potential’ 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 ‘de-
mentating/structuring/paradigming ontological-performance -<including-virtue-as-ontology>’
being of apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment by} postconverging-entailment implied 55 maximalising-recomposuring-for-
relative-ontological-completeness—enunframed-conceptualisation and not
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity } constitutedness in preconverging-
entailment implied 55 incrementalism-in-relative-ontological-incompleteness—enframed-
conceptualisation (with the latter inducing a flawed ‘in-effect absolution-<as-to-
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity } constitutedness in preconverging-
entailment> intelligibility reflex’ for aestheticisation—and—aestheticisation-towards-ontology
from the very seeding/incipient aestheticisation–and–aestheticisation–towards-ontology and so–
perpetuative as to human 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). This epistemic projective-equalisation exercise (‘exercise of the
epistemic projective-equalisation of human station of \[\text{presencing–absolutising-identitive–}
constitutedness}\) as to prospective \(<\text{nonpresencing–perspective–ontological–}
normalcy/postconvergence>\) epistemic projective-equalisation’) underlying ‘veridical
ontological-performance\(<\text{including-virtue–as-ontology}\) of human intelligibility’ (as of
apriorising/axiomatising/referencing–\{of–attendant–ontological-contiguity \-educated–
existentialising/contextualising/textualising-contiguity }\-conflectedness\) in \{preconverging–
disentailment by\} postconverging-entailment implied \(\text{maximalising-recomposing–for–}
relative-ontological-completeness\) —unenframed-conceptualisation ontological-veracity) is
effectively undergirded by ‘various notional–asceticism implied-and-instigated dispensing–
with-immediacy–for-relative-ontological-completeness \-by-reification/contemplative-
distension\) so-associated with ‘intemporal-prioritisation-of–reference–of–thought’–as-
conflectedness \-or-ontological-reprojecting (expounded as ‘intemporal-prioritisation-of–
reference–of–thought’–as-conflectedness\) or-ontological-reprojecting emphasising \(\text{reference–of–thought–categorical-imperatives/axioms/registry–teleology}\) as rather about intemporal–
preservation-entropy-or-contiguity–or–ontological-preservation as of ontological–
normalcy/postconvergence); and so as to the (‘postconverging–
dementating/structuring/paradigming to fundamental dimensionality–of-sublimating\)
\(<\text{amplituding–formative>supererogatory–de–mentativeness/epistemic–growth–or–}
conflectedness\) /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit–
conflatedness –in– preconverging-disentailment–by–postconverging-entailment implications as of the very same fundamental dimensionality-of-sublimating

\langle\text{amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}\rangle \quad \text{in} \quad \text{attendant ontological contiguity} \quad \text{educed} \quad \text{existentialising/contextualising/textualising-contiguity}^{39} \quad \text{induced} \quad \text{epistemic-growth/disquiet/discomfort–}
\text{induced-sublimation,–as-from-existence’s–effusing/ecstatic–}
\text{inlining-as-historiality–{science/authenticity/nonextrication}-beyond-mere-formulaicity-as-
historicity-tracing–{science-ideology/fashionability/distraction}} \quad \text{as to construction-of-the-Self in}
\text{dispensing-with-immediacy-for-relative-ontological-completeness} \quad \text{by-reification/contemplative-distension}^{39} \quad \text{and as so-reflected from a prospective}
\text{nonpresencing–<perspective–ontological-normalcy/postconvergence> epistemic-projection).}

The latter basically underlines ‘the de-mentative/structural/paradigmatic postconverging-
nonextricatory-existential-preempting-of-existential-unthought historicity–knowledge-
reification–gesturing<in-prospective psychologismic–apriorising/axiomatising/referencing–}
\text{of-attendant ontological contiguity} \quad \text{educed} \quad \text{existentialising/contextualising/textualising-contiguity} \quad \text{conflatedness} \quad \text{in–}
\text{preconverging-disentailment–by–postconverging-entailment> 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–\text{meaningfulness-and-teleology}^{90} \quad \text{prospective}
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’)’ whereas ‘the
former is rather our self-importance in-effect absolution<as-to–apriorising/axiomatising/referencing–\text{of-attendant ontological contiguity} \quad \text{educed–}
existentialising/contextualising/textualising-contiguity \quad \text{constitutedness} \quad \text{in–preconverging-}

{of attendant ontological-contiguity >-educed-existentialising/contextualising/textualising-contiguity }—conflatedness in—{preconverging-disentailment-by} postconverging-

entailment> of human limited-mentation-capacity-deepening (manifested as to our present ‘disjointing totalisingly-disentailing—discretion/whim-of-thought disontologising’

<amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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-by-institutional-by-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–attendant-ontological-contiguity >-succession of registry-worldviews/dimensions) is that ‘referencing any given registry-worldview/dimension in-effect absolution<-as-to–apriorising/axiomatising/referencing- {of-

attendant ontological-contiguity >-educed-existentialising/contextualising/textualising-contiguity }—constitutedness in—preconverging-entailment> self-conception of ontological-performance as to its apriorising/axiomatising/referencing- {of–attendant–ontological-contiguity >-educed–existentialising/contextualising/textualising-contiguity }—constitutedness in—preconverging-
entailment implied incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation’ speaks of a de-mentative/structural/paradigmatic ontological-deficiency (that cannot account for the possibility of the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity}>\)-succession of registry-worldviews/dimensions as to its projected self-presence/self-constitutedness)—\(<\text{in-perspective–epistemic-abnormalcy/preconvergence}>\)

absolutising-identitive-constitutedness  
epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag


psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity- 
educed-existentialising/contextualising/textualising-contiguity}—confalatedness¹—in-
{preconverging-disentailment—by—}postconverging-entailment (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—'-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
comprehensive⁸ reference-of-thought projection of
psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity}—confalatedness¹—in-
{preconverging-disentailment—by—}postconverging-entailment 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 prosrypticism—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
the same epistemicity scope’ (arising from superseding human limited-mentation-capacity-deepening\(^5\) as to the prospective ‘exercise of epistemic projective-equalisation of human
station of \(^8\)presencing—absolutising-identitive-constitutedness \(^3\) as to prospective
‘nonpresencing–\(<\)perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’) as so-supersedingly-translating/metaphorising respectively as of prospectively
explicited base-institutionalisation, \(^{10}\)universalisation, positivism/rational-empiricism and
deprocrypticism—or—preempting—disjointedness-as-of–\(^{14}\)reference-of-thought. This insight
critically explains why ‘we don’t truly grasp the meaning and organic-knowledge of the
Socrates, Platos, Galileos, Descartes, Newtons, Diderots, Nietzsches, etc. of the world on the
basis of projected mere-formulaicity–\(<\)as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ (underlying
their implicated prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\(^{16}\)meaningfulness-and-teleology\(^{10}\)) but rather
their true meaning and organic-knowledge as metaphoricity\(^7\) are inscribed in their
originariness-parrhesia,—as—spontaneity-of-aestheticisation projected prospective human
‘relative-ontological-incompleteness\(^9\)/relative-ontological-completeness\(^8\)
\(\langle\)sublimating–referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative–supererogating–\(<\)projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normaley/postconvergence>\rangle as to human-and-social–expectations/anticipations—
absolution-<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness -in–
preconverging-entailment> as to the given registry-worldview/dimension
<preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing–>existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing–
hyperrealisation/hyperreal-transposition}’ (which is prospectively in relative-ontological-
incompleteness –presublimation-construct-of– meaningfulness-and-teleology(10)
desublimating–existentialising–decisionality, and so as from blatant brutish
conquest/subjugation conception associated with ‘measuring-up
success/accomplishment/aspiration in its warring/bellicosity shallow-supererogation(7) of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness -in–preconverging-entailment>’, dominion protection conception associated
with ‘measuring-up success/accomplishment/aspiration in its paramountcy shallow-
supererogation(97) of manifest in-effect absolution-<as-to–apriorising/axiomatising/referencing-
{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—constitutedness -in–preconverging-entailment>’, to the very natural-order-of-
things conception associated with ‘measuring-up success/accomplishment/aspiration in its
patricianism/aristocratism shallow-supererogation(97) of manifest in-effect absolution-<as-to–
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness -in–preconverging-
entailment>’ and to our subtle modern-day institutionally-distorted/disjointed conception
associated with ‘measuring-up success/accomplishment/aspiration in its presencing–
institutional-and-economic shallow-supererogation of manifest in-effect absolution-<as-to–
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed–
induced profound-supererogation\textsuperscript{97} for Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{55} meaningfulness-and-teleology\textsuperscript{00} ‘exercise of epistemic projective-equalisation of human station of presencing—absolutising-identitive-constitutedness\textsuperscript{13} as to prospective nonpresencing-<perspective-ontological-normalcy/postconvergence> epistemic projective-equalisation imbued psychologismic~apriorising/axiomatising/referencing-{of-attendant ontological contiguity}—conflatedness—conflatedness—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment implications’) doesn’t dispense the human from prospectively contemplating about its more profound-supererogation\textsuperscript{97} potential of notional~self-distantiation-<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing> as to prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{00} anchoring (and particularly as the modern-day ‘living and institutional all-englobing sales/merchandising/materiality logic/rationale/mentality’ threatens to invade/subvert all other human conception of value and worth especially as to the implications for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{00} notwithstanding its requisite notional~asceticism\textsuperscript{4} imbued difficulty/challenge given our more complex and global modern-day ‘social-functioning-and-accordance—as-of—social-stake-contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-re-ontologising’ poorly cognisant of its prospective disontologising and even when apparently so-cognisant is susceptible to ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology\textsuperscript{00} that at best projects of palliation in lieu of the full veridical prospective ontologising-and-re-ontologising possibilities). The veracity of human de-mentation—

(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflicatedness/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–
relativism-determinism imbued theoretical/conceptual/operant implications’ is rather of a 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’ implications (as from living-
development–as-to-personality-development to institutional-development–as-to-social-
function-development to Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of–meaningfulness-and-teleology ). This
further underlines the fact that the nonpresencing-<perspective–ontological-
normalcy/postconvergence> epistemic-projection veracity of human ontological-performance-
<including-virtue-as-ontology> (as to the ‘full incipient supererogating breadth of human
intelligibility transmutation’ involving ‘<supererogatory–human-subpotency>–effecting
imbued epistemic-totalising preformulating/preframing/premeaningfulness of
notional~originariness-parrhelia,—as–spontaneity-of-aestheticisation’ before the incipience of
metaphoricity and then meaningfulness-and-teleology as to existentialising–frame), rather
lies with postconverging-nonextricatory-existential-preempting-of-existential-unthought
‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of
‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-
reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-
sublimating (<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation); and so in prospectively induced transversality–<for-sublimating–
existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–’motif-
and-apriorising/axiomatising/referencing’ with respect to any social-setup given ‘social-
functioning-and-accordance—as-of–social-stake-contention-or-confliction” imbuing
sublimating-withdrawal,-eliciting-of-prospective-supererogation^7 imbibing human ontological-commitment^<implied—self-assuredness-of-ontological-good-
faith/authenticity—postconverging—de-mentating/structuring/paradigming—as-being-as-of-
existential-reality>' and "universal-transparency"^102 {transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-
completeness } as available-to/elicitable-to the social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction conception of any given registry-worldview/dimension
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—
enframing/imprintedness—(as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition}); and so in such prospective human profound-
supererogation^7 manifestation (as to postconverging-nonextricatory-existentia
l-preempting-of-existential-ought ‘human intertemporal-individuuation threading/relaying succession of
sublimating gesturings’ of ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—
or-ontological-reprojecting as to human direct-capacity/deferential-capacity for
dimensionality-of-sublimating—<(amplituding/formative—supererogatory—
de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-
rationa
lising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation)
prospectively induced transversality—<for-sublimating—existentia
l-eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—‘motif-and-
apriorising/axiomatising/referencing’)). In this respect, the coherence of the sublimating
limited-mentation-capacity-deepening^3 underlying human history (as to Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastucture-of—meaningfulness-and-teleology, institutional-development—as-to-social-
function-development and living-development—as-to-personality-development) is more readily
underscored with the "nonpresencing—<perspective—ontological-normalcy/postconvergence>
anarchic-growth/anarchisation for re-ontologisation’ reflected sparingly/thinly with the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaus, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world intellectual-and-moral profound-supererogation so-underlined as to their respectively elicited 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 to the fact that it is only the ’protensive-consciousness implied as of such dimensionality-of-sublimating’ ;

aestheticising—re—motif—and—re-apriorising/re—axiomatising/re—referencing,—in—perspective—ontological-normalcy/postconvergence>); and so-reflected in prospective ‘nonpresencing—<perspective—ontological-normalcy/postconvergence> manifest re-originary—as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-postconverging/dialectical-thinking—‘projective—insights’/epistemic-projection-in—conflictedness—‘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 attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity\textsuperscript{39} of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring self-becoming/self-conflatedness\textsuperscript{7}/formative–supererogating–<projective/reprojective—
aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—
ontological-normaley/postconvergence)>’ induced prospective human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity in voiding/annulling the successive prior
registry-worldview’s/dimension’s supposedly ‘inherent-and-collective social
approbative/sanctioning secondnatured reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation institutionalisation-threshold’ which rather
speaks of their successively given ‘social-functioning-and-accordance—as-of—social-stake-
contention-or-confliction imbuing existentialising–frame of disontologising/ontologising-and-
re-ontologising’ uninstitutionalised-threshold\textsuperscript{103}. In order words, it is self-deceptive to contend
that any given registry-worldview/dimension has an internal/inherent \textsuperscript{8} presencing—
absolutising-identitive-constitutedness\textsuperscript{13} prior_knowledge-reification–gesturing<<in-
prior_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity \} —
constitutedness –in–preconverging-entailment> (as to mere-formulaicity-<as-to-mere-
formulaic—methodologising/mutualising/organising/institutionalising> of secondnatured
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation)
accounting-for-and-enabling its prospective human transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as to the reality of the
<cumulating/recomposuring–attendant-ontological-contiguity > successive registry-
worldviews/dimensions as herein elucidated. The implication here is that prospective human
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (especially as to
prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} more human profound-
nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic projective-
equalisation’ and the fact that a registry-worldview/dimension is rather a secondnatured
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
operantly of an underlying positive-opportunism—of-social-functioning-and-accordance
relation with the institutionalisation-threshold of meaningfulness-and-teleology mostly as to
mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>
in prospective
<preconverging~’motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness<as-to—historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition)) means that in many ways prospective human
tрансценденции-and-sublimity/sublimation/supererogatory—de-mentativity is de-
mentatively/structurally/paradigmatically beyond-the-contemplation of any given registry-
worldview/dimension (as of its human psychologismic—apriorising/axiomatising/referencing—
{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising—
contiguity }—constitutedness—in—preconverging entailment 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 of relatively unsophisticated/narrow-minded/parochial/of-short-attention-span/susceptible-to-disontologising-gimmickiness-and-
umbing. Such that it is veridically the exposure (to ‘constraining existence—as-sublimating-
withdrawal,-eliciting-of-prospective-supererogation’ imbuıng human ontological-
commitment<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging-de-mentating/structuring/paradigming—as-being-as-of-
existential-reality’ and ‘universal-transparency<transparency-of-totalising-entailing,—as-
to-entailing—<amplituding/formative—epistemicity>totalising—in-relative-ontological—

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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

prioritisation-of ‘reference-of-thought’–as-conflatedness

or-ontological-reprojecting, and so-implied with regards to ‘the ontological-good-faith/authenticity

~postconverging–dementating/structuring/paradigmimg

imbued psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity

-educed–existentialising/contextualising/textualising-contiguity }—conflatedness

-{preconverging-disentailment–by}–postconverging-entailment

of 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 human

meaningfulness-and-teleology

(as to 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). With the

absence of such an implicated/explicated conceptualisation of ‘ nonpresencing–

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

attendant ontological-contiguity –educed–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  😇 imbued psychologismic~apriorising/axiomatising/referencing- ⟨of-attendant–ontological-contiguity −
educed–existentialising/contextualising/textualising-contiguity ⟩—constitutedness −in–
preconverging-entailment 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 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). Critically, even the claim made (as to
presencing—absolutising-identitive-constitutedness 😇 social-vestedness/normativity
<discretely-implied-functionalism>) for such psychologismic~apriorising/axiomatising/referencing- ⟨of-attendant–ontological-contiguity −
educed–existentialising/contextualising/textualising-contiguity ⟩—constitutedness −in–
preconverging-entailment 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
supererogatory~wholesomeness/profound-supererogation 97 exigency of the ‘exercise of the
epistemic projective-equalisation of human station of 😇presencing—absolutising-identitive-
constitutedness 😇as to prospective 😇nonpresencing<perspective–ontological-

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normalcy/postconvergence> epistemic projective-equalisation’ associated with prospective
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology. In the sense that human
intelligibility is rather notionally (as to individual-by-institutional-by-social notional–self-
distantiation<imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing>
veridically reflected as of psychologismic–apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }
conflatedness—in{preconverging-disentailment-by}–postconverging-entailment (beyond-the-
consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought>) when it comes to human institutional-development–as-to-social-
function-development and living-development–as-to-personality-development enabled by the
prior Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology as so-manifested in the
‘residuality as to human existentialising supererogation for prospective
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-
disentailment-by}–postconverging-entailment’ (as to dimensionality-of-sublimating
{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation}) underlying all human intelligibility that speaks to the more
supererogatory–wholesomeness/profound-supererogation of human intelligibility. For
instance, such ‘residuality as to human existentialising supererogation for prospective
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-
disentailment-by}–postconverging-entailment’ 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 for public safety compared to another structure not purposed as a seat say for instance a carpeted stairway), and so-implications that all ‘supposedly constituted’ human words and terms are rather so-conflatable residually as to the driving supererogatory wholesomeness/profound-supererogation of human intelligibility reflected as to psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—confoundedness in {preconverging-disentailment-by}-postconverging-entailment in epistemic-totalising-resubjecting or totalising-entailing-reconstrual. This supererogation elucidation of human-textuality-as-to-existentialising/contextualising/textualising herein is specific as it construes of epistemic-totality rather as of epistemic-totalising ~resubjecting or totalising-entailing-reconstrual as so-reflecting ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality-as-to-existentialising/contextualising/textualising’ in epistemic-totalising ~resubjecting or totalising-entailing-reconstrual’ (and so over-and-overriding as ontologically-impertinent ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality-as-to-existentialising/contextualising/textualising’) with ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality-as-to-existentialising/contextualising/textualising’ in epistemic-totalising ~resubjecting or totalising-entailing-reconstrual’ implying notionally that supererogatory wholesomeness/profound-supererogation of human intelligibility supersedes ‘a punctual absolutising denoting/citation epistemic-totality construal of human–textuality-as-to-existentialising/contextualising/textualising’ (as so-reflecting historiality/ontological-
eventfulness<sup>37</sup>/ontological-aesthetic-tracing-<sup><perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’></sup>) and as such ‘a connoting supererogation-drivenness construal of the epistemic-totality<sup>35</sup> of human–textuality-<sup><as-to-existentialising/contextualising/textualising></sup> in epistemic-totalising<sup>32</sup>–resubjecting or totalising-entailing–reconstrual’ rather speaks to wholesome conflatedness (manifested as individual-by-institutional-by-social notional–self-distantiation-<sup><imbued—re-motif-and-re-apriorising/re-axiomatising/re-referencing></sup>) of human aestheticisation–and–aestheticisation-towards-ontology’ with regards to 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. This further speaks to the fact that the conception of citation as of academic practicalities (with derived social and institutional conception) is in many ways rather a practicality out of a <sup>presencing—absolutising-identitive-constitutedness</sup> blurriness (so-reflected as from prospective knowledge generation ‘imbued intemporal-prioritisation-of-reference-of-thought’–as-conflicatedness<sup>12</sup>-or-ontological-reprojecting superseding/transcending intemporal-projection–and–appraisal of social-stake-contention-or-confliction’ as to <sup>nonpresencing-<perspective–ontological-normalcy/postconvergence></sup> epistemic-projection) underlying the fact that the veridical notional contemplation of notional–citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality<sup>45</sup> of human–textuality-<sup><as-to-existentialising/contextualising/textualising></sup> in epistemic-totalising<sup>17</sup>–resubjecting or totalising-entailing–reconstrual’) is effectively as from the relative-ontological-completeness<sup>84</sup>reference-of-thought–point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ for any such specific conception of notional–citationality as to <sup><amplituding/formative–</sup>
epistemicity>totalising-thrownness-in-existence\textsuperscript{14} epistemic-projection of prospective
apriorising/axiomatising/referencing-\{of-attendant\-ontological-contiguity\-educed-
existentialising/contextualising/textualising-contiguity \} conflatedness \textsuperscript{-in-\{preconverging-
disentailment-by\} postconverging-entailment} in \textsuperscript{4}\textsuperscript{45}<amplituding/formative-
epistemicity>totalising-renewing-realisation/re-perception/re-thought\’. Such that the veracity
of say an Einsteinian notional-citationality (for prospective knowledge generation ‘imbued
intemporal-prioritisation-of- reference-of-thought’-as-conflicatedness-or-ontological-
reprojecting superseding/transcending intemporal-projection–and–appraisal of social-stake-
contention-or-confliction’ as to nonpresencing-\{perspective-\ontological-
normalcy/postconvergence\} epistemic-projection) of Newton is veridically way more than just
about an academic textbook denoting/citation exercise of any denoted/designated text by
Newton but rather notionally such a \textit{supererogatory}-wholesomeness/profound-supererogation
of notional-citationality (as to ‘a connoting supererogation-drivenness construal of the
epistemic-totality\textsuperscript{76} of human-textuality-\{as-to-existentialising/contextualising/textualising\} in
epistemic-totalising\textsuperscript{32}–resubjecting or totalising-entailing-reconstrual’) will imply veridical
notional-citationality lies with the ‘relative-ontological-completeness\textsuperscript{88}–reference-of-thought-
developing’ as of the ‘\textit{supererogatory}-wholesomeness/profound-supererogation’ sublimating-
nascence reflected from the positivism/rational-empiricism registry-worldview/dimension
(consequent cumulating/recomposuring aestheticisation–and–aestheticisation-towards-
ontology) infused with overall physics as so-influenced-and-shaped by Newtonian physics’ in
so-imbuing Einstein’s \textsuperscript{45}<amplituding/formative-epistemicity>totalising-thrownness-in-
existence\textsuperscript{4} reference-of-thought\textsuperscript{5} developing as to his \textsuperscript{4}\textsuperscript{45}<amplituding/formative-
epistemicity>totalising-renewing-realisation/re-perception/re-thought epistemic-projection of
prospective physics apriorising/axiomatising/referencing-\{of-attendant\-ontological-
contiguity\-educed-\existentialising/contextualising/textualising-contiguity \}–
conflatedness in [preconverging-disentailment by] postconverging-entailment. Thus notionally a supererogatory-wholesomeness/profound-supererogation of notional-citationality (as to ‘a connoting supererogation-drivenness construal of the epistemic-totality of human–textuality-as-to-existentialising/contextualising/textualising' in epistemic-totalising –reconstructing or totalising-entailing-reconstrual’) very much explains why prospective knowledge generation is not associated with an absolutising conception of denoting/citation as to the fact that it can hardly be said Einstein was among the best Newtonian physics scholar when analysed in terms of mere academic ‘presublimating relic/artifactual–beholdening-constitutedness historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ Newtonian physics (but rather it is his appropriate notional-citationality emplacement as to nonpresencing-perspective-ontological-normalcy/postconvergence epistemic-projection that so-decisively enabled his pioneering of prospective physics). Such a relation with prospective knowledge generation today particularly in domains-of-study susceptible to blurriness induces a markedly desublimating conception of notional-citationality as to when the ‘artifice of academic and institutional politics’ leads to a conception of knowledge as of ‘an institutional and academic nombrilism of self-presence/self-constitutedness-in-perspective–epistemic-abnormalcy/preconvergence’ to which prospective human aporeticism overcoming/unovercoming is relatively irrelevant such that the construal of knowledge as to denoting/citation implications carries its very own ‘academic and institutional politics of knowledge’ undermining organic-knowledge notional-citationality (with notional-citationality so-implied in self-becoming/self-conflatedness/formative-supererogating-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence) psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring as to reference-of-thought postconverging-dementating/structuring/paradigming). This further explains overall
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–de-mentating/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–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity~educted—existentialising/contextualising/textualising-
contiguity }—conflatedness ~in~{preconverging-disentailment~by}~postconverging–
entailment~} potential as to be able to ‘respond in prospective sublimation-over-desublimation
upon the educing—and—availing—and—re-availing of relative-ontological-completeness’. 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–attendant-ontological-contiguity >-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-constitutedness\(^1\)-<in-perspective–epistemic-abnormalcy/preconvergence\(^2\)> specific ontological-bad-faith/inauthenticity\(^3\)-<preconverging–de-mentating/structuring/paradigming\(^4\)> as so-underlining the manifest specific ‘reference-of-thought preconverging/dementing\(^5\)-qualia-schema>\). The saving grace here (with regards to the ‘technically-speaking’ inherent human ontological-bad-faith/inauthenticity\(^6\)-preconverging–de-mentating/structuring/paradigming\(^7\) implications ‘as to inherent human limited-mentation-capacity induced <amplituding/formative–epistemicity>totalising–thrownness-in-existence\(^8\)’ manifested as to the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions respective self-presence/self-constitutedness\(^9\)-<in-perspective–epistemic-abnormalcy/preconvergence\(^10\)> underwhelming levels of ontological-performance\(^11\)-<including-virtue-as-ontology>) when it comes to ‘the potential for absolute knowledge in reflection of human limited-mentation-capacity-deepening\(^12\) potential’ as so-enabling the expansion of human knowledge, is rather the ontological-good-faith/authenticity\(^13\)-postconverging–de-mentating/structuring/paradigming\(^14\) for intemporal-prioritisation-of ‘reference-of-thought’–as-conflatedness\(^15\)-or-ontological-reprojecting (as to when relative-ontological-completeness\(^16\) is-educed–and–avails–and–re-avails); as so-reflect 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-completeness\(^17\)’ (as so-underlined by fundamental dimensionality-of-sublimating \{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/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 beholdened 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-confoundedness—or-ontological-reprojecting (as to when relative-ontological-completeness is-educated—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-constitutedness purposes turning out to be manifestations of ‘superficial mere-formulaic—conformity/trending/voguing/fashionability/resonance relation to meaningfulness-and-teleology’ (rather than veridically of implicated-and-explicated attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity induced ‘epistemic-growth/disquiet/discomfort—{induced-sublimation,—as-from—existence’s—effusing/ecstatic—lining-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 both ‘the prospective entailing and prior disentailing implications of all prospective knowledge-reification–gesturing<in-prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment-by}-postconverging entailment> as to knowledge-notionalisation’ (as to the fact that prior recurrent-utter-uninstitutionalisation ‘non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’ is disentailed by prospective base–institutionalisation ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, just as the latter is disentailed by prospective universalisation–non-positivism/medievalism 
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, just as the latter is disentailed by prospective positivism/rational-empiricism ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism entailment of knowledge’, and prospectively the latter is disentailed by prospective deprocrypticism ‘preempting—disjointedness-as-of’ reference-of-thought,-as-to-
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{1} 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\textsuperscript{10}).
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{\langle\text{shallow-supererogation \textsuperscript{-of-mentally-}
aesthetised–preconverging/dementing –qualia-schema\textsuperscript{2} as to difference-in-nature/difference-
in-apriorising-or-axiomatising-or-referencing \textsuperscript{\langle\text{in the sense that the
\text{cumulating/recomposuring–attendant-ontological-contiguity >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-attendant–ontological-
contiguity –educated–existentialising/contextualising/textualising-contiguity }—
conflatedness –in [preconverging-disentailment by] postconverging-entailment’ as to their
implied existentialising-frame of ‘ontological-good-faith/authenticity\textsuperscript{16}–postconverging–de-
mentating/structuring/paradigming allowing for their self-reflexive–instigative-eventuating-
(as-to-teleological-instigative/incipient–
will ing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-
preceding-existence’s-eventuating-sublimating-validation/desublimating-invalidation) in
prospective}

attendant–ontological-contiguity –educated–

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existentialising/contextualising/textualising-contiguity \(^9\) induced knowledge-reification–gesturing\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed\}}\>\) existentialising/contextualising/textualising-contiguity \(^9\) induced knowledge-reification–gesturing\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed\}}\>\) conflatedness \(<\text{in-\{preconverging-disentailment\_by}\>\text{postconverging-entailment}\>\) expansion’

(with this elucidation so-implied at the \(^4\)reference-of-thought/grandest-axiomatic-construct level also succinctly understood on an axiomatic-construct level of elucidation wherein for instance the mindset for engaging theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs speaks already of its inherent existentialising–frame of ‘ontological-good-faith/authenticity\(^6\)–postconverging–de-mentating/structuring/paradigming\(^7\) allowing for its self-reflexive–instigative-eventuating\(<\text{as-to-teleological-instigative/incipient–willing/arbitrariness/waywardness/faithdrivenness/supererogating-for-human-intelligibility,-preconverging-existence’s-eventuating-sublimating-validation/desublimating-invalidation})\) in prospective \(\text{attendant ontological-contiguity\(^6\) -educed\}}\>\) existentialising/contextualising/textualising-contiguity \(^9\) induced knowledge-reification–gesturing\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed\}}\>\) conflatedness \(<\text{in-\{preconverging-disentailment\_by}\>\text{postconverging-entailment}\>\) expansion’

that cannot be contemplated in terms of the mindset as to knowledge-reification–gesturing\(<\text{in-prospective\_psychologismic\_apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed\}}\>\) conflatedness \(<\text{in-\{preconverging-disentailment\_by}\>\text{postconverging-entailment}\>\) of prior classical-mechanics—axiomatic-constructs with such a mixup in the mindsets of contemplation rather ‘speaking to such a prior classical-mechanics—axiomatic-constructs mindset prospective ontological-bad-faith/inauthenticity\(^6\)–preconverging–de-mentating/structuring/paradigming\(^7\) for engaging with theory-of-relativity-together-with-
quantum-mechanics—axiomatic-constructs’ and bound to rather pedantise/muddle/formulaically-hollowing-out—in-subontologisation/subpotentiation the latter); and as herein implied explaining why the ‘entailment of prospective knowledge as transversally inducing prior knowledge disentailment’ is associated with the recurrent dividing-line/distinguo between ‘notional~philosophy<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness ,beyond-a-convenient-division-of-labour-conception-of-knowledge>‘ 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 }. The further insight here is that 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 } disontologising construal of prospective knowledge-reification–gesturing<in-prospective psychologismic~apriorising/axiomatising/referencing-{of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–conflatedness –in-{preconverging-disentailment–by}–postconverging-entailment> 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-supererogationimbuing 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 educing–and–availing–and–re-availing of relative-ontological-
and so cannot be construed as associated veridically with the requisite implicated-and-explicated attendant ontological-contiguity-educed-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 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 educing—and—availing—and—re-availing of relative-ontological-completeness as to dimensionality-of-desublimating-lack-of-(<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness-transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) impliciting that ‘after all the mentality that exists’ respectively in recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, 
universalisation–non-positivism/medievalism and positivism–procrypticism is respectively ‘non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’, ‘universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’ and ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism entailment of knowledge’; as to an preconverging-existential-extrication-as-of-existential-unthought normalising mentality (‘usurping intellectual purpose/veracity’ as to inherent postconverging-nonextricatory-
existential-preempting-of-existential-unthought ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’). Furthermore an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity’ <-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing ’ arises since ‘a constraint is not a value’ (as to the fact that ‘an preconverging-existential-extrication-as-of-existential-unthought normalising mentality’ reflects a contraining orientation in contrast to ‘inherent postconverging-nonextricatory-existential-preempting-of-existential-unthought’ reflecting a value orientation).

‘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–deprocripticism). 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 -<including-virtue-as-ontology> but for the appraisal from nonpresencing-<perspective–ontological-normalcy/postconvergence> epistemic-projection. This is so-equally 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 circumstantial 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 reference-of-thought specific preconverging/dementing–qualia-schema’ that at best only a circumstantial 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 mindset is bound to fallback/relapse into such a ‘mystical/spirits conception of things’ (so-reflected in the generationally ingrained animistic psychologismic~apriorising/axiomatising/referencing–{of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging entailment’ from which it has to crossgenerationally undergo psychoanalytic-
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’ raises up the prospective human 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, 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 social-vestedness/normativity—<discretely-implied-functionalism>) 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’ respectively as to prospective
universalising-idealisation, positivism/rational-empiricism and postmodern human-subject-
emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—
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> to the prospective knowledge-
mind’ to projectively see that what the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world as to their intellectual-and-moral profound-supererogation are doing tangibly is metaphoricity as to psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }— conflatedness in [preconverging-disentailment by] postconverging-entailment 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 implicited 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-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness in-[preconverging-disentailment by] postconverging-entailment reflecting science historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>). 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/unbeholding/outlier-conceptualisation{imbued-postconverging/dialectical-thinking -’projective-insights’/’epistemic-projection-in- conflatedness’ -of-notional–deprocrypticism-prospective-sublimation})

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encounter/confrontation with existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \(<\text{as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming}'>\). 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—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity}—educed—existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging-disentailment—by—postconverging-entailment}>). In many ways it is herein contended that with the appropriate contemplative patience and distance such thought as to their implicated knowledge-reification—gesturing<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity}—educed—existentialising/contextualising/textualising-contiguity }— conflatedness—in—{preconverging-disentailment—by—postconverging-entailment}> 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

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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–attendant-ontological-contiguity >-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-constitutedness₁⁻<in-perspective–epistemic-abnormalcy/preconvergence³³⁻³³⟩ 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) as to 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). 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/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’; and so as to the fact that the issue of history is not about ‘presublimating relic/artifactual–beholdening-constitutedness¹¹ of historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition’ of no effective prospective ontological elucidation insight but rather ‘the issue of history is philosophically epistemic and about human limited-mentation-capacity-deepening implications’ so-reflecting
conflatedness–in-{preconverging-disentailment by}–postconverging-entailment> lies with the prompting of the social dynamics of veridical social knowledge percolation-channelling<in-inderalential-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 attendant ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity 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
projection of ‘constraining existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation’ imbuing human ontological-commitment into implied self-assuredness-of-
ontological-good-faith/authenticity postconverging-de-mentating/structuring/paradigming as
being-as-of-existential-reality’ but then at the same time this equally allows for the
possibility for an anti-positivising disontologising as to temporal social-stake-contention-or-
confliction. This so-explains more elaborately (with respect to prospective Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology) the crossgenerational nature of the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise of
attendant ontological-contiguity induced 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 for human prospective
transcendence-and-sublimity/sublimation/supererogatory de-mentativity. In many ways the
knowledge-reification gesturing—prospective psychologismic—apriorising/axiomatising/referencing—of—
attendant ontological—contiguity induced existentialising/contextualising textualising—
contiguity conflatedness in {preconverging-disentailment by} postconverging entailment of the
Socrates, Galileos, Descartes, Rousseaus, Diderots, etc. of the world (in the face of their
respective 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 and beyond just their respectively implied transversality—<for-
sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative—
disambiguated—‘motif-and-apriorising/axiomatising/referencing’ in the selectivity of
prospective knowledge); rather extended to such a secondary ‘crusading relation to prospective
knowledge’ (involving their prompting of the social dynamics of veridical social knowledge
percolation-channelling—<in-deferential-formalisation-transference> within the scope of their
social-setups 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’). Whereas the effective result of a
positivising/rational-empiricism registry-worldview/dimension made this secondary ‘crusading
relation to prospective knowledge’ rather mostly irrelevant to the Einsteins, Lavoisiers, etc. of
the world (with the institutionalisation/enculturation of the positivising/rational-empiricism
prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology induced ‘universal-
transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–
epistemicity>totalising—in-relative-ontological-completeness} as available-to/elicitable-to the
social-functioning-and-accordance—as-of—social-stake-contention-or-confliction conception of
any given registry-worldview/dimension <preconverging—‘motif-and-
apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—
(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition)’); such
that in many ways as well the opposing pedantic activity undermining prospective knowledge is
effectively reflected in the conscious or unconscious surreptitious anti-intellectualism
distracting from all such re-originary-as-unenframed/unbeholding/outlier-conceptualisation
(imbued-postconverging/dialectical-thinking-‘projective-insights’/‘epistemic-projection-in-conflatedness

protensivity (as undergirding the ‘full experiment/experientiality that is the human social-
emanance’ herein reflected as to the overall ontological-contiguity —of-the-human-
institutionalisation-process of the <cumulating/recomposing–attendant-ontological-
contiguity > -successive registry-worldviews/dimensions) can only be definedly underlied by
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’ of
notional—philosophy—<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-
prospective-organic-knowledge-generation-in-relative-ontological-completeness , -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> notwithstanding its very own
appraisal of its ‘human limited-mentation-capacity implications of apriorising/axiomatising/referencing as to its prospectively disontologising ontological-performance —<including-virtue-as-ontology>’ to then go on to articulate an in-effect
absolution—<as-to–apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity —
educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in–
preconverging-entailment—conception that fails to factor in the ‘residuality as to human
existentialising supererogation for prospective apriorising/axiomatising/referencing—{of-
attendant-ontological-contiguity —educed–existentialising/contextualising/textualising-
contiguity }—conflicated —in {preconverging-disentailment by} postconverging-
entailment’ associated with its limited-mentation-capacity implications of disontologising
(‘which so-validates an epistemicity-relativism-determinism ontologising conceptualisation’ as
veridically accounting for this ‘residuality as to human existentialising supererogation for
prospective apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity —
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness) 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 preconverging-existential-extrication-as-of-existential-unthought’. In other words, the notional-philosophy<as-to-the-veridical-conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-ontological-completeness>,<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 veracity of a human de-mentative/structural/paradigmatic dualising of notional-firstnatureredness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as to shallow-supererogation\(^7\) to profound-supererogation\(^7\) 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\(^13\) 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 (9) so-involving: the fact that prospective ontologising-and-re-
ontologising (as to prospective Being-development/ontological-framework-expansion–as-to-
necessarily implies ‘a prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence> change in knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness —in–{preconverging-disentailment-by}—postconverging-entailment> as to educed
psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity —
educed–existentialising/contextualising/textualising-contiguity } —conflatedness(2) —in–
{preconverging-disentailment-by}—postconverging-entailment’ that is in many ways inherently
‘problematic/troublemaking/challenging and disentailing’ to any given presencing—
absolutising-identitive-constitutedness and its prior_knowledge-reification–gesturing<in-
prior_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
constitutedness —in—preconverging-entailment>; and in another respect such a prospective
ontologising knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment> implication of an ‘epistemic-break or notional-discontiguity/epistemic-discontiguity -<shallow-

supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema> as to difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing’ inevitably lays a claim to the prior_knowledge-reification-gesturing<-in-
prior-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educated-existentialising/contextualising/textualising-contiguity }

constitutedness -in-preconverging-entailment> prospective ‘epistemic-decadence’ or teleological-decadence<-in-dimensionality-of-desublimating-lack-of

{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-

conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness—equalisation} (not for an idle purpose as to ‘a presence social-stake-contention-or-confliction’ implication) but rather as to the fact that such prior_knowledge-reification-gesturing<-in-
prior-psychologismic-apriorising/axiomatising/referencing-{of-attendant-
ontological-contiguity -educated-existentialising/contextualising/textualising-contiguity }

constitutedness -in-preconverging-entailment> has-failed/is-failing prospectively (given its psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -
educed-existentialising/contextualising/textualising-contiguity }—constitutedness’ in—

preconverging-entailment) the requisite profound-supererogation’ associated with the prospective knowledge-reification-gesturing<-in-
prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity -educated-existentialising/contextualising/textualising-contiguity }

constitutedness -in-{preconverging-disentailment-by}-postconverging-entailment> (beyond any projected mere-formulaicity<-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>) ‘and so technically-speaking to its
underlying ontological-bad-faith/inauthenticity\textsuperscript{4}~preconverging–de-
mamenting/structuring/paradigming\textsuperscript{5} as to when manifest relative-ontological-completeness\textsuperscript{5} is-educed–and–avails–and–re-avails’ (so-construed as being in epistemic-decadence with respect to prospective \textsuperscript{6}nonpresencings–perspective–ontological-normalcy/postconvergence~
epistemic-projection of ‘knowledge value’ so-reflected herein as ‘\textlangle\textlangle amplituding/formative\textrangle disposedness/psychologismic-construct\{as-to-orientation/value-
construct/valuation–and–derived-parameterising\}\textrangle for \textlangle amplituding/formative\textrangle 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\rangle), as to the critical fact that prospective knowledge-reification–gesturing–\{in-
prospective psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-
contiguity educed–existentialising/contextualising/textualising-contiguity \}\textrangle--
conflatedness in–\{preconverging–disentailment–by\}–postconverging-entailment\textrangle educed sublimating/transcendence/emancipation cannot be construed as of the prior knowledge-
reification–gesturing–\{in-prior psychologismic–apriorising/axiomatising/referencing–\{of-
attendant–ontological–contiguity educed–existentialising/contextualising/textualising-
contiguity \}\textrangle--constitutedness in–preconverging-entailment\textrangle (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–\textlangle amplituding/formative–epistemicity\textrangle totalising–in-relative-ontological-
\textrangle

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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; besides the prior_knowledge-reification–gesturing-

completeness

prior_psychologismic–apriorising/axiomatising/referencing-{of-attendant_ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—


confatedness -in–preconverging-disentailment-by–postconverging-entailment’ necessarily projecting of a human ‘intemporal-prioritisation-of’ reference-of-thought’–as-confatedness^1-or-ontological-reprojecting as to human direct-capacity/deferential-capacity for dimensionality-of-sublimating –{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-
or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\) that challenges the conceptualisation of the human/humanity as about ‘the collective notion of the human/humanity as to the mere construal of any given registry-worldview/dimension institutionalisation-threshold’ (and so as of an ontologically potent reflection of the human/humanity as to the profound ‘knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications’ arising from the dynamic and contrasting relation of ‘human intemporal-individuation threading/relaying succession of sublimating gesturings’ of ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness\(^1\)-or-ontological-reprojecting postconverging nonextricatory-existential-preempting-of-existential-unthought on the one hand and preconverging existential-extrication-as-of-existential-unthought circumventive/distractive-temporal-prioritisation-of–reference-of-thought on the other hand, as so manifestable in varying magnitudes within the same human individual, collective individuals, institutions and society as to manifest/lack-of human limited-mentation-capacity-deepening\(^2\) as of transversality\(<\text{for-sublimating–existential-eventuating/denouement}>\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing‘}\) underlying the broad reality of both a human institutionalisation-threshold and a human uninstitutionalised-threshold\(^3\) in comprehensively reflecting the \(<\text{cumulating/recomposuring–attendant-ontological-contiguity }>\text{-successive registry-worldviews/dimensions as to the overall ontological-contiguity—of-the-human-institutionalisation-process}\(^4\)) with the further ontological-veracity herein that the human/humanity can be defined at its barest as to transversality\(<\text{for-sublimating–existential-eventuating/denouement}>\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing‘}\) as there is notionally no ontologically-coherent possibility for the human/humanity otherwise; and the final element of the ‘fundamental taboo
against prospective ontologising-and-re-ontologising’ lies in the very non-
scolarity/behavioring-as-to-what-has-gone-before-aesthetically-de-
mentates/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 Being-development/ontological-
meaningfulness-and-teleology , institutional-development—as-to-social-function-
development and living-development—as-to-personality-development) 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 historically with the possibility for human cultural diffusion given the human limited-
mentation-capacity problem of aestheticisation—behavioring-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— 

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 of prospective re-originariness/re-origination as to our
consciously developed human intelligibility and purposes imbued non-scalarity/beholding
<as-to-what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
possibility-for-the-later-ontologisation>. In many ways, this ‘fundamental taboo against
prospective ontologising-and-re-ontologising’ is effectively just the human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence
implications (given human limited-mentation-capacity requiring human limited-mentation-capacity-deepening
for prospective sublimation), so-reflected as to human limited projective epistemic
capacity (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’) for
prospective sublimating–nascence poorly going all the way (as of prospectively dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-
distension for prospective Being-development/ontological-framework-expansion–as-to-depth-
) to the
‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ rather as
so-being comprehensively about prospective ‘reference-of-thought postconverging—
dementating/structuring/paradigming (with such a poor construal so-reflected with the
relatively temporal preconverging-existential-extrication-as-of-existential-unthought human
readiness relationship with prospective nascent-particular/incipient-and-material/technical-
sublimations<blinded-to-their-relative-ontological-completeness — reference-of-thought-
devolving> that is poorly appreciative of the accompanying
‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence as to
postconverging-nonextricatory-existential-preempting-of-ontological-unthought’); and so-
manifested as to a human temporal implicit conception of knowledge poorly appreciative of
the veracity of knowledge as effectively about notional-philosophy-as-the-veridical-
conception-of-philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-
in-relative-ontological-completeness-beyond-a-convenient-division-of-labour-conception-of-
knowledge> 'supererogatory-wholesomeness/profound-supererogation'77 of prospective
reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating-
nascence' (as to human Being-development/ontological-framework-expansion-as-to-depth-of-
ontologising-development-as-infrastructure-of—meaningfulness-and-teleology46) and thus
failing to reflect that the division-of-labour-conception-of-knowledge underlying nascent-
particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-
completeness—reference-of-thought—devolving> needs its ‘appropriate fundamental
perspective/framing/reference/horizon/projection of prospective—meaningfulness-and-
teleology46’ to derive the ‘supererogatory—wholesomeness/profound-supererogation’7 of
prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of
sublimating-nascence as to postconverging-nonextricatory-existential-preempting-of-
existential-unthought’ (and so in reflection of the ‘supererogatory—wholesomeness/profound-
supererogation’7 conception of existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,—eliciting-of-prospective-
supererogation’7—perspective—ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’> inherent ontological
coherence/contiguity’ since existence in its ‘superseding—oneness-of-ontology/ontological-
veridicality/ontological-contiguity’71 doesn’t recognise the accompanying human desublimation
arising from our convenient division-of-labour-conception-of-knowledge flawed/incomplete
conception of sublimating—nascence as to a human readiness for preconverging-existential-
extrication—nonexistent-speculative—existential—unthought and it is up to the human to

It can be appreciated in this regards as to a ‘nonpresencing—perspective—ontological-normalcy/postconvergence’ epistemic-projection that the ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ respectively of base-institutionalisation, universalisation and positivism imbued nascent-particular/incipient-and-material/technical-sublimations—blinded-to-their-relative-ontological-completeness—reference-of-thought—devolving’ can only be poorly appreciated existentialisingly/contextualisingly/textualisingly respectively as of a recurrent-utter-uninstitutionalisation, ununiversalisation and non-positivism/medievalism desublimating inveracity/impertinence; and likewise such a requisite ‘supererogatory—wholesomeness/profound-supererogation’ of prospective ‘reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence’ insight can projectively be grasped when it comes to our positivism/rational-empiricism and prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought.
dementating/structuring/paradigming, eliciting of existence’s sublimating–nascence in 
prospective-aporeticism–overcoming/unovercoming’ (implied 
supererogatory – wholesomeness/profound-supererogation of notional–citationality) as it 
prospectively reflects and divulges in re-originariness/re-origination existence’s— 
effusing/ecstatic–inlining–as–historiality–{science/authenticity/nonextrication} is effectively 
what allows for the profundity of the human ‘exercise of the epistemic projective–equalisation 
‘existentialising–frame of priorly seconndnatured institutionalisation-threshold of mere-formulaicity-
methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’). Thus the blunt fact of the matter explaining the ineffect
absolution:<as-to–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
constitutedness -in–preconverging-entailment> ontologically-flawed manifestations of
registry-worldviews/dimensions as to their relative-ontological-incompleteness is that human
ontological-performance -<including-virtue-as-ontology> reflecting their ‘existentialising–
frame of priorly seconndnatured institutionalisation-threshold of mere-formulaicity-
methodologising/mutualising/organising/institutionalising> notional–positive-opportunism—
of-social-functioning-and-accordance as not speaking to prospective human disruptive
aporeticism overcoming/unovercoming’ turn out to be rather ineffectual when it
comes to the existentialising dynamic of prospective human aporeticism
overcoming/unovercoming as rather requiring ‘human psychologismic–epistem-acutisation-
<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-
sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming’ (particularly so
with regards to prospective Being-development/ontological-framework-expansion–as-to-depth-
of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology); and so-
telling by registry-worldviews/dimensions beyond-the-consciousness-awareness-teleology-
<br-
in-preconverging–existential-extrication-as-of-existential-unthought>
imbued ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ and poor angling-of-imaginary
implied ‘multicenturies-long human crossgenerational Being-development/ontological-
meaningfulness-and-teleology\textsuperscript{(10)} prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’ epistemic-projection. But then if existence is effectively of manifest ontological-contiguity\textsuperscript{7} it can only be an ‘epistemic falsehood’ (the fundamental ‘epistemic falsehood’ arising from human<br>\textsuperscript{4} <amplituding/formative–epistemicity>totalising–thrownness-in-existence ) to epistemically imply ontological-veracity\textsuperscript{67} can be reflected/construed without implying postconverging–nonextricatory-existential-preempting-of-existential-unthought (and as so-tied to the existentialising dynamic of prospective human aporeticism overcoming/unovercoming requiring ‘human psychologismic–epistemic-acutisation<as-to-postconverging–dementating/structuring/paradigming,-eliciting-of-existence’s-sublimating-nascence-in-prospective-aporeticism-overcoming/unovercoming\textsuperscript{7}’ so-associated with angling-of-imaginary) more like an animistic/medieval non-positivising social-setup as to the constraints of its<br>\textsuperscript{4} <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{11} going on to conceptualise of a positivising/rational-empiricism social-setup as to imply ‘the positivising/rational-empiricism knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }= conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> as to knowledge value’ is somehow strictly not necessary as the enabler of the positivising/rational-empiricism social-setup; and so as the very manifest failing in the human ‘exercise of the epistemic projective-equalisation of human station of \textsuperscript{9}presencing—absolutising-identitive-constitutedness\textsuperscript{11} as to prospective \textsuperscript{4}nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic projective-equalisation’ for prospective sublimating–nascence, is always ‘defined-by and tied-to human preconverging-existential-extrication-as-of-existential-unthought that breaks with ontological-contiguity\textsuperscript{67} as to temporal/mortal
in relation to human prospective destructuring-threshold\{uninstitutionalised-threshold/presublimating–desublimating-decisionality\}-of-ontological-performance -
\langle\text{including-virtue-as-ontology}\rangle’ and on the other hand human ontological-performance\langle\text{including-virtue-as-ontology}\rangle reflecting the ‘existentialising–frame of priorly secondnatured institutionalisation-threshold of mere-formulaicity\langle\text{as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising}\rangle notional–positive-opportunism–

dementating/structuring/paradigming,—eliciting-of-existence’s-sublimating-nascence-in-


deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought ratio-
contiguity/ratiocination-as-referentialism knowledge-reification–gesturing—<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment by}–postconverging-entailment> (as to its
knowledge-notionalisation ‘undermining of totalisingly-disentailing—discretion/whim-of-
thought’ and as to an emphasis on difference-conflatedness<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> -as-
veridical-epistemicity-relativism-determinism epistemicity-epistemicity-relativism-determinism causality-as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity involving ‘understanding notionally’
as to the most profound conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism
arising from understanding both human temporality and intemporality manifestation), reflects
the more ontologically pertinent/profound ‘human <amplituding/formative–epistemicity<amplituding/formative–
epistemicity>totalising–thrownness-in-existence> knowledge-reification–gesturing—<in-
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } —
conflatedness -in-{preconverging-disentailment by}–postconverging-entailment> ontological-
performance’<including-virtue-as-ontology>’, for prospective transcendence-and-
sublimity/sublation/supererogatory~de-mentativity as to prospective human aporeticism
overcoming/unovercoming; and so-critically as to its translatable-accordance of prospective
nascent-particular/incipient-and-material/technical-sublimations<blinded-to-their-relative-
ontological-completeness – reference-of-thought- devolving> implications into their true
‘supererogatory–wholesomeness/profound-supererogation’ of prospective ”reference-of-
thought—point-of-devolving/departure/anchoring/backdrop of sublimating–nascence imbued
psychologismic–apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -
implications (as to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-
as-to-‘human<amplituding/formative–epistemicity>totalising~purview-of-construal) into their
notionalisation aestheticisation—and—aestheticisation-towards-ontology); and this failure as to our positivism/rational-empiricism occlusiveness disposition (of intervalist-as-categorising flawed underlying implicated ontological-contiguity”) in many ways accounts for the manifestation of science-ideology whether in the natural sciences themselves or more often blurred domains like the social domain as to a poor construal and appraisal of supererogatory—wholesomeness/profound-supererogation of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop (which has to be of appropriate ‘ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective> in postconverging-nonextricatory-existential-preempting-of-existential-unthought’). In many ways it is up to such blurred domains to effectively explicit ‘supererogatory—wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop of sublimating—nascence’ as to the fact that the natural sciences inherently tied to the immediate incipience of sublimating—nascence before fundamental reference-of-thought appraisal (as to the artifice of our human convenient division-of-labour-conception-of-knowledge flawed/incomplete conception of sublimating—nascence notwithstanding that existence in its ‘superseding—oneness-of-ontology/ontological-veridicality/ontological-contiguity’ is not constrained/subjected by that artifice) may be oblivious as a matter of practicality and focus about the explicited ‘supererogatory—wholesomeness/profound-supererogation’ of prospective reference-of-thought—point-of-devolving/departure/anchoring/backdrop’ conceptualisation grounds for such existence’s sublimating—nascence. In this regards, it is herein contended (as to underlying ‘ontological-contiguity’<as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional-projective-perspective> in postconverging—nonextricatory-existential-preempting-of-existential-unthought’) that such a conception like 1+1=2 in unblurred domains-of-study as the natural sciences speaks to an implicated
ontological-contiguity\textsuperscript{67} knowledge-notionalisation that can be missed when construed simplistically in blurred domains-of-study where the implicated ontological-contiguity\textsuperscript{67} is misconstrued in terms of in-effect absolusion\textsuperscript{-as-to--apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}--constitutedness -in--preconverging-entailment> of ‘human-subpotency supposed preconverging-existential-extrication-as-of-existential-unthought conception of implicated ontological-contiguity’ (and so-misconstrued over ‘inherent existence’s posteconverging–nonextricatory-existential-preempting-of-existential-unthought conception of ontological-contiguity\textsuperscript{67}’). This conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism (as to ‘the veracity of prospective knowledge-reification–gesturing\textsuperscript{-in--prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}--constitutedness -in--preconverging-entailment> and prospective sublimating–existentialising–decisionality’ as rather being as of ‘ontological-contiguity\textsuperscript{67}<-as-from-prospective-ontological-normalcy/postconvergence-epistemic-or-notional~projective-perspective> in posteconverging–nonextricatory-existential-preempting-of-existential-unthought’) is reflected in the difference between ‘human sublimating/desublimating—modalisation\textsuperscript{-as-to-absolute-referencing–of–meaningfulness-and-teleology} upon inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’ and ‘human sublimating/desublimating—modalisation\textsuperscript{-as-to-absolute-referencing–of–meaningfulness-and-teleology} upon social-vestedness/normativity\textsuperscript{-discretely-implied-functionalism} inducing of subontologisation/subpotentiation’ and can be compared in allegorical terms to say having a highway with poor signalling and construction bound to induce a given level of accidents (as to possibility of sublimation/desublimation), with the former rather construing of the inherent
nature of the highway of foundational problematic aporeticism overcoming/unovercoming and
the latter rather ignoring the inherent foundational problematic aporeticism
overcoming/unovercoming nature of the highway and adopting extricatory stratagems for
dealing with the highway in its given state ‘with the implicated expectation of accidents’; and in
this respect deconstruction and genealogy analyses (and notional–deprocrypticism
 suprastructuralism analysis as expressed herein with regards to the ontological-contiguity
of-the-human-institutionalisation-process) as to ‘human sublimating/desublimating—
modalisation-<as-to-absolute-referencing–of–meaningfulness-and-teleology>/ upon
inherent existence’s sublimating–nascence inducing of ontologisation/omnipotentiality’
sublimating–existentialising-decisionality is bound to a knowledge-reification–gesturing-<in-
prospective psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}> 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 to their presencing—absolutising-identitive-
constitutedness/shallow-supererogation of manifest in-effect absolution-<as-to–
narratives—of-the-reference-of-thought—categorical-imperatives/axioms/registry-teleology). The fact of the matter is that what the Socrates, Copernicuses, Galileos, Descartes, Kants, Newtons, Leibniz, Rousseaux, Diderots, Pasteurs, Lavoisiers, Teslas, Einsteins, etc. of the world are contemplating has to do with their Ages and societies.

On the same vein the question can be asked what is veridically our modern-day human individual-by-institutional-by-social manifest?

It is herein contended that our modern-day existentialising—enframing/imprintedness—as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition (with respect to the potential for prospective human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity) is ‘drowning’ in its very own ‘epistemic-decadence’ or teleological-decadence—in-dimensionality-of-desublimating-lack-of—growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality increasingly as to an underpinning—suprasocial-construct that as of its notional—pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation—blurring/undermining-of-prospective-totalising-entailing—as-to-entailing—supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative—rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equality (in human aestheticisation—and—aestheticisation-towards-ontology beholdening, non-transcendence, complexification as to mechanical-knowledge and non-
disentailment) prospectively speaks fundamentally of a poor ‘knowledge value’ for which contemplation beyond ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ is in many ways a non sequitur as to patent dimensionality-of-desublimating-lack-of

{⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ lack of angling-of-imaginary wherein even remnants of ‘profound organic-knowledge value’ are increasingly being subject to a prosaic/popularity/fashionability/merchandising substitutive mentality of knowledge value and worth; poorly entertaining 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 accruing onto the supererogatory–wholesomeness/profound-supererogation of prospective

existentialising–realness of such abstract notions as to their nondisjointing tends to be
totalisingly-absent/vague, relative/qualified and ephemeral/fleeting’ with the underpinning–suprasocial-construct more fruitfully identifiable/construable as to its ‘underlying social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism>’ that-drives/is-behind such subontologisation/ideology-over-ontology disjointing abstract notions as technocratic, capitalistic or communist which are rather ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as can be more vividly be observed in moments of crisis when such ‘underlying social dynamics of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism>’ manifest themselves as superseding any such abstract ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ but also persistently across time in more subtle ways). Such ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ are geared on collectively inducing defaulting ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’ existentialising–decisionality psychological-disposition (as to relative-ontological-incompleteness–presublimation-construct–of–meaningfulness-and-teleology desublimating–existentialising–decisionality) that goes on to ‘surreptitiously/subconsciously distract-from/drown/dilute/enframe the possibility for prospective incisive and diligent ontological-veracity sublation/emancipation analysis of any such underpinning–suprasocial-construct defining catchmenting-by-rejection of value and value-possibilities’ as to the underlying manifestations of presencing—absolutising-identitive-constitutedness social-vestedness/normativity<discretely-implied-functionalism> (as more thoroughly elucidated further above); wherein as ‘supposedly forever-and-ever tried-and-tested ready-to-hand reflex existentialising–decisionality that do not know of human limited-mentation-capacity and thus
the need for human limited-mentation-capacity-deepening’, the analytical possibility for original prospective creative re-ontologisation (as required for human scalarisation-as-to-rescalarisation-as-re-ontologisation/\textit{supererogatory}—involuting-or-guilding-or-amplifying—scalarisation-as-to-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation”) is de-mentatively/structurally/paradigmatically closed-off, and there is ‘supposedly no sublimating/emancipating existentialising—decisionality ‘meaningfulness-and-teleology’ that can arise outside the underpinning—suprasocial-construct <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) as putting into question the very ontological-veracity of the subontologisation/ideology-over-ontology ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ (as the underpinning—suprasocial-construct becomes an enclosing/hemming-in religiosity inculcated as defining the very notional/epistemic framework of human \textit{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 and so consciously/unconsciously as supposedly superseding pure-ontology) as we can appreciate that the very supposedly abstract notions of say social-science or economics-science or political-science do not actually socially exist in their ‘abstract semantic sense’ but are ‘already pragmatically deferring into the religiosity of the underpinning—suprasocial-construct catchmenting-by-rejection of value and value-possibilities’, such that in effect all thought gravitates around the religiosity whether critical or praising as to the <preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—enframing/imprintedness—(as-to—historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) of the religiosity with the idea of an altogether
incisive and diligent engagement as to socio-econo-political re-originarily-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-painintelligibility -(imbued-and-
fundamental de-mentative/structural/paradigmatic sublimation/desublimation existentialising—
decisionality paradox of ‘human existentialising—decisionality dual psychological-dispositions
continuum-gradient of sovereignising—by—ontologising-depth in inducing desublimation or
sublimation’ as so-reflected in the <cumulating/recomposuring—attendant-ontological-
contiguity >-successive registry-worldviews/dimensions as to the overall ontological-
contiguity<sup>67</sup>—of-the-human-institutionalisation-process<sup>68</sup>. In many ways the ‘catchmenting-by-
rejection vague/imaginary lures of social-stake-contention-or-confliction’ of underpinning–
suprasocial-construct as to ‘human existentialising—decisionality dual psychological-
dispositions continuum-gradient of sovereignising—by—ontologising-depth in inducing
desublimation or sublimation’ is rather more revealing of the more ontologically profound
<sup>4</sup> nonpresencing—<perspective—ontological-normalcy/postconvergence> notion of
supererogatory—progressivity’ underlying human possibility to reproject originarily for ‘human-
decisionality—<as-to-play-of-valid/invalid-decisionality-imbued-sublimation/desublimation>
omni-potential commensurability with inherent immanent-existence’s sublimation-
structure’/omnipotentiality as to re-originary—as-unenframed/unbeholding/outlier-
conceptualisation—{imbued-postconverging/dialectical-thinking—‘projective-
insights’/epistemic-projection-in-confaltedness ‘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—<conjunctively-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-deselection-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ‘; as to the fact that any such underpinning–suprasocial-
construct ‘beholdening as sovereignising–imbued-subontologisation/subpotentiation’
existentialising–decisionality actually speak of a limitative-artifice-of-human-
imaginary/metaphysical-conceptualisation beneath which in effect supererogatory–
progressivity (however the ‘shallow-supererogation’ of supererogatory–progressivity’)
‘unbeholdening sublimating–nascence ontologising-depth of the full-potency of existence’
existentialising–decisionality is notionally operating but rather operating as to the enframing of
that underpinning–suprasocial-construct ‘beholdening as sovereignising–imbued-
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 ‘11 nonpresencing-<perspective–ontological-normalcy/postconvergence>
notion of supererogatory–progressivity’ (however the ‘shallow-supererogation’ of
supererogatory–progressivity’) accounting for the possibility for prospective human social-and-
institutional-frameworks-of—referencing/registering/decisioning sublimation/desublimation as
in effect creatively permeating all such ‘underpinning–suprasocial-construct of 11 presencing—
absolutising-identitive-constitutedness existentialising–entailing’; and so (especially potent
when such ‘11 nonpresencing-<perspective–ontological-normalcy/postconvergence> notion of
supererogatory–progressivity’ is manifested as of profound-supererogation entailing
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as to
dimensionality-of-sublimating <amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) over
‘shallow-supererogation’ of supererogatory–progressivity’), as more critically superseding human delusions as to desublimating beholding-becoming—distortive-originariness/distortive-origination–as-to- historicity-tracing–inhibited-mental-aestheticising (and thus reflecting the sublimating possibility for prospective ‘bechancing-backdrop of nonpresencing-<perspective–ontological-normalcy/postconvergence>’ as to ‘bechancing-becoming—originariness/origination–as-to- historicity/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-’epistemicity-relativism–determinism’–disinhibited-mental-aestheticising sublimation reclamation/recovery from beholding-becoming—distortive-originariness/distortive-origination–as-to- historicity-tracing–inhibited-mental-aestheticising’, so-construed as ‘reclamation/recovery of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation’). In this respect we can appreciate with regards to the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ that its most critical/grave moments are moments at which it is hardly/poorly present/existent as to its ‘given implied totalising-entailing meaningfulness-and-teleology’ wherein for instance the social atrophying associated with the Great Depression rather elicited statal supererogatory–progressivity extending into the postwar era of sociopolitical and socioeconomic value renewal that can hardly be qualified as of capitalistic instigation in the pure sense of the word and in many ways the technocracy developed and resourced in the postwar years and the associated scientific and technical advancement especially in the face of the Cold War in many ways speak to an underlying supererogatory–progressivity on which waves the capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ rode as so-reflected by Eisenhower cautioning about the U.S. militaro-industrial complex potential sycophantic exploitation of such overall national supererogatory–progressivity and further reflected as to the accruing of national technical and
scientific dividends incommensurably to private capitalistic actors. Furthermore, moments of national socio-economic crises as to such capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’ have always been critically involved with recouping and reallocating resources and means for ‘a poorly self-sustaining capitalistic model of social 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 welfaring that in effect critically and implicitly dictates to states (as of the subtle threat of runaway financial and economic disaster and/or state political-economy retrogradation for non-compliance) the very possibility for their full-capacity for supererogatory-progressivity while being well aloof of the public accounting that political actors running states have to fulfill thus speaking to a most fundamental globalised capitalistic induced democratic-deficit while relatively disempowered governments are left to pick-up-the-pieces (while de-mentatively/structurally/paradigmatically hemmed-in by the clerical counsels championing the capitalistic model) as to the blindness/sightlessness of a general public backlash (directed to media-driven impressionable narratives rather than to the protracted implications of the roguish capitalistic model), and so as to the more critical de-mentative/structural/paradigmatic international capitalistic system usurpation and undermining of the possibility for social supererogatory-progressivity and rendering democratic processes circularly unsatisfactory with the electorate increasingly resorting to protest and anti-incumbent votes. In many ways thus the supererogatory-progressivity potential of the global economy presents more opportunities than the capitalistic model arrogatingly seem to imply as in many ways it can be argued that as of individual and social supererogatory-progressivity much of ‘vocational rationale’, ‘vocational skills’, ‘vocational economic models’ and ‘vocational creativity’ underlying the capitalistic model can perfectly thrive without capitalistic ‘catchmenting-by-rejection vague/imaginary lures of social-stake-contention-or-confliction’; and so as to the fact that the very notion of capitalistic enterprising across the world takes various shapes and forms wherein ‘the more doctrinaire skewed value-extraction and market distorting models’ ride-the-wave of profound value creation activities (often of poorly compensated supererogatory-progressivity) and in
many ways undermining the inclination for profound value creation as to the shortcut for short-
term returns. This capitalistic model of skewed value-extraction undermines the possibility of
overall human supererogatory–progressivity as to when in the contest between optimal-
resource-allocation for value-creation as to the requisite creativity for individuals and social
supererogatory–progressivity and skewed value-extraction eventually reflects poorly self-
sustaining capitalistic model (but for mechanisms of external and foreign relocations exploiting
the externalities investments in education and infrastructure of second and third world
countries) but still posing the question as to how skewed value-extraction can de-
mentatively/structurally/paradigmatically address in the long-run issues of requisite social and
public investment as a requisite for a theoretically self-sustaining economic model (not
critically driven and supported by the supererogatory–progressivity prioritisation of local or
foreign state) as ‘arrogating public supererogatory–progressivity at the exclusion of overall
social and resourcefulness/ingenious possibilities’. Interestingly, the more explicit
manifestation of supererogatory–progressivity as underlying any given underpinning–
suprasocial-construct is most obvious today with the Chinese economic revolution as to the
creative impetus driving its overall socioeconomic transformation. Here again it is fair to say
just like with the Japanese and South Korean economic revolutions (given their more uniform
and deferential populations) there is a whole directedness here (beyond just a purist capitalism
model especially of a renting and skewed value-extraction capitalistic model) and so as to
‘country supererogatory–progressivity directed whole socioeconomic transformation project’,
and in many ways the capacity for the Chinese to now begin to invest abroad lies with this
relatively healthy supererogatory–progressivity conception/model less betrothed to short-term
skewed value-extraction poorly capable of fulfilling the necessary externalities investment to
thrive in weaker developing markets (in contrast to the long-term resource-allocation needed to
make such markets stable and sustainable). But then in reality when push-came-to-shove the
fact is that the postwar history of all modern developed governments was hardly about their naïve subjection to a purist capitalistic model to rebuild themselves as in reality their redevelopment involved initial and massive public-driven investments in association with already matured nation-building human resource as to the reality of their supererogatory–progressivity national development programmes (especially as in the middle of the 20th century international trade accounted for just a small part of economic growth) and it is this that purportedly then gave way in later years to a the rising capitalistic model associated with privatisations and private equitisation; and this supererogatory–progressivity model applied in the postwar governments of Western Europe, the United States as well as China, Japan and South Korea as to their initial economic redevelopment. Paradoxically one of the most deleterious postwar economic policy stances advanced with respect to many a third world country as to the prodding of international economic organisations and as ‘abstractly and vaguely theorised’ by capitalist economists was the advocacy of nation-building in the third world following their postwar independence on the basis of the purist capitalistic model, thus leading in many ways to perpetuating the dependence of these nations on these international economic organisations as having to submit to the capitalistic ‘shallow-supererogation’ of supererogatory–progressivity’ as so-associated with debt servitude and de-mentative/structural/paradigmatic adjustment programmes. The fact then is that the only nations in the postwar years that ‘truly experienced anything closed to the pure capitalistic economic model as devoid of any national supererogatory–progressivity investment-drive and social programmes mitigation for the consequences of the capitalistic model’ are in many ways third world countries of limited human and natural resources to be capable of instigating national supererogatory–progressivity with respect to their incipiently disadvantageous circumstances (especially compounded by their limited nation-building human resources) and this in many ways accounts for their high and relatively inefficient and subsistence informal sectors as to the
relative inability of state resources to construct profound and sustainable projects of socioeconomic development (and even then when given the chance with the little means available as of a natural intuition they recoursed essentially to supererogatory–progressivity initiatives like education and basic infrastructural capacities that will hardly pass the test of a true profit-driven and value-extraction capitalistic model), and more critically so as to their more profound interests in social stability in the very first place which can only arise as from a basic level of social wellbeing of their populations before even practically utterly appropriating any such abstract capitalistic model rationale (which in many ways actually served to induce a skewed logic on the basis of which natural resources exploiting corporations from developed countries exploit third world natural resources on unfair shallow-supererogation\textsuperscript{77} 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 a 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


However, in effect despite the reality of ‘human-subpotency non-scalarity/beholdening<as-to-
what-has-gone-before-aesthetically-de-mentates/structures/paradigms-distortedly-the-
possibility-for-the-later-ontologisation", the human psychology in any of its registry-
worldview/dimension presencing—absolutising-identitive-constitutedness paradoxically
projects a notional-contiguity/epistemic-contiguity wrongly implying it is
actually as of ‘scalarity/immanency of existence’s ontological-normaley/postconvergence’, as
to its ontological-performance—<including-virtue-as-ontology>; and so as the very manifest
condition of human<br><br>paradoxically projects a notional-contiguity/epistemic-contiguity —<profound-supererogation —of-mentally-
aestheticised-postconverging/dialectical-thinking —qualia-schema> wrongly implying it is
actually as of ‘scalarity/immanency of existence’s ontological-normaley/postconvergence’, as
to its ontological-performance—<including-virtue-as-ontology>; and so as the very manifest
condition of human —<amplituding/formative—epistemicity—totalising—thrownness-in-
existence—}<—imbued-projective-arbitrariness/waywardness—{as-to-the-human—
projective/reprojective—aestheticising-re-motif—and—re-apriorising/re-axiomatising/re-
referencing-process-of—<amplituding/formative—epistemicity—totalising—conceptualisation’)

This reflects the sub-ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-
and-empowering-reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> nature
of all registry-worldviews/dimensions meaningfulness-and-teleology however the more-
and-more profound ontologisation/ontological-veracity/aestheticisation-towards-ontology with
‘relative-ontological-incompleteness/relative-ontological-completeness’
(sublimating—referencing/registering/decisioning,—as-self-becoming/self-
conflatedness /formative—supererogating—<projective/reprojective—aestheticising-re-motif—
and—re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-\nnormaley/postconvergence>) as to human-and-social—expectations/anticipations—
metaphoricity—as-rede-mentating/restructuring/reparadigming—psychologism as to
prospective 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-normaley/postconvergence> as conflating towards the
possibility of ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’; so-implied as of notional–deprocripticism deneuterising  
purist ontologisation/ontological-veracity/aestheticisation-towards-ontology’ as to its 
incrementalism-in-relative-ontological-incompleteness)—enframed-conceptualisation and 
then ‘reflexively falsely implies/presupposes its very own purist ontologisation/ontological- 
veracity/aestheticisation-towards-ontology not subject to contemplation’. In this regards, any 
registry-worldview/dimension as of its ‘presencing—absolutising-identitive-constitutedness’ 
is, more-or-less as of its relative-ontological-incompleteness, ‘a usurpation of abstract purist 
ontologisation/ontological-veracity/aestheticisation-towards-ontology projected as of 
notional—deprocrypticism/<amplituding/formative>notional—preempting—disjointedness-as-of-
\textit{reference-of-thought}; so-reflected by all registry-worldviews/dimensions ‘self-referencing- 
syncretising forward-facing postconverging-or-dialectical-thinking—apriorising-psychologism 
epistemic-projection of mere-formulaicity-<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>’ as to social-stake-contention-or-confliction. The de-mentative/structural/paradigmatic nature of any ‘presencing—absolutising- 
identitive-constitutedness’ given ‘aestheticisation of preconverging—‘motif-and-
apriorising/axiomatising/referencing’–imbuing—existentialising—enframing/imprintedness-
⟨as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩’ as 
usurping/overriding ‘notional—deprocrypticism abstract purist ontologisation/ontological- 
veracity/aestheticisation-towards-ontology’ as to the ontological-veracity of nonpresencing– 
or–withdrawal–or–metaphysics-of-absence–implicited-epistemic-veracity-of–
⟨perspective–ontological-normalcy/postconvergence⟩–or–transcendental-reasoning-of-
event—as-prospective-ontology-origination, is existentially so-reflected 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’ social-vestedness/normativity–<discretely-implied-functionalism>:

prospective_psychologismic–apriorising/axiomatising/referencing-<of-attendant_ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity } =

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<”>) involves <presencing—absolutising-identitive-constitutedness<”> <preconverging–‘motif-and-
apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness>
manifestations as to: - presencing—absolutising-identitive-constitutedness
<preconverging—‘motif-and-apriorising/axiomatising/referencing’—imbuing—existentialising—
enframing/imprintedness-{as-to- historicity-tracing—in-presencing—
hyperrealisation/hyperreal-transposition} with the subontologisation/subpotentiation of
ontology as to dominance/vested-interest—drivenness-<as-to-its-direct/indirect-eliciting-by-or-
exploiting-of-prospectively-descalarising/subontologising-sycophantic-sophistic-interests,-as-
inducing-prospective-threshold-of-institutional-and-social-desublimation> (with the latter
rather epistemically analysed as from the originariness/origination-(so-construed-as-to-
ontological-normalcy/postconvergence-perspective-scalarising-construal-of-existence)
perspective of notional~deprocrypticism implied ‘scalarity/immanency of existence’s
ontological-normalcy/postconvergence’ underlying the possibility for prospective scalarisation-
as-to-rescalarisation-as-re-ontologisation/supererogation—involuting-or-guilding-or-
amplifying—scalarisation-<as-to-existence—as-sublimating-withdrawal,—eliciting-of-
prospective-supererogation'> as reflecting the 5 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—meaningfulness-and-teleology and its induced prospective institutional-
development—as-to-social-function-development and living-development—as-to-personality-
development social-stake-contention-or-confliction, as otherwise an analysis 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-

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’, 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-supererogation77 (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>) inherent in the
‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’ perspective that
such ‘re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-⟨imbued-
postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-
conflectedness ‘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 conflectedness ‘of-notional–deprocrypticism-prospective-
sublimation⟩’ intemporal-disposition supererogatory rescalarisation of ontologisation and
value-construction (within any given registry-worldview/dimension) inducing
prospective sublimation-over-desublimation meaningfulness-and-teleology00 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
teleology effectively implying a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring exercise in transversality<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 descalarisation in inducing the requisite positive-opportunism—of-social-functioning-and-accordance for prospective sublimation of the underpinning–suprasocial-construct since the prior underpinning–suprasocial-construct appreciation of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology most critically arises only as the backdrop for prospective induced institutional-development–as-to-social-function-development and living-development–as-to-personality-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—of-social-functioning-and-accordance respectively of a universalising-idealisation backdrop and positivism/rational-empiricism backdrop for the subsequent induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction implications these ushered at which point the need to draw from their respective meaningfulness-and-teleology infrastructure for prospectively induced institutional-development–as-to-social-function-development and living-development–as-to-personality-development social-stake-contention-or-confliction then elicited their appreciation. This reflect the fact that the rescalarising re-ontologisation respectively as of base-institutionalisation, universalisation, positivism/rational-empiricism and prospective deprocrypticism—or–preempting—
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–of-social-functioning-and-accordance\(^0\) will rather be in a complexification of positivism/rational-empiricism manifestation of \(^1\)procrypticism–or–disjointedness-as-of–reference-of-thought that can’t truly contemplate of prospective \(^1\)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-

dementativeness/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 \(^1\)deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought as of rescalarititon possibilities for re-

ontologisation. In this regards with respect to \(^0\) 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-

syncretising/circularity/interiorising/akrasiatic-drag\(^4\), in many ways the core incipient/nascent/instigative genuine social intellectual–function/posture as keeping
absolutising divide between philosophers/sophists as reflected by the fact of Socratic-philosophers engagement with supposed sophists as to the eliciting of the universal-transparency\(^{104}\) of philosophy implied universalising-idealisation as ontological-good-faith/authenticity\(^{69}\) over non-universalising sophistry as ontological-bad-faith/inauthenticity\(^{64}\) and likewise in many ways budding-positivists were rather critically/precisely involved in the eliciting of the universal-transparency\(^{104}\) of positivism/rational-empiricism as ontological-good-faith/authenticity\(^{69}\) over non-positivism/medievalism scholasticism as ontological-bad-faith/inauthenticity\(^{64}\), and in both cases respectively projected the universal-transparency\(^{104}\) that prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) resided respectively with universalising-idealisation and positivism/rational-empiricism with respect to any solipsistic ontological-good-faith/authenticity\(^{69}\) inclination notwithstanding any prior influences it had, and effectively the ontological-contiguity—of-the-human-institutionalisation-process\(^{67}\) speaks to the fact that (as to their mere-formulacategorical-imperatives/axioms/registry-teleology\(^{100}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) that fail prospective originariness-parrhesia,–as-spontaneity-of-aestheticisation—supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument–for–conceptualisation) recurrent-utter-uninstitutionalisation, base-institutionalisation–
surmountable/unovercomable framework with regards to social-stake-contention-or-confliction, - \( ^{13} \) presencing—absolutising-identitive-constitutedness \( ^{13} \) <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness\( ^{13} \) (as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) underlying social disenfranchising/desublimating influence-networking-<subverting-supposedly-\(^{13}\) universal-possibilities-and-opportunities> falsely construed as prospectively sublimating, - \( ^{13} \) presencing—absolutising-identitive-constitutedness \( ^{13} \) <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness\( ^{13} \) (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, - \( ^{13} \) presencing—absolutising-identitive-constitutedness \( ^{13} \) <preconverging~'motif-and-apriorising/axiomatising/referencing’–imbuing>-existentialising—enframing/imprintedness\( ^{13} \) (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-\( ^{13} \) (imbued-postconverging/dialectical-thinking ~'projective-insights’/‘epistemic-projection-in-conflatedness\( ^{13} \) ’of-\( ^{13} \) notional–deprocrypticism-prospective-sublimation) prospective sublimation possibilities it
construes as valuelessness, - presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>existentialising—enframing/imprintedness
{as-to- historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition} catchmenting of budding sublating 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} of institutionalised social-vestedness/normativity—<discreetely-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-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 ‘scalarity/immanency of existence’s ontological-normalcy/postconvergence’. Critically,
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 just as for instance the notion of length is already caught up in the notion of width in the ‘sublimating
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 <amplituding/formative> notional–preempting—disjointedness-as-of-reference-of-thought underlying the ontological-contiguity—of-the-human-institutionalisation-process);


<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
in metaphysics-of-presence\{implicated-‘nondescript/ignorable–void ’-as-to-presencing—
absolutising-identitive-constitutedness \} epistemic apriorising/axiomatising/referencing-\{of-
attendant-ontological-contiguity -educated—existentialising/contextualising/textualising-contiguity \}; constitutedness\{in—preconverging-entailment as to its quasi-transcendental implications since genesis is rather truly as of the ‘full-conflatedness’ in the
apriorising/referencing/axiomatising of meaningfulness-and-teleology\} 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—involuting-or-guilding-or-amplifying—scalarisation-\{as-to—existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\}’ inducing transcendence-and-sublimity/sublimation supererogatory—de-mentativity), such that
intersubjectivity—of—meaningfulness-and-teleology\} is rather an ontologically-flawed conceptualisation ‘poorly reflecting the ontological-veracity of the-social/human-social-potency as to the full potential for human ontological-performance’—<including-virtue-as-ontology>’ and so since intersubjectivity—of—meaningfulness-and-teleology\} is rather beholdening to
‘presencing—absolutising-identitive-constitutedness\} (as of ‘‘presencing—absolutising-
identitive-constitutedness\} \<preconverging~‘motif-and-apriorising/axiomatising/referencing’—
imbuing>\exists 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’) unlike is the case with human
‘formativeness—<as-to-intersolipsism-of-preformulating/preframing/premeaningfulness-imbued-
mediativity-and-deferentialism> of meaningfulness-and-teleology construed scalarisation-as-to-recalisation-as-re-ontologisation/supererogatory-involuting-or-guilding-or-amplifying-scalarisation-as-to-existence—as-sublimating-withdrawal, eliciting-of-prospective-supererogation \(^\circ\) with respect to human limited-mentation-capacity-deepening\(^{[2]}\) which perspective of ontological conceptualisation is not beholdening to any presencing—absolutising-identitive-constitutedness\(^{[3]}\)

\(<\text{preconverging-'motif-and-apriorising/axiomatising/referencing'-imbuing'>}\) existentialising—enframing/imprintedness—(as-to-historicity-tracing—in-presencing—hyperrealisation/hyperreal-transposition) but is rather reflective of nonpresencing—perspective—ontological-normalcy/postconvergence epistemic-projection’. That is, the reality of the full potential for human-subpotency ontological-performance\(^{[2]}\) <including-virtue-as-ontology> (as enabling the superseding of any presencing—absolutising-identitive-constitutedness\(^{[1]}\)

supererogatory~acuity/perspicacity/astuteness/edginess/incisiveness) and so, as to: human-subpotency ‘fatedness-of-sublimation-over-desublimation, to existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression (in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process ), as from human-subpotency ontological-faith-notion-or-
on-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as to the
disseminative—sublimating-selectivity-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming —over—
desublimating-deselectivity-of-ontological-bad-faith/inauthenticity ~preconverging–de-
mentating/structuring/paradigming ,’ as the driver of the human-subpotency potentiating
existential becoming manifestation of sublimating-over-desublimating social-and-institutional-
constructs–of—meaningfulness-and-teleology—in-cumulation/recomposuring all along in
reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-
the-human-institutionalisation-process; as it dynamically induces (as of ‘varying
magnitudes/scales—as-to-successively-profound-rede-mentating/restructuring/reparadigming–
frames-as-from-living,-institutionalising,-and-Being-ontologising/infrastructure-of–
meaningfulness-and-teleology of prospective human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’ —existentialism-form-factor’) successive
prospective reasoning-through/messianic-reasoning for reasoning-from-results/afterthought as
the secondnatured-institutionalisation of the <cumulating/recomposuring–attendant-
on-ontological-contiguity >—successive registry-worldviews/dimensions reference-of-thought–
and—reference-of-thought– devolving—meaningfulness-and-teleology so-construed as
‘generating varying human sublimating-over-desublimating social-and-institutional-constructs–
meaningfulness-and-teleology—in-cumulation/recomposuring
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as to their pre-
eminence as of their ‘prospectively projected relative-ontological-completeness—
dimensionality-of-sublimating—\{<amplituding/formative>supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalist/en/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\}. It is the
profound ontological-veracity of such implied human intersolipsism of ‘meaningfulness-and-
teleology’ (as of formativeness—\{<as-to-intersolipsism-of-
preformulating/preframing/premeaningfulness-imbued-mediativity-and-deferentialism>-of-
meaningfulness-and-teleology\} full potential for human-subpotency ontological-
performance—\{<accepting—virtue-as-ontology>\) and so over intersubjectivity—of–
meaningfulness-and-teleology 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\}, that reflects the intemporal-disposition possibility for
the ‘abstract individual’ to venture at eliciting the transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity possibilities of existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation beyond and superseding human
temporality/<shortness \<amplituding/formative> wooden-language—\{imbued—
averaging-of-thought—\<as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void —with-regards-to-prospective-apriorising-
implications—\}\) enabling prospective human 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—

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from inherently embodied–vitality/survival/subsistence in existential becoming inducing the
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 reflecting holographically–<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process) as scalarisingly rede-
mentating/restructuring/reparadigming descalarised 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> so-existentially reflected as ‘the extensive manifest outcomes/outfits/shells—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating,-so-reflected-as-institutional-manifestations of human
meaningfulness-and-teleology aestheticisation’, - human individual as solipsistic sovereign-
emergence of drivenness beyond just ‘socially induced emancipatory/non-emancipatory
drivenness’ as to the individual <amplituding/formative–epistemicity>totalising–thrownness-
in-existence in any registry-worldview’s/dimension’s prior-institutionalisation-threshold–by–
prospective-uninstitutionalised-threshold of ontological-performance–<including-virtue-as-
ontology>, - human formative convoluted developmental echeloning in any registry-
worldview/dimension as of socially translatve 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–
<including-virtue-as-ontology>, - the social-construct uninstitutionalised-threshold defined
as to the given registry-worldview/dimension prospectively ‘descalarising–in-de-
syncretising/circularity/interiorising/akrasiatic-drag as to any such given registry-worldview’s/dimension’s presencing—absolutising-identitive-constitutedness
<preconverging~‘motif-and-apriorising/axiomatising/referencing’–imbuing>—existentialising—enframing/imprintedness—

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

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} imbued social-stake-contention-or-confliction
projections (beyond-the-consciousness-awareness-teleology ✦ <in-preconverging-existential-
extrication-as-of-existential-unthought>) of any given registry-worldview/dimension, and
articulate prospective aestheticisation—and–aestheticisation-towards-ontology/
meaningfulness-and-teleology ⦀ 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 ⦀ effectively
reflects a rather more profound conceptualisation of human psychology as to its transcendence-
and-sublimity/sublimation/supererogatory—de-mentativity inducing potential as to the
psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring implications in
reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity ✦—of-
the-human-institutionalisation-process ✦ (at the crossroads of prior ✦ meaningfulness-and-
teleology ⦀ and prospective metaphoricity ✧ ) over approaches of relative gimmickiness-of-
thought as to our positivism/rational-empiricism ⦀ presencing—absolutising-identitive-

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constitutedness that poorly address human egotistic/self-referential complex in the face of prospective human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint and with the corresponding possibility for sophistic/pedantic moral and intellectual disenfranchisement/swindling/corruption/dispossession (as the fact is when it comes to social-stake-contention-or-confliction)

'tknowledge-reification–gesturing-'in-prospective_pslchologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in- {preconverging-disentailment–by}–postconverging-entailment> tends to be notionally/epistemically caught up between a desublimation/gimmickiness and sublimation preconverging/postconverging-de-mentating/structuring/paradigming’ as reflected in the social reality of ‘a veil of knowledge associated with subterfuges’ reflected say in an ambiguous continuity between genuine-knowledge and chicanery, social/institutional intellectualism and social/institutional sycophantic-sophistry, treatment and placebo, alchemy and chemistry, quackery and medicine, technological-advancement and technical-mystification, flawed-industrial-analyses-and-certifications and disinterested-scientific-analyses-and-certifications, etc.). In other words, the notion of ‘the other’ as aetiolisation/ontological-escalation is much more than ‘magnanimity towards the other’ but more fully a stance that ‘calls upon a principled commitment to the notion of the other’ by the other as enabling the completeness of universal responsibility. Paradoxically, viewed from this angle as of the possibility of inducing prospective notion-contiguity/epistemic-contiguity <profound-supererogation -of- mentally-aestheticised–postconverging/dialectical-thinking –qualia-schema> for ontologically-veridical virtue transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, a different interpretation can be made about the posture of a thinker like Heidegger during the
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 of reference-of-thought. The fact is well-meaningness, good-intentions and/or good-naturedness however comforting to contemplate about doesn’t substitute for ontology/ontological-veridicality as of the need to truly understand the human limited-mentation-capacity dynamics behind human action for appropriate aetiologisation/ontological-escalation that brings an end to the endemisation and enculturation of any given registry-worldview’s/dimension’s vices-and-impediments. This existential reality about ontological-prime movers-totalitative-framework is no more different between the social world and the natural world, and so as of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—<as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming> inherent ontological coherence/contiguity. This insight about virtue as lying with ontology has been to varying
disposition/care–and–episteme’ vices-and-impediments. As a further elucidation, prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness of reference-of-thought actually points out that the uninstitutionalised-threshold is rather a point of de-mentation-(supererogatory-ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) which is what justifies the pre-eminence of the prospective institutionalisation attitude/mental-disposition/care–and–episteme over the uninstitutionalised-threshold attitude/mental-disposition/care–and–episteme. We can effectively grasp why Heidegger’s implicated insight as of notional-discontiguity/epistemic-discontiguity as of shallow-supererogation of mentally-aestheticised-preconverging/dementing–qualia-schema but rather being associated with a given tradition actually couldn’t break through the barrier of perceiving notional-discontiguity/epistemic-discontiguity 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’.
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation—is aporetically the more fundamental incipient/seeding originariness-parrhesia,—as—spontaneity-of-aestheticisation to Descartes thinking-proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ and thus in many ways the naïve/flawed Cartesianism today arise as to a reasoning as from reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation perspective whereas Descartes is more fundamentally involved in an aporeticism overcoming/unovercoming exercise with respect to medieval-scholasticism non-positivising (as of dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogationˈ) which as of ‘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)
philosophically generates his thinking-proposition as to prospective reasoning-from-
results/afterthought implied budding-positivism reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation; such that budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument becomes intelligible, thus revealing that Heidegger implied notional-discontiguity/epistemic-
discontiguity ←shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing —qualia-schema while intending to be of prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is actually of an
aposteriorising/logicising/deriving/intelligising/measuring with prior positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme, even though in its attempt it effectively elicits many insights
for the prospect of ontologically-veridical prospective postmodern
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument with its
corresponding postmodern deprocrypticism–or–preempting—disjointedness-as-of-
reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care–and–episteme. In other words philosophical thought is all
incipiently/seedingly about dimensionality-of-sublimating
⟨<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness/transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩, and Heidegger’s issue should have actually been about future Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology just as Descartes issue in articulating
budding-positivism/rational-empiricism (traditionally construed-as-rationalism) was not with
setting up its meaningfulness-and-teleology in contention with prior non-
positivism/medievalism as of the then projective future Being-development/ontological-
meaningfulness-and-teleology of positivism/rational-empiricism, apart from mere
intellectually contrastive elucidation, but rather implied affirming prospective positivism as of
its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
attitude/mental-disposition/care–and–episteme; and so as of the fundamental implication of

We thus see why the future redevelopment of Heideggerian misconceived prospective notional-contiguity/epistemic-contiguity as of prospective relative-ontological-completeness reference-of-thought as undertaken by latter thinkers like Foucault, Derrida, Deleuze, Lacan, Lyotard and others are full of prospective quasi-transcendental ‘de-mentative/structural/paradigmatic disseminative implications’ as reflecting an underlying reality of prospective reference-of-thought de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mention—or–attributive-dialectics) construed herein as of prospective postmodern deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care—and—episteme, and so just as searing with ‘de-mentative/structural/paradigmatic disseminative implications’ was the mathesis universalis metaphoricity extended development/influence on the works of the Galileos, Descartes, Newtons, Leibnizes and others that ultimately reflected an underlying reality of prospective reference-of-thought de-mention (supererogatory–ontological–de-mention-or-dialectical–de-mention—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 /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation⟩ as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation⁹⁷ is aporetically the more fundamental incipient/seeding originariness-
parrhesia,—as–spontaneity-of-aestheticisation in then secondarily inducing his thinking-
proposition for budding-positivism reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation). That is, Descartes seeks to affirm the ‘mereness of
thought’ beyond any existing habit-and-tradition-of-thought as of non-positivism/medievalism
scholasticism pedantic dogmatism reasoning-from-results/afterthought, and so liberated
rearticulate thought ‘out of thin air’ as of prospective reasoning-through/messianic-reasoning as
reflected by his novel mathesis universalis metaphoricity⁵⁷ rationalism schema/dissemination
that permeates all of his works such that even with his ontological argument something subtle
and more original is happening, in that unlike many medieval-scholasticism dogmatic
interpretations that construe of a supernatural permeation into the natural, in affirming the
ontological argument Descartes blocks-out/passivises the supernatural from the natural with the
metaphoricity implication that the natural can be thought of operationally and in sublimation
on its own terms—as-of-axiomatic-construct. Thus Descartes ‘I think therefore I am’ is rather a
statement of intent as of a ‘futural way of thinking and sublimation’ and its budding-positivism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-
disposition/care—and—episteme’, that is unique as ‘consciously setting up the pre-eminence of
thinking in eliciting-and-resolving systemic doubting and postconvergingly—de-
mentating/structuring/paradigming the possibility of elucidation of any subject on this thinking
educing sublimation basis’. In effect Descartes project is actually as to existence-potency\textsuperscript{38}–sublimating–nascence, disclosed from prospective-epistemic-digression relative-ontological-completeness\textsuperscript{1} of apriorising/axiomatising/referencing as of positivism, and so from the prior\textsuperscript{80} presencing—absolutising-identitive-constitutedness\textsuperscript{13} of non-positivism/medievalism. With both the budding-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme and postmodern deprocrypticism–or–preempting—disjointedness-as-of\textsuperscript{14} reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme, we may be forgiven to confuse-and-dismiss their schema as-to-de-mentative/structural/paradigmatic—disseminative-implications as of prospective reasoning-through/messianic-reasoning as incoherent from a shallow-and-immediate uninsightful analytical perspective on the basis of the respectively prior reasoning-from-results/afterthought of non-positivism/medievalism and positivism/rational-empiricism manifestation of\textsuperscript{61} procrypticism–or–disjointedness-as-of\textsuperscript{84} reference-of-thought (since as of the latter relative-ontological-incompleteness\textsuperscript{89} perspective ‘all the reasoning in the world’ is only respectively as of non-positivism/medievalism apriorising/axiomatising/referencing–psychologism or positivism–procrypticism apriorising/axiomatising/referencing–psychologism); thus failing to perceive that the projective-insights for dispensing-with-immediacy-for-relative-ontological-completeness\textsuperscript{87}–by-reification/contemplative-distension\textsuperscript{76} (as of human self-surpassing—existentialism-form-factor, in-overcoming—‘notionally–collateralising-beholdening-protohumanity’in–‘attain-sublimating-humanity’as-to-existence-potency–sublimating–nascence, disclosed from prospective-epistemic-digression to supersede human temporality’shortness\textsuperscript{8} ‘amplituding/formative’ wooden-language\textsuperscript{9} (imbued—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 deneuterising
‘exteriorisation attitude/mental-disposition/care–and–episteme’ of
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 analysis, implied as of prospective relative-ontological-completeness of reference-of-thought, can be understood simply as of the relation between existence which is already given and human-subpotency which as of prospective relative-ontological-completeness of reference-of-thought grasp more and more what is of the full-potency of existence by way of its axiomatic-constructs of existence or of purviews/domains of existence, with its grandest axiomatic-construct as an epistemic-totalising /circumscribing/delineating construct being the reference-of-thought. We can grasp that it is not existence and purviews/domains of existence which will adjust to human-subpotency for ontologically-veridical meaningfulness-and-teleology but rather human-subpotency adjusting as to existence-potency sublimating–nascence, disclosed from-prospective-epistemic-digression; with such adjusting being construed as of prospective relative-ontological-completeness. But then humankind as of its developed-and-invested habits and traditions about existence counterintuitively relates to existence and purviews/domains of existence as if it supersedes them, and thus do not or poorly construes of prospective relative-ontological-completeness of reference-of-thought/relative-ontological-completeness -of-axiomatic-construct as an issue of human-subpotency adjustment as of psychoanalytic-unshackling/prospective-grounding/prospective-reification, implied as of de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with regards to the reference-of-thought transcendence-and-sUBLIMITY/sublimation/supererogatory–de-mentativity. In lieu the poor intuition is to imply that we are already well grounded and that prospective meaningfulness-and-teleology is an incrementality-in-relative-ontological-incompleteness—enframed-conceptualisation to our
already established psychoanalytic disposition rather than a maximalising-recomposing-for-
relative-ontological-completeness—unenframed-conceptualisation in resetting-our-
psychoanalytic-disposition/prospective-grounding as of amplituding/formative-
epistemicity—totalising/renewing-realisation/re-perception/re-thought in
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—
existentalising/contextualising/textualising-contiguity}—conflatedness in {preconverging-
disentailment—postconverging-entailment, such that this leads to
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—
existentalising/contextualising/textualising-contiguity}—constitutedness in preconverging-
entailment} when so poorly psychoanalytically grounded on the naïve and ontologically-flawed
basis that it is existence and purviews/domains of existence that adjust to our human-
subpotency. Thus however counterintuitive, this overall conception structures the fact that it is
as of de-mentation{(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—
stranding—or-attributive-dialectics) that our human <amplituding/formative-
epistemicity>—totalising/circumscribing/delineating reference-of-thought is transcended for
prospective relative-ontological-completeness—of—reference-of-thought implied as of
notional-discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally-
aestheticised—preconverging/dementing —qualia-schema>. In this regard, ‘intemporal
ontological-faith-notion—or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—of-the-human-institutionalisation-process as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity-
relativism-determinism <amplituding/formative—epistemicity>—causality—as-to-projective-
totalitative—implications-of-prospective—nonpresencing.—for-explicating-ontological-

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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-
ontological-performance\(^\text{72}\)<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’ ever always coming short due to human temporal ontological-performance\(^\text{72}\)<including-virtue-as-ontology> denaturing\(^\text{15}\) as of temporal/shortness-of-register-of–\(^\text{75}\)meaningfulness-and-teleology\(^\text{100}\) pedantic/formulaic alignment to ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \(^\text{84}\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^\text{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^\text{100}\)meaningfulness-and-teleology\(^\text{100}\), that overcome the distortional implications of such pedantic/formulaic denaturing\(^\text{15}\); by way 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\(^\text{17}\) reasoning-through/messianic-reasoning. Singularisation\(<\text{as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism as such is a conception that grasps that ‘axiomatic-constructs as of <amplituding/formative–epistemicity>totalising/circumscribing/delineating \(^\text{84}\) reference-of-thought–' devolving’ is the \(^\text{5}\)meaningfulness-and-teleology\(^\text{100}\) format implied by the ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
reflects that singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of human-subpotency ontological-performance-<including-virtue-as-ontology> correspondence with the full-potency of existence/intrinsic-reality/ontological-veridicality is what is rather ontologically-veridical. It is this prospective singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation-<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>/epistemic-nonimmanence/flawed-epistemicity-relativism-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-epistemicity-relativism-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-epistemicity-relativism-determinism as of whole living organisms, and likewise human meaningfulness itself as to sublimation is a postconverging-de-mentating/structuring/paradigming singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-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-epistemicity-relativism-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 knowledge-reification-gesturing-<in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—
conflatedness \in \{\text{preconverging-disentailment by} \} \text{postconverging-entailment}\) 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’ \(<\text{as-to-perspective~ontological-normalcy/postconvergence-implied-} \text{prospective-aporeticism-overcoming/unovercoming}’\). In this regard, it is interesting to note that the notion of science practised by the successive pioneers cited above are markly different from each other and all subjected rather to the implications of knowledge-reification–gesturing~\(<\text{in-prospective~psychologismic~apriorising/axiomatising/referencing-}\{\text{of-attendant–ontological-contiguity~andeduced–existentialising/contextualising/textualising-contiguity}\}\) 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 \text{attendant-ontological-contiguity~andeduced–existentialising/contextualising/textualising-contiguity}\), Einstein rather rethought and subjected human assumptions to existence—as-the-absolute-a-priori-of-conceptualisation~and~existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’ \(<\text{as-to-perspective~ontological-normalcy/postconvergence-implied-} \text{prospective-aporeticism-overcoming/unovercoming}’\) for his science, with such notions as space-time rather than traditional space and time; pointing out that there cannot be any ideology about science and it is rather the constraint for knowledge-reification–gesturing~\(<\text{in-prospective~psychologismic~apriorising/axiomatising/referencing-}\{\text{of-attendant–ontological-contiguity~andeduced–existentialising/contextualising/textualising-contiguity}\}\) that determines science practice, and so in existential \text{apriorising/axiomatising/referencing-}\{\text{of-attendant–ontological-contiguity~andeduced–existentialising/contextualising/textualising-contiguity}\}\).
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 singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism implications, as of ontologically-
absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism as-cloistered-within-the-same-
reference-of-thought towards difference-conflatedness as-to-totalitative-reification-in-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> -as-veridical-epistemicity-relativism-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-epistemicity-relativism-determinism, and so because the future is as of
prospective relative-ontological-completeness
reference-of-thought and takes precedence
for its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of
increasing axiomatic teleological wholeness/nested-congruence or prospective relative-
ontological-completeness of reference-of-thought. For instance, with regards to ‘the very
same ill-health
<amplituding/formative-epistemicity>
totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality/ontological-veridical’, with the
successive reference-of-thought
de-mentation
(supererogatory-ontological-de-mentation-
or-dialectical-de-mentation—stranding-or-attributive-dialectics) at their uninstitutionalised-threshold
inducing successive displacement of human-subpotency reference-of-thought–
categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology,
it is rather singularisation
<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-
determinism ontologically-veridical reference-of-thought-level difference-conflatedness
as-to-totalitative-reification-in-singularisation
<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing> -as-veridical-epistemicity-relativism-determinism protracted-
teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity
—of-the-
human-institutionalisation-process<as-to-the-
nondisjointedness/entailment-of-prospective-
nonpresencing>-projected-epistemic-
immanence/veridical-epistemicity-relativism-determinism’-that-effectively-reflects-the
historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-
normalcy/postconvergence-reflected-epistemicity-relativism-determinism>-(and-so-over-
identitive-constitutedness-as-epistemic-totality-dereification-in-dissingularisation-as-to-
the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness>
as-flawed-epistemicity-relativism-determinism-as-cloistered-within-the-same-reference-of-
thought-that-will-simply-imply-the-obliviousness-of-one-reference-of-thought-from-the-other-
since-identity-of-meaningfulness-and-teleology-is-wrongly-fixed-and-set-as-of-each-
registry-worldview’s/dimension’s-reference-of-thought-cloistered-consciousness).-As-it-is-
prospective-relative-ontological-completeness-reference-of-thought-of-human-subpotency-
that-brings-about-better-and-better-axiomatic-teleological-wholeness/nested-congruence-of-
meaningfulness-and-teleology-increasing-human-subpotency-ontological-performance-
<including-virtue-as-ontology>correspondence-with-the-full-potency-of-existence/intrinsic-
reality/ontological-veridicality, and-so-from: attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-lowest-level-reification-perceptivity-
as-of-bad-omen-with-recurrent-utter-ininstitutionalisation, to attendant-ontological-
contiguity-educed-existentialising/contextualising/textualising-contiguity-second-level-
reification-perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period-
with-base-institutionalisation-ununiversalisation, to attendant-ontological-contiguity-educed-
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-with-universalisation-non-positivism/medievalism,
to attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-

nondisjointedness/entailment-of-prospective- nonpresencing\textsuperscript{93} -as-veridical-epistemicity-relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67} —of-the-human-institutionalisation-process\textsuperscript{68} ,-so-construed-as-singularisation</as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-measured-as-to-totalitative-reification-in-singularisation-as-veridical-epistemicity-relativism-determinism’. This insight about ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> as of prospective relative-ontological-completeness\textsuperscript{39} of human-subpotency can be garnered with respect to any axiomatic-construct as the \textit{meaningfulness-and-teleology}\textsuperscript{100} representation of human-subpotency ontological-performance \textit{<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 \textit{reference-of-thought as the grandest axiomatic-construct. This fundamentally points out that at uninstitutionalised-threshold\textsuperscript{103} , human cognition which is rather in ‘excogitative-blanking of prospective institutionalisation attendant ontological-contiguity\textsuperscript{62} -educated-existentialising/contextualising/textualising-contiguity\textsuperscript{39} -in-elucidation-or-reification’ suffers-and-fails to relay the ‘seeding promise of human-subpotency ontological-performance\textsuperscript{72} -<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-
with difference-conflatedness\textsuperscript{12} as to totalitative-reification-in-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-as-veridical-epistemicity/relativism-determinism protracted-teleological-wholeness/nested-congruence-in-reflecting-the-ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{8}, so construed as singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity/relativism-determinism'. The notion of human ‘excogitative-blanking of the prospective institutionalisation attendant–ontological-contiguity\textsuperscript{67}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{1}-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 <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’, the perceptivity of ‘traditional classical mechanics axiomatic-construct’ had rather been in ‘excogitative-blanking of the prospective construal of attendant–ontological-contiguity\textsuperscript{67}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{1}-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\textsuperscript{88} reflects the former’s prior relative-ontological-incompleteness\textsuperscript{9} as dialectically out-of-phase/preconverging-odementing–apriorising-psychologism. This insight about human ‘excogitative-blanking of the prospective institutionalisation attendant–ontological-contiguity\textsuperscript{67}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{1}-in-elucidation-or-reification’ at uninstitutionalised-threshold\textsuperscript{103} actually highlights that from a prospective perspective of prospective relative-ontological-completeness\textsuperscript{88}—of—a reference-of-thought our positivism–procrypticism registry-worldview/dimension is very much imbued with a flawed ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>, as is the case with all other prior registry-
worldviews/dimensions, ‘when we seem to perceive-and-think that our social world of meaningfulness-and-teleology\textsuperscript{100} is coherent, failing to factor in that it is preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism at its uninstitutionalised-threshold\textsuperscript{03} as reflected as disjointedness-as-of-\textsuperscript{11} reference-of-thought preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{19}meaningfulness-and-teleology\textsuperscript{100} as of prospective dep rocrypticism—or—preempting—disjointedness-as-of- reference-of-thought’; as this false sense of coherence is actually the effect of our prior relative-ontological-incompleteness\textsuperscript{103}—of—\textsuperscript{11} reference-of-thought

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\textsuperscript{4} <amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag which we necessarily relate to as if of ontological-completeness-of\textsuperscript{14} reference-of-thought, and this further explains as reflected from their prospective relative-ontological-completeness\textsuperscript{10}—of—\textsuperscript{11} reference-of-thought the notional—procrypticism/notional—disjointedness of all registry-worldviews/dimensions as of their prior relative-ontological-incompleteness\textsuperscript{103}—of—\textsuperscript{11} reference-of-thought denaturing\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{100} as of their identitive-constitutedness\textsuperscript{11}—as—‘epistemic-totality\textsuperscript{104}—dereification-in-dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as-cloistered-within-the-same\textsuperscript{12}—reference-of-thought. Concretely, the latter translates at the uninstitutionalised-threshold\textsuperscript{03} as of human-subpotency temporality\textsuperscript{99}/shortness or shortness-of-register-of—\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} flawed ontological-performance\textsuperscript{27}—<including-virtue-as-ontology>, ‘being construed temporally as determinative by <amplituding/formative> wooden-language—(imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—-
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment‘. But then at uninstitutionalised-threshold\(^{103}\) where \(^{56}\) meaningfulness-and-teleology\(^{100}\) is denaturing\(^{11}\), this prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^{100}\) about attendant ontological-contiguity\(^{67}\)—educed—existentialising/contextualising/textualising-contiguity’ gives a false certainty/assurance, such that human-subpotency existentially-constrained temporal ontological-performance\(^{72}\)-<including-virtue-as-ontology> 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 } in usurpation of that ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^{100}\) about its knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment’ tend to be overlooked as of mental-reflex since existentially the bulk of \(^{56}\) meaningfulness-and-teleology\(^{100}\) within the given registry-worldview/dimension as of its institutionalisation conforms-to/complies-with its ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^{100}\) about knowledge-reification—gesturing—<in—prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment’, but with a shadowy uninstitutionalised-threshold\(^{103}\) always eloping to such institutionalisation conforming/complying as of prior relative-ontological-incompleteness -of—reference-of-thought, and as lack of \(^{104}\)universal-transparency—{transparency-of-totalising-entailing—as-to—
entailing-<amplituding/formative-epistemicity>totalising-in-relative-ontological-completeness> as to ‘excogitative-blanking of prospective attendant-ontological-contiguity\textsuperscript{45}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-in-elucidation-or-reification’ elicits human temporal/shortness-of-register-of-meaningfulness-and-teleology\textsuperscript{100} uninstitutionalised mental-dispositions. Such ‘excogitative-blanking of prospective attendant-ontological-contiguity\textsuperscript{45}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification’ can be construed as to when say the non-positivistic mindset goes about articulating meaningfulness-and-teleology\textsuperscript{100} falsely as if superstitious notions ontologically-veridical out of prospective positivism attendant-ontological-contiguity\textsuperscript{45}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification, and likewise with regards to a positivism/rational-empiricism manifestation of procrypticism–or–disjointedness-as-of-reference-of-thought mindset construal of meaningfulness-and-teleology\textsuperscript{100} that utterly overlooks the de-mentative/structural/paradigmatic reference-of-thought denaturing implications of its prospective disjointedness of meaningfulness-and-teleology\textsuperscript{100} out of prospective attendant-ontological-contiguity\textsuperscript{45}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}-reification, as such disjointedness-as-of-reference-of-thought can be instigated originally from a postlogism-slantedness mental-disposition and the developing social dynamics with human temporality\textsuperscript{99}. We can appreciate in this sense that even within a non-positivistic social-setup as animistic or medieval for instance, despite the fact that it is susceptible to ontologically-flawed superstitious beliefs like notions-and-accusations-of-sorcery, the bulk of human action will be in good intent as of its institutionalisation framework ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\textsuperscript{100} about attendant-ontological-contiguity\textsuperscript{45}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{10}’; but then at its uninstitutionalised-threshold\textsuperscript{03} where its reference-of-thought de-mentative/structural/paradigmatic ontological-
flawed implications of believing in superstition set in as of its prior relative-ontological-incompleteness\(^\text{12}\)-of-reference-of-thought, it always systemically faces notional-procrypticism/notional-disjointedness as of vices-and-impediments\(^\text{106}\) arising from non-positivism/superstitious human-subpotency existentially constrained temporal ontological-performance\(^\text{11}\)-<including-virtue-as-ontology> as \(<\text{amplituding/formative}\>\) wooden-language\(^{\text{84}}\) (imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{\text{100}}\)) in usurpation of the prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^{\text{100}}\) about attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^{\text{76}}\)’ now in false certainty/assurance. This points out that when consciously aware of uninstitutionalised-threshold\(^{\text{103}}\) manifestation, we can’t naively operate as of our prior institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology\(^{\text{100}}\) about attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\(^{\text{76}}\)’, as of the fact of the beyond-the-consciousness-awareness-teleology\(^{\text{100}}\)-<in-preconverging—existential-extrication-as-of-existential-unthought>-preconverging-or-dementing\(^{\text{10}}\)—apriorising-psychologism human-subpotency existentially constrained temporal ontological-performance\(^\text{11}\)-<including-virtue-as-ontology> as \(<\text{amplituding/formative}\>\) wooden-language\(\{\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\}\) in usurpation; such that an enlightened insight is able to bring up and examine a preconverging-or-dementing\(^\text{10}\)—apriorising-psychologism representation as temporal denaturing\(^\text{16}\) ontological-performance\(^\text{76}\)-<including-virtue-as-ontology> of the prior
institutionalisation ‘perceptual perspective/framing/reference/horizon/projection of meaningfulness-and-teleology about attendant ontological-contiguity—educed—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—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—existentialism-form-factor, that the possibility for all prospective institutionalisations necessarily passes through understanding ‘human-subpotency existentially constrained temporal ontological-performance—<including-virtue-as-ontology> as 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 supersede/transcend it. In other words, humans in the various prior institutionalisations before our positivism were not limited to their various registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation and our positivism just because they were inherently different from us as a species, but because of the need for the necessary institutional-cumulation/institutional-recomposure—{as-to—historiality/ontological-eventfulness }—ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’> 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\textsuperscript{100} 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\textsuperscript{53}) that can imply human-subpotency ontological-performance\textsuperscript{12} -><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-epistemicity-relativism-determinism ontological-performance\textsuperscript{72} -><including-virtue-as-ontology> correspondence with the full-potency of existence is a notion of teleology\textsuperscript{100} in notional-conflatedness\textsuperscript{12} as of ontological-normalcy/postconvergence (with teleology\textsuperscript{100} fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, and so-reflecting <amplituding/formative> disposedness/psychologismic-construct-(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-pain 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), as utterly
ontology> from flawed/temporal ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>’ as of prospective relative-ontological-completeness\textsuperscript{78} over prior relative-ontological-incompleteness\textsuperscript{71} is: one that is as of ‘difference-conflatedness\textsuperscript{12}-as-to-totalitative-reification-in-singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\textsuperscript{-as-veridical-epistemicity-relativism-determinism} underlying ontologically-veridical epistemic-totality\textsuperscript{16} of meaningfulness-and-teleology\textsuperscript{100} in a subsuming wholeness/nested-congruence/contiguity-as-of-prospective-relative-ontological-completeness’ (so-construed as of singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing}\textsuperscript{-as-veridical-epistemicity-relativism-determinism}); that reflects ‘human susceptibility as of identitive-constitutedness\textsuperscript{1}-as-‘epistemic-totality\textsuperscript{16}-dereification-in-dissingularisation\textsuperscript{-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism} to ontologically-flawed parsimony/disparateness/discontiguity-as-of-prior-relative-ontological-incompleteness\textsuperscript{79} in distractiveness from the ontologically-veridical epistemic-totality\textsuperscript{16} of meaningfulness-and-teleology\textsuperscript{100}’ and the latter so-reflected as of human limited-mentation-capacity temporal dynamic implications of postlogism\textsuperscript{78}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{8}reference-of-thought- devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> reflecting the trace/ontological-aesthetic-tracing\textsuperscript{-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’} of meaningfulness-and-teleology\textsuperscript{100} denaturing\textsuperscript{11} (so-construed as of dissingularisation\textsuperscript{-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism}). In the bigger scheme of things singularisation\textsuperscript{-as-to-the-nondisjointedness/entailment-of-


‘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-attendant—ontological-contiguity—educated—existentialising/contextualising/textualising-contiguity—constitutedness—in—preconverging—entailment 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. Singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective—nonpresencing>

projected epistemimmanence/veridical-epistemicity-relativism-determinism thus speaks of how human subpotent

prospective relative-ontological-completeness’—of—reference-of-thought as of its limited-

mentation-capacity-deepening\(^3\) induce transcendence-and-

sublimity/sublimation/supererogatory—de-mentativity, with the ‘ecstatic releasement of

existence to human-subpotency’ as to existence-potency\(^8\)—sublimating—nascence,—disclosed—

from-prospective-epistemic-digression. This ‘ecstatic releasement of existence to human-

subpotency’ as of existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-

sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—
onontological-normalcy/postconvergence-implied—’prospective-aporeticism—overcoming/unovercoming’> is what has ever always debunked human subpotent
determinism as from the human subpotent

reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^10\),—for—
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^10\)
of recurrent-utter-uninstitutionalisation to our present positivism—procrypticism, as of an

‘ecstatic releasement of existence to human-subpotency’ that is increasingly in teleological
notional-deprocrypticism logocentric implications, is what can be construed in Foucauldian
terms of parrhesiastic askesis-or-acumen, as the superseding of prior institutionalisation
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought– categorical-imperatives/axioms/registry-teleology,–for–
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought– categorical-imperatives/axioms/registry-teleology

as well as their correspondingly associated uninstitutionalised-threshold dereifying
‘<amplituding/formative> wooden-language–(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives–of-the– reference-of-thought– categorical-imperatives/axioms/registry-
categorising-or-qualifying-or-tendentious-or-impulsive’ reference-of-thought– categorical-imperatives/axioms/registry-teleology

ontological-performance–<including-virtue-as-ontology>, ultimately as of
ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality potentiative-
attainment of singularisation–as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of ‘ontologically-uncompromised—referentialism notional–deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
as-so-implied’, and so-facilitated with grander universal-transparency–<{transparency-of-
totalising-entailing,-as-to-entailing—<amplituding/formative–epistemicity>totalising–in-
relative-ontological-completeness }}. Insightfully, we can contemplate that the specific logocentric practices of the <cumulating/recomposuring–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure
(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–
ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) in
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality)
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ strive for potentiative-attainment of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism construed as of
‘ontologically-uncompromised—referentialism notional—deprocrypticism emancipated
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self-
consciousness’ parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’
that go on to induce secondnatured institutionalisations as of the successive prospective
institutionalisation 84 reference-of-thought intemporal reifying reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation—as-of-
ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
84 reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology
as reasoning-from-results/afterthought, as well as their correspondingly associated

⟨including-virtue-as-ontology⟩; and it is rather the intemporal-disposition dimensionality-of-sublimating


⟨amplituding/formative–epistemicity> causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—as-for-explicating-ontological-contiguity’ to arise and be perpetuated in the very first place as it invigorates-and—

reference-of-thought. This insight fundamentally explains ‘intemporal ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated
ontological-contiguity—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-epistemicity-
relativism-determinism <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity as involving successive reference-of-thought–categorical-
imperatives/axioms/registry-teleology , -for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
as of limited-mentation-capacity-deepening ; geared towards more and more robust
secondnatured institutionalisation reference-of-thought–categorical-
imperatives/axioms/registry-teleology even though in the face of the very same ‘recurring
dimensionality-of-sublimating –(<amplituding/formative>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) temporal-
to-intemporal’. Insightfully, ontologically-veridical ‘reifying <amplituding/formative–
epistemicity>totalising–metaphoricity –conception of attendant ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity’ as ‘historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ by its
elaborateness of meaningfulness-and-teleology as a differentiated transversality<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’ selectivity of the
ontological-performance\textsuperscript{72} of intemporaliry/longness over temporality/shortness can be reflected by the operant technique of ‘partialisation of meaningfulness-and-teleology\textsuperscript{56}’. This ‘partialisation of meaningfulness-and-teleology\textsuperscript{56}’ operant technique of ‘reifying amplituding-formative-epistemicity\textsuperscript{45}totalising-metaphoricity-conception of attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{56} as historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>}} is convenient because by mental-reflex every registry-worldview/dimension will necessarily reflect its meaningfulness-and-teleology\textsuperscript{100} as of singuarisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-projected epistemic-immanence/veridical-epistemicity-relativism-determinism as it wrongly implies and operates in its amplituding-formative-epistemicity\textsuperscript{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} as if it is in ontological-normalcy/postconvergence as of ontological-completeness-of-reference-of-thought. For phenomenological analytical insight, ‘partialisation of meaningfulness-and-teleology\textsuperscript{56}’ operant technique for construing dissingularisation-as-to-the-disjointedness/disentainment-of-presencing—absolutising-identiteive-constitutedness\textsuperscript{11} /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as of defective representation of singuarisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing-projected epistemic-immanence/veridical-epistemicity-relativism-determinism brings to a registry-worldview’s/dimension’s reference-of-thought self-consciousness its dementative/structural/paradigmatic/systemic preconverging-or-dementing–apriorising-psychologism state at its uninstitutionalised-threshold\textsuperscript{03} as so referenced/registered/decisioned from the prospective registry-worldview’s/dimension’s institutionalisation reference-of-
thought self-consciousness rather in postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism state given its prospective relative-ontological-completeness\textsuperscript{25}–of-\textsuperscript{26}reference-of-thought. ‘Partialisation of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ as such simply involves representing the de-mentative/structural/paradigmatic/systemic incongruence that arises, as the prior registry-worldview/dimension institutionalisation falls short of knowledge-reification–gesturing<$\textsuperscript{in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }$> conflatedness $<$in–\{preconverging-disentailment–by\}–postconverging-entailment$>\textsuperscript{as of prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{25}–of-\textsuperscript{26}reference-of-thought in its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-performance\textsuperscript{27}–<\textsuperscript{including-virtue-as-ontology}> correspondence with the full-potency of existence, and so due to denaturing\textsuperscript{15} at the uninstitutionalised-threshold\textsuperscript{03} of prospective institutionalisation knowledge-reification–gesturing<$\textsuperscript{in-prospective_psychologismic–apriorising/axiomatising/referencing-\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }$> conflatedness $<$in–\{preconverging-disentailment–by\}–postconverging-entailment$>\textsuperscript{by \textsuperscript{‘}$\langle$amplituding/formative\rangle$ wooden-language$<$\textsuperscript{imbued—temporal—mere—form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing — narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology $\rangle$ of the prior/transcended/superseded registry-worldview/dimension’ in usurpation as of the dynamism of temporal mental-dispositions as of postlogism\textsuperscript{17}–slantedness/\textsuperscript{slantedness}/\textsuperscript{ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{8}reference-of-thought–devolving ontological-performance\textsuperscript{27}–<\textsuperscript{including-virtue-as-ontology}>, thus implying that the
aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{5}\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{100} is preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism. Such de-
mentative/structural/paradigmatic/systemic prior incongruence of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ontological-
performance\textsuperscript{117}–\textsuperscript{118}<including-virtue-as-ontology> at destructuring-threshold\{uninstitutionalised-
threshold /presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{117}–
<including-virtue-as-ontology> are reflected as of: recurrent-utter-uninstitutionalisation ‘non-
rules—apriorising/axiomatising/referencing–psychologism,–as-impulsive-or-accidented-or-
random’ ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}–
falling-short-as-needing-rules of knowledge-reification–gesturing\textsuperscript{117}–in-
prospective\_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity\}—
conflatedness –in\{preconverging-disentailment–by\}–postconverging-entailment\} as of the
prospective base-institutionalisation institutionalisation prospective relative-ontological-
completeness –of–reference-of-thought, and thereof construed as preconverging-or-
dementing\textsuperscript{10}–apriorising-psychologism; base-institutionalisation–ununiversalisation
‘rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism’
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}–
falling-short-as-needing–universalising-rules of knowledge-reification–gesturing\textsuperscript{117}–in-
prospective\_psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity\}—
denaturing\textsuperscript{4} of the prior registry-worldviews/dimensions institutionalisations ‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument\textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, -for-
aposteriorising/logicising/deriving/intelligising/measuring\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} meant to uphold knowledge-reification–gesturing-in-
prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–{educed–existentialising/contextualising/textualising-contiguity}–conflatedness–in–\{preconverging-disentailment by\}–postconverging-entailment> as of
meaningfulness-and-teleology\textsuperscript{100}. This insight further highlights the pertinence of the registry-
worldview/dimension\textsuperscript{84} reference-of-thought as of seconddlocated institutionalisation as rather
decisive with regards to human-subpotency ontological-performance\textsuperscript{72}–<including-virtue-as-
ontology> correspondence with the full-potency of existence. It equally points out that
‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} as of difference-
conflatedness\textsuperscript{12}–as-to-totalitative-reification-in-singularisation–<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing>–as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing, -for-explicating-ontological-
contiguity’ is ever always an exercise for the ‘re-originary–as-
enframed/unbeholdening/outlier-conceptualisation,{imbued-postconverging/dialectical-
thinking –’projective-insights‘/epistemic-projection-in-conflatedness\textsuperscript{11}–of-
notional–deprocrypticism-prospective-sublimation\textsuperscript{91} human recurring intemporal-disposition
dimensionality-of-sublimating –<amplituding/formative> supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) to dominate/supersede/overcome ‘human recurring temporal dynamics of postlogism\textsuperscript{72}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’, so-disambiguated as of \textsuperscript{83}reference-of-thought- devolving ontological-performance\textsuperscript{72}-
\textsuperscript{<including-virtue-as-ontology>}; in order to bring about the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity enabling of the ‘superior party’ that is existence/intrinsic/ontological-veridicality as of ontological-primemovers-totalitative-framework\textsuperscript{72} induced positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} for ontologically-veridical meaningfulness-and-teleology\textsuperscript{100}. It is further critical to understand that while \textsuperscript{104}universal-transparency\textsuperscript{105}–\{transparency-of-totalising-entailing,-as-to-entailing-
\textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} \} with associated nested-congruence and harmony is brought about as of prior institutional secondnaturing, this should not be naively expected at uninstitutionalised-threshold\textsuperscript{103} as we very much know that all uninstitutionalised-threshold \textsuperscript{103} are conflicted as of their framework of ‘recurring dimensionality-of-sublimating \{\textsuperscript{<amplituding/formative–epistemicity>supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-
\textsuperscript{5}rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{}} temporal-to-intemporal’ for prospective institutionalisation prospective relative-ontological-completeness\textsuperscript{80}-of-\textsuperscript{14}reference-of-thought. Thus uninstitutionalised-threshold\textsuperscript{103}, are necessarily imbued with varied temporal-to-intemporal transversality\textsuperscript{<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ narratives as of the ‘lack of intemporal secondnatured institutionalisation induced \textsuperscript{103}universal-transparency \textsuperscript{105}–\{transparency-of-totalising-entailing,-
as-to-entailing- \textsuperscript{<amplituding/formative–epistemicity>totalising–in-relative-ontological-}
mentation-capacity-deepening, and so as of prospective intemporal seconddnatured institutionalisation induced universal-transparency, (transparency-of-totalising-entailing, as-to-entailing, <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness), deferential-formalisation-transference and habituation in positive-opportunism—of-social-functioning-and-accordance. Central to any such prospective institutionalisation transcendental-enabling/sublimating/supererogatory—de-mentativity meaningfulness-and-teleology is the fact that the human mind is not necessarily geared to come to terms with prospective relative-ontological-completeness of reference-of-thought without the necessary psychoanalytic-unshackling/prospective-grounding/prospective-reification as of the developed disposition to register such implications as of their intemporal/longness-of-register-of meaningfulness-and-teleology pertinence; as the notion of crossgenerational de-mentation (supererogatory–ontological—de-mentativity-or-dialectical— de-mentation—stranding-or-attributive-dialectics) herein highlighted has ever always been an unconscious human mental process, wherein the mental-disposition hardly places itself in a situation of explaining how its own very present mental-disposition comes about from preceding generations mental-dispositions and drawing the implications, in going beyond excogitative-blanking as of the present in a cloistered-consciousness but which is paradoxically necessarily the framework of such transcendentally implying meaningfulness-and-teleology. Thus the metaphoricity exercise of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is not one of necessarily eliciting instant meaningfulness-and-teleology universal approbation but rather instigating universal untenability as of ontological-primemovers-totalitative-framework for prospective universal positive-opportunism—of-social-functioning-and-accordance; as we can appreciate that in reality the possibility of the successive institutionalisations was not the outcome of every human soul grasping the implications as of the successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity but rather as of a generative dynamics as
of critical drift/gravitating effect in reflection of difference-conflatedness—-as-totalitative
reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective
nonpresencing—> -veridical-epistemicity-relativism-determinism
institutionalisation-process—so-construed-as-singularisation—<as-to-the
nondisjointedness/entailment-of-prospective- nonpresencing—> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’. Furthermore, the implications of
‘notional-discontiguity/epistemic-discontiguity—-with/falling-short-of
prospective institutionalisation
attendant ontological-contiguity—-educed—
extistentialising/contextualising/textualising-contiguity—in-elucidation-or-reification’ as of
singularisation—<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing—> projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the latter
reflects ontological-completeness-of reference-of-thought, with regards to the construal of
meaningfulness-and-teleology as teleologically-elevated or teleologically-degraded, is that
the conception of ontological-veracity of meaningfulness-and-teleology varies as of
underlying relative-ontological-incompleteness and relative-ontological-completeness
reference-of-thought; for instance with regards to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-human
amplituding/formative—
epistemicity>totalising—purview-of-construal’, the meaningfulness-and-teleology of a
positivistic mindset with the idea of going into a supposed evil forest to collect a plant root as a
cure in say an animistic social-setup will probably be construed as ridiculous as of its prior
relative-ontological-incompleteness—of reference-of-thought despite the knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—
{of-attendant-ontological-contiguity —educed—existentialising/contextualising/textualising—
nonpresencing,-for-explicating-ontological-contiguity’, while these are ever always postconverging-or-dialectical-thinking\textsuperscript{\textsuperscript{10}}-apriorising-psychologism as 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 when construed as of the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions institutionalisations in prospective relative-ontological-completeness\textsuperscript{\textsuperscript{10}}-of-\textsuperscript{\textsuperscript{10}}reference-of-thought the ontological-contiguity\textsuperscript{\textsuperscript{10}}—of-the-human-institutionalisation-process\textsuperscript{\textsuperscript{10}} difference-conflatedness\textsuperscript{\textsuperscript{10}}-as-to-totalitative-reification-in-singularisation-\textsuperscript{\textsuperscript{10}}\textsuperscript{\textsuperscript{10}}<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-relativism-determinism \textsuperscript{\textsuperscript{10}}<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity’; thus highlighting the fundamental recurrent ontological-veracity of \textsuperscript{\textsuperscript{10}}reference-of-thought-\textsuperscript{\textsuperscript{10}}devolving-level of human temporal individuations dynamics as of postlogism\textsuperscript{\textsuperscript{10}}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{\textsuperscript{10}}reference-of-thought-\textsuperscript{\textsuperscript{10}}devolving ontological-performance\textsuperscript{\textsuperscript{10}}-<including-virtue-as-ontology> at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance\textsuperscript{\textsuperscript{10}}-<including-virtue-as-ontology> in ‘notional-discontiguity/epistemic-discontiguity\textsuperscript{\textsuperscript{10}} with/falling-short-of prospective institutionalisation attendant ontological-contiguity – deduced-existentialising/contextualising/textualising-contiguity’-in-elucidation-or-reification’ thus reflecting vices-and-impediments\textsuperscript{\textsuperscript{10}} as of living underdevelopment, institutional underdevelopment and Being underdevelopment, so-construed from difference-conflatedness\textsuperscript{\textsuperscript{10}}-as-to-totalitative-reification-in-singularisation-\textsuperscript{\textsuperscript{10}}<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing-as-veridical-epistemicity-relativism-determinism


notion-or-ontological-fideism—imbued-underdetermination-of-motif-and


amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing—for-explicating-ontological-contiguity as of human limited-mentation-capacity-deepening is what effectively renders the ontologically-veridical determination of ‘apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument attitude/mental-disposition/care—and—episteme’ the critical first step for construing ontologically-veridical meaningfulness-and-teleology whether as of the preconverging-or-dementing apriorising-psychologism or postconverging-or-dialectical-thinking apriorising-psychologism representation; as in reality existence reflected as of veridical knowledge-reification—gesturing in-prospective-psychologistm~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness—in—disentailment—by3-postconverging-entailment never changes, and what is critical is grasping the ontological-performance—<including-virtue-as-ontology> of human limited-mentation-capacity in conceptualising existence/intrinsic-
ontological-contiguity of the ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality potentiative-aspiration for prospective relative-ontological-completeness—of-
reference-of-thought from within a prior relative-ontological-incompleteness—of—reference-
of-thought. Reification here as from this singularisation—<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-
immanence/veridical-epistemicity-relativism-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 as of the prospective relative-
ontological-completeness—of-reference-thought construed as maximalising-recomposuring-
for-relative-ontological-completeness—unenframed-conceptualisation over the prior relative-
ontological-incompleteness—of—reference-of-thought construed as incrementalism-in-
relative-ontological-incompleteness—enframed-conceptualisation; wherein the prospective 
relative-ontological-completeness—of-reference-thought is in a reified looking/superseding 
of the prior relative-ontological-incompleteness—of—reference-of-thought. In other words, 
reification is about apriorising-teleological resetting of <amplituding/formative–
epistemicity>totalising/circumscribing/delineating meaningfulness-and-teleology to the 
prospective relative-ontological-completeness—of—reference-of-thought. Lacking such an 
insight about reification will induce an ontologically-flawed apriorising-teleological-elevation-
in-ontological-contiguity of the prior relative-ontological-incompleteness—of—reference-of-
thought which is in dereification and the corresponding ontologically-flawed apriorising-
teleological-degradation-in-notional-discontiguity/epistemic-discontiguity—<shallow—

nonpresencing—as-veridical-epistemicity-relativism-determinism


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nondisjointedness/entailment-of-prospective- nonpresencing-as-veridical-epistemicity-relativism-determinism

<amplituding/formative–epistemicity>causality-as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity” implies that ‘dimensionality-of-sublimating’

{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness–equalisation} as of ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality reflected as to ontological-good-faith/authenticity” over ontological-bad-
faith/inauthenticity elucidatin/reification of attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity”’ is not the sufficient reason for
prospective human registry-worldview-s/dimension’s institutionalisation, but warrants a
secondnaturing process of elicited and secondnatured positive-opportunism—of-social-
functioning-and-accordance 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—of-social-
functioning-and-accordance for prior institutionalisation and no positive-opportunism—of-
social-functioning-and-accordance 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—of-social-functioning-and-accordance as of

1875
prior-institutionalisation-reification and uninstitutionalised-threshold\textsuperscript{101}-dereification’, that points out that hitherto the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} has not been about ‘dimensionality-of-sublimating\textsuperscript{24}’
\{\textsuperscript{<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\textsuperscript{24}’\{\textsuperscript{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\textsuperscript{69} over ontological-bad-faith/inauthenticity\textsuperscript{64} elucidatin/reification of attendant–ontological-contiguity\textsuperscript{62}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}, but rather a constraining positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} secondnaturing to emancipating reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}; and so, despite the fact that ‘dimensionality-of-sublimating\textsuperscript{24}’
\{\textsuperscript{<amplituding/formative>supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reflected as to ontological-good-faith/authenticity\textsuperscript{69} over ontological-bad-faith/inauthenticity\textsuperscript{64} elucidatin/reification of attendant–ontological-contiguity\textsuperscript{62}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}’ is a human individuation quality that
non-rules—apriorising/axiomatising/referencing—psychologism,—that-is-not-of-preempting—
disjointedness-as-of—reference-of-thought,—as-to—\text{amplituding/formative–epistemicity}>growth-or-conflatedness
/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing—psychologism dereification behaviour’ at its
prospective procrypticism—or—disjointedness-as-of—reference-of-thought uninstitutionalised-
threshold. In this regard as a further elucidation, a de-mentative/structural/paradigmatic
temporal dereification threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation—\text{as-to—‘attendant-intradimensional’—prospectively—}
disontologising—preconverging/dementing—apriorising-psychologism> mental-disposition as
of ontologically-flawed relation with prospective institutionalisation knowledge-reification—
establishing—\text{in—prospective_psychologismic—apriorising/axiomatising/referencing—\{of—attendant—}
ontological-contiguity—\text{educed—existentialising/contextualising/textualising-contiguity}}\—
conflatedness—in—\{preconverging-disentailment—by—\}—postconverging-entailment
\text{amplituding/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—\text{amplituding/formative–epistemicity>totalising—in-relative-ontological—}
completeness}. Insightfully, the possibility for deprocrypticism/preemption-of-disjointeness—
as-of—reference-of-thought registry-worldview/dimension is necessarily one that supersedes
mere 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

\langle supererogatory\text{-}de\text{-}mentativeness/epistemic\text{-}growth-or-conflatedness /transvaluative\text{-}rationalising/transepistemicity/anamnestic\text{-}residuality/spirit\text{-}drivenness\text{-}equalisation \rangle \quad \text{‘ontological\text{-}faith\text{-}notion\text{-}or\text{-}ontological\text{-}fideism\text{-}imbued-underdetermination\text{-}of\text{-}motif\text{-}and\text{-}apriorising/axiomatising/referencing\text{-}as\text{-}so\text{-}being\text{-}as\text{-}of\text{-}existential\text{-}reality\text{’} \text{parrhesiastic as of reasoning\text{-}through/messianic\text{-}reasoning’ \text{strive for potentiative\text{-}attainment of singularisation\text{-}as\text{-}to\text{-}the\text{-}nondisjointedness\text{-}entailment\text{-}of\text{-}prospective\text{-}nonpresencing\text{’} \text{projected epistemic\text{-}immanence/veridical\text{-}epistemicity\text{-}relativism\text{-}determinism construed as of ‘ontologically\text{-}uncompromised\text{-}referentialism notional\text{-}deprocrypticism emancipated apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument self\text{-}consciousness’. This is validated by the fact that as of its instigation of prospective relative-ontological\text{-}completeness\text{—}as\text{-}of\text{-}reference\text{-}of\text{-}thought behind the successive institutional\text{-}cumulation/institutional\text{-}recomposure\text{—}as\text{-}to\text{-}historiality/ontological\text{-}eventfulness /ontological\text{-}aesthetic\text{-}tracing\text{-}<perspective\text{-}ontological\text{-}normalcy/postconvergence\text{-}reflected\text{-}‘epistemicity\text{-}relativism\text{-}determinism’\text{’}> in reflecting holographically\text{-}<conjugatively\text{-}and\text{-}transfusively> the ontological\text{-}contiguity\text{-}of\text{-}the\text{-}human\text{-}institutionalisation\text{-}process\text{—}, the ‘dimensionality\text{-}of\text{-}sublimating’\text{—}\

\langle supererogatory\text{-}de\text{-}mentativeness/epistemic\text{-}growth-or-conflatedness /transvaluative\text{-}rationalising/transepistemicity/anamnestic\text{-}residuality/spirit\text{-}drivenness\text{-}equalisation \rangle \text{as of ontological\text{-}faith\text{-}notion\text{-}or\text{-}ontological\text{-}fideism\text{-}imbued-underdetermination\text{-}of\text{-}motif\text{-}and\text{-}apriorising/axiomatising/referencing\text{-}as\text{-}so\text{-}being\text{-}as\text{-}of\text{-}existential\text{-}reality\text{ reflected as to ontological\text{-}good\text{-}faith/authenticity\text{’ over ontological\text{-}bad-faith/inauthenticity elucidatin/reification of prospective institutionalisation attendant—ontological\text{-}contiguity\text{—}educed—existentialising/contextualising/textualising-contiguity’} \text{in—}
ontological-completeness' -by-reification/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,-in-overcoming-'notionally–collateralising-beholding-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression to supersede human temporality~/shortness <amplituding/formative> wooden-language (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>}); and so implied for Being-development/ontological-
meaningfulness-and-teleology , institutional-development–as-to-social-function-
development and living-development–as-to-personality-development, as the very fact of
‘reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
as-of-ontologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive’
\textsuperscript{8} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100}
derlies relative-ontological-incompleteness\textsuperscript{29} as of human living underdevelopment,
institutional underdevelopment and Being underdevelopment, as of a lack of ‘ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’; as of the fact that \textsuperscript{56} meaningfulness-
and-teleology\textsuperscript{100} is always incomplete when conceived simplistically as being all about
‘mechanical-constraints of rules without spirit’, construed as of reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation–as-of-
on-tologically-compromised—categorising-or-qualifying-or-tendentious-or-impulsive implied
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitively-constitutedness. The full implications here is that a notional-deprocrypticism ontologically-uncompromised—referentialism singularity-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-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—attendant-ontological-contiguity >-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 singularity-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism, is the fact that it achieves the potentiative-aspiration of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as a ‘seeding promise of human-subpotency ontological-performance'.

relativism-determinism in relative apriorising-teleological-elevation-in-ontological-contiguity as of deeper limited-mentation-capacity de-mentative/structural/paradigmatic

<amplituding/formative–epistemicity>causality~as-to-projective-totalitative~implications-of-
prospective~nonpresencing~for-explicating-ontological-contiguity, while the conception of
dereification as of uninstitutionalised-threshold in prior relative-ontological-
incompleteness~reference-of-thought reflects ontologically-flawed meaningfulness-and-
teleology dissingularisation as of shallow limited-mentation-capacity de-mentative/structural/paradigmatic implication; wherein from a perspective of
reification-by-dereification knowledge-notionalisation, singularisation projected epistemic-
immanence/veridical-epistemicity-relativism-determinism contemplated as of ‘existentially-
potentiative absolute reification’ so-implied as of theoretical existentially-potentiative no-
human-limited-mentation-capacity/full-human-mentation-capacity will reflect the attainment of
notional~deprocrypticism without passing through the prior institutional-
cumulation/institutional-recomposure ⟨as-to-historiality/ontological-
eventfulness /ontological-aesthetic-tracing <perspective–ontological-
normalcy/postconvergence-reflected~epistemicity-relativism-determinism⟩ 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

1887
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism  <amplituding/formative-epistemicity>causality-as-to-projective-
totalititative-implications-of-prospective- nonpresencing-, for-explicating-ontological-
contiguity ’, while dissingularisation<as-the-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-
epistemicity-relativism-determinism existentially-implied as of
notional–reification/dereification as to human shallow-to-deepening–limited-mentation-
capacity,–as-limited-mentation-capacity-deepening1 effectively reflects the ontological-
contiguity2—of-the-human-institutionalisation-process56 as of prior successive institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> towards the
attainment of deprocrypticism. Thus reification aetiologisation/ontological-escalation is implied
as of human ontological-performance7—<including-virtue-as-ontology> potentiative-aspiration
for singularisation<as-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism. Ultimately, it is
the reification of40 meaningfulness-and-teleology60 as of the prospective relative-ontological-
completeness89—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– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> as of the
prior relative-ontological-incompleteness90—of– reference-of-thought as of temporal-to-
intemporal ontological-performance7—<including-virtue-as-ontology> which is rather in
<amplituding/formative—epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag33. Reification as such points out
intellectual-and-moral inequivalence thus dismissing as ontologically-flawed a cross-
examining/mutual-contending of the prospective relative-ontological-completeness—of-
reference-of-thought and the prior relative-ontological-incompleteness—of—reference-of-
thought; as the latter is in ‘notional-discontiguity/epistemic-discontiguity—with/falling-short-of
prospective institutionalisation attendant ontological contingency—educed—
existentialising/contextualising/textualising-contiguity—in-elucidation-or-reification’ and so,
successively as of falling-short-as-needing-rules with recurrent-utter-uninstitutionalisation to
then contend with base-institutionalisation, falling-short-as-needing—universalising-rules with
base-institutionalisation—universalisation to then contend with universalisation, and
falling-short-as-needing-positivistic—universal-rules with universalisation—non-
positivism/medievalism to then contend with positivism, falling-short-as-needing-preempting—
disjointedness-as-of—reference-of-thought with our positivism—procrypticism to then contend
with 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.
Consider in this regard, the peregrinations of say a Descartes or Rousseau wherein in many
ways they will fail to fulfil the mundane medieval world conception of ‘the supposedly good
life’ as of its <amplituding/formative—epistemicity>totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag, as they reify meaningfulness-and-
 teleology 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—<shallow-supererogation—of-
mentally-aestheticised—preconverging/dementing—qualia-schema> of non-
positivism/medievalism as of their ontological-faith-notion—or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment,-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 singularisation projected epistemic-immanence/veridical-epistemicity-relativism-determinism as the reflection of ontologically-veridical meaningfulness-and-teleology. This points out that as of its very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, a registry-worldview/dimension reference-of-thought is not the ontologically-veridical point of conceptualisation of intemporal value reference, which is rather as of prospective relative-ontological-completeness -of- reference-of-thought reification of meaningfulness-and-teleology, as we can appreciate with regards to all prior institutionalisations but will certainly be complexified/inhibited to construe the same as of our positivism–procripticism as from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology as of prospective deprocripticism–or–preempting—disjointedness-as-of-reference-of-thought 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-leveling/ressentiment/closed-construct-meaningfulness-and-teleology -as-of- 'nondescript/ignorable–void 'with-regards-to-prospective-apriorising-implications>

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’ is associated with a fundamental paradox/confusion with regards to sound human intellection at destructuring-threshold–(uninstitutionalised–
threshold /presublimating–desublimating–decisionality\}–of-ontological-performance\}–<including-virtue-as-ontology>. As this reification/dereification of meaningfulness-and-telelelogy paradox/confusion has always provided the room for intellectual-and-moral charlatanism throughout human history as of lack of universal-transparency\}–}{transparency–of-totalising-entailing,-as-to-entailing–\}<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness }\}. With such charlatanism certainly knowing better but opting for denaturing \} conceptions of value reference as of <amplituding/formative> wooden-language\}–\}imbued–averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of–’nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>\} advancement of temporal interests in stifling the possibility of prospective human intellectual-and-moral emancipation. The idea of ontological-bad-faith/inauthenticity \} raised herein by this author is a reflection of the reality that knowledge as organic-knowledge is existentially all-committal by the mere fact of human-subpotency–aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, with the possibility of denaturing \} as of social-stake-contention-or-confliction, and particularly so in spurious and blurry domains of study not readily/easily constraint to ontological-primemovers-totalitative-framework\} reflection of attendant–ontological-contiguity{\}–educed–existentialising/contextualising/textualising-contiguity \}. This brings up the implication of what is truly transcendental knowledge by its nature as of knowledge-notionalisation and organic-knowledge. Transcendental knowledge is actually institutionalising and re-institutionalising, implying it supersedes institutional practices and constructs as to the possibility for prospective institutionalisation, and so as of its dimensionality-of-sublimating.\}
(\langle amplituding/formative> supererogatory–de-mentativity/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle inducing institutional secondnaturing. It is rather not out of the question that knowledge so-construed as of prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implications put-into-question as ‘charlatanic’ institutions and their practices construed as of prior relative-ontological-incompleteness –of- reference-of-thought specifically as extra-intellectual and pedantic orientations that undermine the advancement of their supposed prospective intellectual and emancipatory vocations. Interestingly, we can garner that positivistic knowledge arose and was cultivated as of ‘its very own apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument attitude/mental-disposition/care–and–episteme conception of knowledge’ that superseded and didn’t recognise-and-submit to medieval-scholasticism for its validation, as it construed that the latter wasn’t meant/de-mentated/structured/paradigmed to uphold and perpetuate positivism implied transcendental knowledge as of prospective relative-ontological-completeness –of- reference-of-thought; and in due course, by its ontological-primemovers-totalitative-framework constraining it crossgenerationally overrode medieval-scholasticism. It is herein contended that it isn’t out of the question that a creeping and slumbering institutional-being-and-craft intellectual tedium today increasingly fails to elicit the full re-originary-as-unenframed/unbeholdening/outlier-conceptualisation–(imbued-postconverging/dialectical-thinking –'projective-insights'/epistemic-projection-in-conflatedness ‘–of–notional–deprocrypticism-prospective-sublimation) potential for prospective intellectual emancipation, and so rather as of de-mentative/structural/paradigmatic institutionally-induced and societally-induced anti-intellectualism implications. The question can further be asked whether transcendental implied knowledge can actually be construed as the subject of
‘understanding’ of prior relative-ontological-incompleteness\textsuperscript{89} -of- \textsuperscript{84} reference-of-thought with the latter’s \textsuperscript{4} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, given the psychoanalytic-unshackling/prospective-grounding/prospective-reification implications of transcendental knowledge. Is transcendental knowledge as of that token rather more a metaphoricity\textsuperscript{7} constraint as of ontological-primemovers-totalitative-framework\textsuperscript{1} 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\textsuperscript{89} -of- \textsuperscript{84} reference-of-thought naïve non-transcendental \textsuperscript{4} 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 ‘preconverging-existential-extrication-as-of-existential-unthought malignity reality of existence’ construed as pragmatic living, but this rather confirms the ‘dereifying irresponsibility’ of such temporal thought/reasoning mental-dispositions ‘caught up mainly in their 60-to-100 years of existence reality of meaningfulness-and-teleology\textsuperscript{100}. The intemporal ‘reifying choice-and-adherence’ to the ‘reified assumed-responsibility’ of aetiologisation/ontological-escalation is ever always a reasoning-through/messianic-reasoning that by definition is not in a ‘reasoning with’ relation with reasoning-from-results/afterthought deficient prior institutionalising; and certainly explaining why uninstitutionalised-threshold\textsuperscript{103} transcending has ever always been conflicted as to the necessary reality of imposing the ‘superior party’ that is as of the full-potency existence/existential-reality/intrinsic-reality/ontological-veridicality over the denaturing\textsuperscript{15} mortals that we are for our prospective
emancipation. Without an insight about reification and dereification, the notion of singularisation projected epistemic-immanence/veridical-epistemicity-relativism-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-including-virtue-as-ontology of aposteriorising/logicising/deriving/intelligising/measuring meaningfulness-and-teleology reflecting dereified and reified construals of attendant-ontological-contiguity-educed-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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment—by}—postconverging-entailment,—in-self-becoming/self-conflatedness/formative—supererogating 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-of-including-virtue-as-ontology manifestation of
psychopathy and social psychopathy which is ‘de-mentatively/structurally/paradigmatically associated with the denaturing of the \( \langle \text{amplituding/formative-epistemicity}\rangle \text{totalising-devolved} \) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, and arises so fundamentally with regards to the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is the \( \langle \text{amplituding/formative-epistemicity}\rangle \text{totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag} \) backdrop for existential-instantiations aposteriorising/logicising/deriving/intelligising/measuring \( \langle \text{meaningfulness-and-teleology}\rangle \); with the fundamental implication that there are thus divergent apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments as of psychopathic induced postlogism\( ^{1}\) -slantedness, and its social cognisance and integration as conjugated-postlogism\( ^{2}\) so-conjugating as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as of social psychopathy. In this latter case of contrasted reification and dereification and implying moral-and-intellectual inequivalence together with dialogical inequivalence, and so between temporal-as-psychopathic-and-social-psychopathic mental-dispositions and the intemporal mental-disposition, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity\( ^{6}\) —contrastive-reification-dissemination -and-dereification-dissemination -implications’ construed as the ‘variance/discrepancy of \( \langle \text{meaningfulness-and-teleology}\rangle \) as-of-prospective-relative-ontological-completeness -postconverging-or-dialectical-thinking – apriorising-psychologism and as-of-prior-relative-ontological-incompleteness\( ^{10}\) -preconverging-or-dementing –apriorising-psychologism respectively; it is only ontologically-veridical difference-conflatedness\( ^{12}\) -as-to-totalitative-reification-in-singularisation-\( \langle \text{as-to-the-} \rangle \)
nondisjointedness/entailment-of-prospective- nonpresencing> as-veridical-epistemicity-relativism-determinism from the projected ‘notional~singularisation-<as-to-the-
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-
intrinsic-reality/ontological-veridicality/existential-reality’, its reification as ‘apriorising-teleological resetting of \(<amplituding/formative-epistemicity>\) totalising/circumscribing/delineating meaningfulness-and-teleology\(^{100}\) to the prospective relative-ontological-completeness\(^{12}\) of physics-axiomatic-construct’ implies that de-mentatively/structurally/paradigmatically ‘traditional classical mechanics axiomatic-construct’ is dereified as of its prior relative-ontological-incompleteness\(^{89}\) to theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs which is rather reified as of its prospective relative-ontological-completeness\(^{12}\); such that interestingly to construe, as of ontological-veridicality, the reality of ‘traditional classical mechanics axiomatic-construct’ requires rather assuming/departing-from an understanding of knowledge-reification–gesturing\(<in-prospective\) psychologism\(\rightarrow\)apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—educed–existentialising/contextualising/textualising-contiguity}—conflatedness \(\rightarrow\) in {preconverging-disentailment \(\rightarrow\)–postconverging-entailment} as implied by the reifying theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs in articulating ontologically-veridical difference-conflatedness\(^{12}\)-as-to-totalitative-reification-in-singularisation\(<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\)-as-veridical-epistemicity-relativism-determinism from this projected ‘notional–singularisation\(<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs perspective or attitude/mental-disposition/care–and–episteme over ‘traditional classical mechanics axiomatic-construct’, and so-implied as of ‘disseminative-notional-discontiguity/epistemic-discontiguity’—contrastive-reification-dissemination\(^{77}\)-and-dereification-dissemination\(^{77}\)-implications’ construed as the ‘variance/discrepancy of meaningfulness-and-teleology\(^{100}\)’ as of prospective relative-ontological-completeness\(^{89}\) and as of prior relative-ontological-incompleteness\(^{89}\). Note that on
the imaginary supposition that no such prospectively projected ‘notional-singularisation-as-to-the-nondisjointedness/entailment-of-prospective-presencing’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ existed as ‘providing the ontological-veridicality insight-of-completeness for reifying meaningfulness-and-teleology, mental-dispositions in prior relative-ontological-incompleteness will falsely go on reasoning with ‘traditional classical mechanics axiomatic-construct’ by identitive-constitutedness-as-‘epistemic-totality’-dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism as providing ontological-veridicality as of this now dereifying construal of attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity of ‘the very same physics <amplituding/formative-epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’. But then again, the reality of theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of prospective relative-ontological-completeness will point out that such ‘traditional classical mechanics axiomatic-construct’ identitive-constitutedness—as-‘epistemic-totality’-dereification-indissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism is in reality preconverging-or-dementing—apriorising-psychologism as of its relative-ontological-incompleteness. This insight equally applies at the reference-of-thought-level, for instance, with regards to the fact that our positivism—procrypticism registry-worldview/dimension doesn’t recognise-nor-register any such notion as procrypticism—or-disjointedness-as-of-reference-of-thought that speaks of our prospective preconverging-or-dementing—apriorising-psychologism at our prospective positivism—procrypticism uninstitutionalised-threshold, and so as reflected from futural Being-development/ontological-framework-
veridical-epistemicity-relativism-determinism from this projected ‘notional-singularisation’ projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ as of deprocrypticism—or-preempting—disjointedness-as-of-reference-of-thought perspective or attitude/mental-disposition/care—and—episteme over our positivism—procrypticism, so-implied as of their disseminative-notional-discontiguity/epistemic-discontiguity contrastive-reification-dissemination -and-dereification-dissemination—implications. But then just as the reflex mental state and attitude/mental-disposition/care—and—episteme in a universalisation—non-positivism/medievalism social-setup will be resistant to an elucidation of notions-and-accusations-of-sorcery adopting the perspective or attitude/mental-disposition/care—and—episteme of the reifying prospective positivism to arrive at ontological-veridicality, likewise more fundamental in undermining the elucidation of the manifestation of psychopathy and social psychopathy is the fact of an ordinariness wooden-language ⟨imbué—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications⟩ reflex mental state and attitude/mental-disposition/care—and—episteme in our positivism—procrypticism that will be resistant to adopting the reifying perspective or attitude/mental-disposition/care—and—episteme of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought to arrive at ontological-veridicality that rather implies the dialectical—de-mentation of our positivism—procrypticism at its uninstitutionalised-threshold; and as we falsely go on to construe attendant—ontological-contiguity—educated—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-presencing–absolutising-identitive-constitutedness>–as-flawed-epistemicity-relativism-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 attendant ontological-contiguity-educed–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/intelligibilitysetup/measuringinstrument reflection of attendant ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity—in-reification/dereification arise as of their temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, which implies an invested social commitment as of thought and association that is then inclined to overlook inherent ontological-veridicality, as of interlocutors postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance<including-virtue-as-ontology> leading to the dynamics of social psychopathy, and this logic also explains how and why notions-and-accusations-of-sorcery are endemised/enculturated in a non-positivism social-setup; with the insight as articulated by this

\textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag} on the ‘ontologically-flawed basis of a
rather...<amplituding/formative–epistemicity>totalising–self-referencing-

syncretising/circularity/interiorising/akrasiatic-drag...absolutised/unchanging/given...reference-
of-thought–categorical-imperatives/axioms/registry-teleology;...for-
aposteriorising/logicising/deriving/intelligising/measuring...meaningfulness-and-teleology;

thus underlying a ‘human psychology of passivity to the underlying metaphoricity of human

limited-mentation-capacity-deepening as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint–imbued-

‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-

perspective–ontological-normalcy/postconvergence’–existentialism-form-factor’. The

question can then be asked with regards to the capacity of such a positivism–procrypticism self-

consciousness psychology to attend to living-development–as-to-personality-development,
institutional-development–as-to-social-function-development, Being-development/ontological-


meaningfulness-and-teleology underdevelopment issues/problems directly related to the

lack of ‘futural Being-development/ontological-framework-expansion–as-to-depth-of-

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

prospective notional–deprocrypticism self-consciousness psychology that recognises-and-

registers the prospective metaphoricity need as of human limited-mentation-capacity due 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’. This insight is in effect the futural

rejoinder to the Foucauldian hermeneutics of the subject with respect to huma prospective

reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-mentativity

capacity; in the sense that ‘intemporal ontological-faith-notion-or-ontological-fideism—
meaningfulness-and-teleology\textsuperscript{10} metaphoricity\textsuperscript{7}. Overall, ‘exteriorisation attitude/mental-disposition/care–and–episteme’ speaks of prospective relative-ontological-completeness\textsuperscript{20}-of-reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human\textsuperscript{amplituding/formative–epistemicity}totalising–purview-of-construal’, while ‘interiorisation attitude/mental-disposition/care–and–episteme’ speaks of prior relative-ontological-incompleteness\textsuperscript{9}-of-reference-of-thought as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–human\textsuperscript{amplituding/formative–epistemicity}totalising–purview-of-construal’. Thus the former is a reflection as of its postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism of the Being underdevelopment of the latter as of the latter’s preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism. Ultimately, human limited-mentation-capacity-deepening\textsuperscript{53} speaks to the ontological-veridicality that human \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} ‘is ever always about successive \textsuperscript{24}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-reconceptualisation-about existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation\textsuperscript{1}–as-to-perspective–ontological-normalcy/postconvergence-implied-prospective-aporeticism-overcoming/unovercoming> for prospective relative-ontological-completeness\textsuperscript{5} inducing existential-instatiations devolved meaningfulness’, so-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\textsuperscript{5} différence/internal-dialectics/difference-deferral as of \textsuperscript{amplituding/formative–epistemicity}totalising/circumscribing/delineating
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-
reconceptualisation reflected in successive ‘exteriorisation attitude/mental-disposition/care–
and–episteme’ for prospective institutionalisation superseding/overriding successive
‘interiorisation attitude/mental-disposition/care–and–episteme’ at uninstitutionalised-
threshold as successive Being-development/ontological-framework-expansion–as-to-depth-
metaphoricity impetus in dispensing-with-immediacy–for-relative-ontological-completeness–
by-reification/contemplative-distension as to existence-potency sublimating–nascence–
disclosed-from-prospective-epistemic-digression with base-institutionalisation from recurrent-
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-recomposuring-constructivism-towards-
singularisation-as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing. De-
mentatively/structurally/paradigmatically a registry-worldview’s/dimension’s reference-of-
thought points fundamentally to its ‘underlying categorical-implimmeratives/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-
ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ as of notional-contiguity/epistemic-contiguity -<profound-supererogation -of-mentally-aestheticised-postconverging/dialectical-thinking -qualia-schema>\textsuperscript{97}. Such that it is fundamentally the prior relative-ontological-incompleteness\textsuperscript{99} -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  \textsuperscript{amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} existennial possibilities of the registry-worldview’s/dimension’s vices-and-impediments\textsuperscript{106} as fundamentally bound to its prior relative-ontological-incompleteness -of- reference-of-thought ‘underlying \textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}; and so beyond just  \textsuperscript{amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \textsuperscript{33} and ad-hoc palliative resolutions. Consider in this regard the temporal ontological-performance -<including-virtue-as-ontology> as of say a postlogism\textsuperscript{78}-slantedness or any other temporal or derived-temporal mental-disposition associated with vicious accusations-of-sorcery for instance in a non-positivist 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 attendant-ontological-contiguity\textsuperscript{72} -educed–existentialising/contextualising/textualising-contiguity\textsuperscript{99} –in-reification/dereification that is ‘mutually cognisant-and-integrative beyond-the-consciousness-awareness-teleology\textsuperscript{100} -<in-preconverging-existential-extrication-as-of-existential-unthought>’ with notions-and-accusations-of-witchcraft itself as of their ‘underlying \textsuperscript{categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-

syncretising/circularity/interiorising/akrasiatic-drag virtue conception is caught up within such a registry-worldview/dimension internal social-stake-contention-or-confliction changing temporal constraints, temporal meaningfulness-and-teleology <preconverging–motif-and-apriorising/axiomatising/referencing–imbuing> existentialising—enframing/imprintedness—{as-to- historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition}

frameworks and temporal mandarinism and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-(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 of reference-of-thought but paradoxically now defining the conception of virtue. The fact is our pretences and arguments of practice, as not critically pinned down to their ontological-veracity as of prospective relative-ontological-completeness, can similarly be meted with pretences and arguments of practice as of each and every registry-worldview’s/dimension’s reference-of-thought practices, and thus conceptualising virtue by

<amplituding/formative–epistemicity>totalising–self-referencing-
frameworks as reflected from ‘positivism/rational-empiricism attitude/mental-disposition/care–and–episteme’. However, approbating we may be predisposed to such palliative virtue constructs as of lack of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension, the fact is these are not really the underlying drivers for virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and are peripheral to more ontologically profound theorised-or-untheorised emancipatory events driving virtue transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of prospective relative-ontological-completeness of reference-of-thought, notwithstanding our state of beyond-the-consciousness-awareness-teleology.<in-preconverging-existential-extrication-as-of-existential-unthought>. The fact is from an ontological standpoint, we inherently are no more virtuously exceptional even with regards to the earliest of humans, and so as of the very same species potency, and thus we can’t ascribed inherent virtuous superiority by the mere token of our own practice. Rather the exceptionality behind human virtuous potential lies ontologically with ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality instigated ontological-contiguity—not-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-epistemicity-relativism-determinism—as-amplituding-formative–epistemicity>causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing—as-explicating-ontological-contiguity’ as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, reflecting
the fact that pure-ontology that as of its secondnaturing induces the requisite level of human
amplituding/formative–epistemicity totalising–self-referencing–
syncretising/circularity/interiorising/akrasiatic-drag, as its implications as of Being-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology need to be drawn beyond a cloistered-
consciousness as of retrospective and prospective transcendental illuminating implications. In
this regard, a postmodern suprastructuralism philosophical stance with regards to virtue-as-
ontology very much aware of the transcendental ontological sublimating-over-desublimating
implications of existence-potency sublimating–nascence, disclosed-from-prospective-
epistemic-digression: will question such reasoning-from-results/afterthought basis of palliative
virtue constructs especially as of their

<amplituding/formative–epistemicity totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag and lack of dispensing-with-
immediacy-for-relative-ontological-completeness by-reification/contemplative-distension-
reference-of-thought-by-reification/contemplative-distension implications; ask whether by
definition a registry-worldview/dimension reference-of-thought is postconvergingly–
dementated/structured/paradigmed to sponsor/promote/endorse its very own prospective
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of the need for the
subversion of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-
teleology that endemise-and-enculturate its vices-and-impediments by prospective
for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, more
like could the Copernicuses, Galileos, Descartes, Diderots, etc. call upon the very same non-
positivism/medievalism in need for prospective positivism transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity to underwrite the subversion of its
entrenched non-positivism/medievalism internal social-stake-contention-or-confliction
changing temporal constraints, temporal temporal meaningfulness-and-teleology
<preconverging~‘motif-and-apriorising/axiomatising/referencing’~imbuing~existentia—
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/paradigmging implications of human limited-mentation-capacity-
deepening renders any registry-worldview/dimension reference-of-thought ever deficient as
of its need for psychoanalytic-unshackling/prospective-grounding/prospective-reification of
meaningfulness-and-teleology. Ultimately, anti-constructivism and anti-relativism

criticisms of postmodern-thought come down to our ‘modern positivism/rational-empiricism
ontologically-flawed as of prior relative-ontological-incompleteness perspective/framing/reference/horizon/projection’ apriorising/axiomatising/referencing- {of-
attendant ontological-contiguity —educed—existentialising/contextualising/textualising-
contiguity } —constitutedness —in-preconverging-entailment construal of
categorising/taxonomising schemes that pervades the ‘modern categorising mental-disposition’
as of our occlusive-consciousness neuterising, as we fail to grasp the implication of an
implied apriorising/axiomatising/referencing/intelligence/setup/measuring instrumen that is
naively superseding the true apriorising/axiomatising/referencing/intelligence/setup/measuring instrumen nature of
existential reality as the absolute a priori’; such that the meaningfulness-and-teleology that
arises is a relatively virtual-or-ontologically-flawed-construal. On the contrary it is
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity}—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—postconverging-entailment—that ensures that our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument syncs with the true apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument nature of existential reality as the absolute a priori, and so as of an ontological-normalcy/postconvergence posture which rather ‘turns the idea of analysing and conceptualising on its head’ into one of ‘grasping human limited-mentation-capacity-deepening’ implications as of the underlying psychoanalytic-unshackling’ for human-subpotency construal of the full-potency that is existence. This insight about the complete relationship between developing human-subpotency and its potential to fully grasp the full-potency of existence, fundamentally underlies the protensive-consciousness referentialism of the notional~conflatedness of notional~deprocrypticism. However, it is equally critical to grasp the double-gesture reification implied in such a postmodern-as-suprastructural conception of human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing>. Such a postmodern/suprastructuralism double-gesture reification holds that knowledge involving virtue-as-ontology is truly organic-knowledge as of its appropriate attitude/mental-disposition/care—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of such organic-knowledge construed in intemporality as supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism, whereas mechanical-knowledge is rather predispose to adhere as of temporal threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism to such mere ‘reference-of-thought– categorical-imperatives/axioms/registry-teleology’, for-aposteriorising/logicising/deriving/intelligising/measuring– meaningfulness-and-teleology. The latter points to an inappropriate attitude/mental-disposition/care–and–episteme which is not beholden to the prospective institutionalisation but rather is of preconverging–existential-extrication-as-of-existential-unthought relation with it. More concretely, consider the practice of serfdom in Europe, or the annihilation of many Native American tribes and slavery and slave trade in the new world, while at the same time in a registry-worldview/dimension transitioning from the non-positivism/medievalism to the positivism/rational-empiricism registry-worldview with this contrastive mechanical-knowledge attitude/mental-disposition/care–and–episteme and organic-knowledge attitude/mental-disposition/care–and–episteme. While the full implications of a positivism/rational-empiricism organic-knowledge attitude/mental-disposition/care–and–episteme will imply an end to such practices as of universal human rights, ‘economic-opportunistic-and-then-enculturated tenants’ of such blatant moral supremacy and thus racial supremacy distorted the implications of the technical and social organisation advancement brought about from budding-positivism/rational-empiricism to reconceptualise by their specific interests meaningfulness-and-teleology in terms–as-of-axiomatic-construct of the prior non-positivism/medievalism attitude/mental-disposition/care–and–episteme as of its prior relative-ontological-incompleteness 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-
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 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 meaningfullness-and-teleology as of any specific human society relative-ontological-incompleteness-of-reference-of-thought as fundamentally denaturing, and likely to induce transversality-
dehumanising of some cultures and societies by others’; as it recognises, however tepid, that all societies and humans are curious, predisposed to their emancipation and achieving optimum existential possibilities, and can uphold universal values, and so as of universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness). Ultimately, such a double-gesturing hold out the possibility in reflecting holographically—⟨conjugatively-and-transfusively⟩ the ontological-contiguity—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as pertinent for all humankind, whether as of internal social-progress, cultural diffusion or cultural-reappropriations. This practically translates, say considering an instance of a given traditional practice that is abhorrent to modern positivism/rational-empiricism attitude/mental-disposition/care–and–episteme, by implying from a postmodern perspective that emancipation truly arises when the humans come to assume as well by themselves a universal positivism/rational-empiricism attitude/mental-disposition/care–and–episteme in transforming their society. We can appreciate that supposed a space civilisation come to earth, implying for instance in a position of strength that we are too violent, disorganise, etc. and thus morally inferior, and that our best interests was just to take our cue from them. Here as well, the postmodern double-gesture reification of virtue will project that we do have the potential for further development, and that to be ourselves we cannot be utterly alienated from ourselves like robots in our relationship with them, and that our curiosity and openness will correspondingly bring about our functional moral equivalence with universal-transparency—(transparency-of-totalising-entailing,-as-to-entailing-⟨amplituding/formative–epistemicity⟩totalising~in-relative-ontological-completeness).
Further arguing that if they are truly more advanced than us, then that advancement is necessarily about a greater aetiologisation/ontological-escalation as of the human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation—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. Claims of such grander aetiologisation/ontological-escalation as implying dehumanising interpretations are ontologically-flawed as such claims are rather surreptitiously based on prior registry-worldview/dimension uninstitutionalised-threshold reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology as teleological-degradations-in-notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema. In other words, the organic-knowledge in its true appreciation of ‘the other’ as of aetiologisation or ontological escalation implies a ‘universal projection implications attitude/mental-disposition/care—and—episteme event—or-operant to all and sundry’. Finally, the naivety when facing such anti-constructivism and anti-relativism arguments is to think that these are always about fair and objective intellectual disagreements; but then the history of many such criticisms has revealed its underlying perfidy; as to when for instance, supposed critiques of postmodern relativism make mention of the anti-relativism stances of many a creed like Christianity (which are necessarily absolutist as to their doctrinal practices) thus decontextualising and equating the framework of secular intellectual discourse with that of a creed, something which even such creeds do not do given the mortal framework of human <amplituding/formative—epistemicity>totalising—thrownness-in-existence (as to when even the Christian Jesus refers to
giving to Caesar what belongs to Caesar and to the Christian God what belongs to God as of a necessary relativistic stance with respect to human mortality which requires constructiveness and this stance is further reflected with interfaith dialogue which will be absolutely impossible if creeds were to engage each other on the absolute basis of their doctrinal practices), and furthermore much of the criticisms levied against postmodern relativism is ‘forged criticism’ in the sense that the critiques make their own flimsy interpretations of postmodern-thought and then go on to criticise the flawed interpretation for instance the idea that pastiche art or the fact that Las Vegas Strip as-copying-other-notable-places-architectures are necessarily inauthentic and flawed is not necessarily a postmodern criticism as ontological-good-faith/authenticity and veracity is more fundamentally about the re-originarily-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’-of- notional-deprocrypticism-prospective-sublimation} creative insight and appreciation of any pastiche work or of such a Las Vegas Strip replication of other notable places. With regards to all these ‘forged criticisms’ the underlying falsehood is rather geared to elicit a non-intellectual emotional response than true knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in–{preconverging-disentailment_by–}–postconverging-entailment> 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-epistemicity-
relativism-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-preconverging-existential-extrication-as-of-existential-unthought>
‘institutional investment’ that is not always just of eruditic ideal, inclined to undermined
prospective knowledge as of its prospective relative-ontological-completeness -of-axiomatic-
constructs-and- reference-of-thought, and that true knowledge especially as it portends to
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity cannot be
culturalised losing sight of this fact. The blunt fact is that postmodern-thought has shown
itself to be more useful and applicable across the humanities with a massive potential for
furthering human emancipation, however the tentativeness of many of its bold ideas, and so
much more than the vagaries peddled by many such critiques surreptitious anti-intellectual
media-driven waylaying who on the contrary seem to construe of institutional anchoring as the
very essence of validation. Such situations are often highly liable to ontological-bad-
faith/inauthenticity undermining of Being-development/ontological-framework-expansion-as-
to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology
due to ‘lack of social universal-transparency -{transparency-of-totalising-entailing,-as-to-
tailing- <amplituding/formative-epistemicity>totalising–in-relative-ontological-
completeness ’. In other words, medieval charlatanic eliciting of old ways, conventioning and
existence as of non-positivism/medievalism despite its prior relative-ontological-
incompleteness -of- reference-of-thought as underscoring medieval vices-and-impediments
with respect to prospective positivism was psychically and surreptitiously undermining of a
sense of Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology \(^{10}\); and this insight is valid across all registry-worldviews/dimensions as of the eliciting of temporal individuations self-referencing cloistered-consciousness in nihilistically undermining prospective ontological-completeness-of—reference-of-thought. It is only an organic-knowledge sense of consummation-as-not-beholden to temporal/shortness-of-register-of—meaningfulness-and-teleology \(^{10}\) stakes that human intemporal individuations as of a protracted-consciousness can contemplate of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology \(^{10}\) as of its crossgenerational transcendental implications and as reflected from the insight in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process \(^{9}\). Again, it can be noted here that Einstein, Bohr and the other seminal physics contributors to the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs had no prior basis to adopt their subsequently transcendental and sublimation orientation but for their ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as of their ‘re-projection/re-anticipation’ about ‘the very same physics—amplituding/formative—epistemicity>totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ which was then validated as of ontological-prime-movers-totalitative-framework \(^{12}\), and so divulged by existence-potency\(^{13}\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression; as prior human—presencing—absolutising-identitive-constitutedness\(^{13}\) experience wouldn’t have thought about space-time, considered the ether as unreal, considered that the laws of physics are different at atomic scale, etc. In other words, there wasn’t any prior ‘logocentric transcendental-signifier’ as of the prior classical-mechanics—axiomatic-constructs construed as presencing—absolutising-identitive-constitutedness\(^{13}\) enabling the obtention of any such conclusions from
the given classical-mechanics—axiomatic-constructs apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—constitutedness in preconverging entailment, but rather it is by apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity \}—confaltedness in \{preconverging-disentailment by\} postconverging entailment with regards to ‘the very same physics <amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ that the prospective theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs was construed as of nonpresencing-\{perspective–ontological-normalcy/postconvergence\}. Interestingly, as of the underlying phenomenology-driven ontology, it is rather more pertinent with respect to transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to grasp that such ultimate decidability is construed as of human intemporal/longness-of-register-of–meaningfulness-and-teleology\(^{10}\) individuation mental-disposition in ‘a tendential-deliberation-of-decidability as enabled by ontological-primemovers-totalitative-framework\(^{2}\) tendential validation as to existence-potency\(^{3}\)–sublimating–nascent--, disclosed-from-prospective-epistemic-digression. Such a construal of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity will cover the seminal contributions prior and after the defining-threshold epistemic-break/epistemic-resetting of the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs by Einstein and Bohr. Such an ontological-basis for construing sublimation overrides our neuterising laden modern convention ways of judging breakthroughs overemphasising singular initiative, as it is rather grounded more soundly on an abstract notion of ‘intemporal-as-ontological individuation’ as the basis of human limited-mentation-capacity-deepening\(^{3}\) analysis; and insightfully, as reflected in the underlying apriorising/axiomatising/referencing-\{of-attendant ontological-
Similarly, this author’s articulation of futural-différance as of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is necessarily construed ontologically as of a rearticulated protractedness as futural différance that coincides-and-is-contiguous with a prior Derridean différance as of quasi-transcendence and evasiveness of sublimation. In both cases, this highlights that ‘decidability is not instantaneous as of inherent spontaneous identification and occurrence of decisional act’ but that decidability in enabling transcendence-and-sublimity/sublimation/supererogatory-de-mentativity is as of an ‘overall différance tendential-deliberation-of-decidability’ as of human limited-mentation-capacity-deepening process. Thus sublimation is equally reflected in the deliberateness involved in cultivating artistic, educational, technical or research capabilities/skill in the final outcomes derived forthwith, as of the quality imbued on human limited-mentation-capacity to deepen itself; and this translates into human contemplation of the existential-possibilities attainable by its human-subpotency. Tendential-deliberation-of-decidability is thus the central ontological insight attached to différance as ‘a contiguously theoretical and operant phenomenological construct involving necessarily the deliberateness as of Derridean freplay différance, as a putting into question exercise, and subject to ontological-primemovers-totalitative-framework validation before attaining defining-transcendence and defining-sublimity’; and différance as of such
‘existential-reality concreteness dynamics’ is scientific and utterly dissimilar from a speculative idealisation exercise à la Hegelian dialectics and well beyond the latter’s conceptual patterning. Ultimately, such tendential-deliberation-of-decidability for attaining defining-transcendence and defining-sublimity, arises from more than just a blatant/flatminded notion of human limited-mentation-capacity-deepening or say the vague social convention idea of talent, it is more critically beyond and about a question of human mental-disposition with respect to the prescience of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression so-implied as of ontology’s-directedness-as-Being. This is the very meaning of organic-knowledge beyond the conception of mechanical-knowledge as knowledge-as-a-mere-thing-to-be-acted-upon-for-given-outcomes. Organic-knowledge as such implies priorly a supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism deference to the prescience of existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression over any human-as-mortal framing of meaningfulness-and-teleology including oneself-as-human-as-mortal, as it is human mortality-as-temporality that is rather what is in need for further Being and consciousness development. Thus the postconverging—de-mentating/structuring/paradigming of sublimation for a registry-worldview/dimension reference-of-thought, as reflected in the Derridean social ethics stance, is rather one for the ‘subsumptive inventing’ of the prospective ontological possibilities of prospective relative-ontological-completeness—of—reference-of-thought over human normativity/conventioning as of the latter’s prior relative-ontological-incompleteness—of—reference-of-thought, and so by maximaliing—recomposuring <amplituding/formative—epistemicity> totalising—renewing—realisation/re-perception/re-thought as of organic-knowledge. A nonextricatory existential postconverging—de-mentating/structuring/paradigming of sublimation implying that the state of recurrent-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation,
universalisation–non-positivism/medievalism, and positivism–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/ preconverging-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’

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\text{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness)'.}
\]

But then it is actually a sign of ‘propounded theoretical health and pertinence’ when all such Establishment charlatanism comes to dodge such substantive-and-frontal articulation of prospective knowledge, and in lieu come up with worn out refrains and sidestepping manoeuvres avowing their true ‘intellectual blankness’ grounded on institutional-being-and-craft; as we know that in all genuinely inclined intellectual pursuits the very central tenet has always been about theoretical disputative engagement and not acts of escapism and downgrading of intellectual arguments as of ‘solo media exploits of intellectual popularity’. Thus by its prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought as futural différance, accreting-substitutive-subsumption-as-futural-différance-freeplay comes into terms with both presencing—absolutising-identitive-constitutedness and nonpresencing—<perspective—
ontological-normalcy/postconvergence> on the basis of the prospective relative-ontological-completeness\(^\text{88}\)/ontological-contiguity\(^\text{67}\) of the latter over the prior relative-ontological-incompleteness\(^\text{69}\) of notional-discontiguity/epistemic-discontiguity\(^\text{63}\) of the former as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
‘human\(<\text{amplituding/}formative–\text{epistemicity}\)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\(^\text{23}\) between \(\text{presencing—absolutising-identitive-constitutedness}\) and \(\text{nonpresencing-}<\text{perspective–ontological-normalcy/postconvergence}>\). 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\(^\text{88}\) notional-contiguity/epistemic-contiguity\(^{62}\)’ construed as its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument to then be able at an operative level to articulate sound-or-authentic\(^{56}\)meaningfulness-and-teleology\(^{100}\) 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\(^{51}\)meaningfulness-and-teleology\(^{100}\) 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 Copernicuses, Galileos, Descartes, etc. during the Enlightenment wasn’t just about the specific positivistic knowledge they articulated or else they would have been satisfied with just their personal curiosity and enlightenment and leave it at that, but rather they surreptitiously undermined many of the prevailing social norms and rules in trying to expound their knowledge and vision, and more critically so because they knew it is the ‘formation of a positivistic social consciousness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ that would enable the anchoring of all such prospective positivistic knowledge, and this sense of things fully underscored such a more comprehensively directed project-and-purpose undertaken later by the Encyclopédistes; with the underlying insight that while a social state of generalised prior relative-ontological-incompleteness of reference-of-thought is enabling to surreptitious
Establishment charlatanism, however, with increasing ‘social universal-transparency; transparency-of-totalising-entailing—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 différance consciousness development is the notion of de-mentation—supererogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding-or-attributive-dialectics which by pointing out an epistemic-break as of difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing/ontological-discontinuity, underscore at once ‘both as affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring—as-to-postconverging-or-dialectical-thinking—apriorising—psychologism’ of the consciousness in ontological-contiguity/relative-ontological-completeness/of-reference-of-thought and as unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-measuring—as-to-preconverging-or-dementing—apriorising—psychologism of the consciousness of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—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-freplay
différence’, 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—reference-of-thought bringing about transcendence-and-sublimity/sublimation/supercratory—de-mentativity as of nonpresencing—perspective—ontological-normalcy/postconvergence. Thus such a phenomenology associated with accreting-substitutive-subsumption-as-futural-différence-freeplay further divulges, unlike the ‘Derridean quasi-transcendental-freeplay différence’, the full possibility of human sublimation. Consider in this regard the decisive transitions-as-sublimity’s that occurred in physics: with ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs; wherein the successive axiomatic-constructs in prior relative-ontological-incompleteness and prospective relative-ontological-completeness, with regards to ‘traditional classical mechanics axiomatic-construct’ and the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs as of ‘the very same physics <amplituding/formative—epistemicity> totalising—devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ are not as of a ‘difference-in-kind/difference-in-aposteriorising-or-logicising’ but rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing; with human-subpotency aligning towards the full potency of existence which thus divulges the possibility of human
sublimation as of the physics science implications today. It is interesting to note that the difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing\textsuperscript{23} 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\textsuperscript{33}, and thus assumes a ‘difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{22} mental-disposition as of presupencing—absolutising-identitive-constitutedness\textsuperscript{11}. 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\textsuperscript{33}, 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-{implicitd–nondescript/ignorable–void ‘as-to-presencing—absolutising-identitive-constitutedness’} of any given <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} 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 ‘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\textsuperscript{3} \textsuperscript{4} \textsuperscript{5} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{3} \textsuperscript{4} \textsuperscript{5} as of of human limited-mentation-capacity implications. The implications of this reality as of metaphoricity \textsuperscript{6} explains why epistemes are fundamentally and necessarily constricted as of their specific registry-worldview/dimension \textsuperscript{8} reference-of-thought; as ultimately epistemes are as relevant as the ontological-possibilities divulgeable by \textsuperscript{8} presencing—absolutising-identitive-constitutedness\textsuperscript{11} and nonpresencing<\textsuperscript{3} perspective–ontological-normalcy/postconvergence>, such that in the case of the latter there is no prior insight about the veracity of any episteme before it is divulged with Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticism psychoanalytic-unshackling organic-knowledge, as of
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\textsuperscript{1} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{2} as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{2} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{3} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{4} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{5} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{6} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{7} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{8} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{9} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{10} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\textsuperscript{11} pointed out herein as of token threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

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the full articulation of accreting-substitutive-subsumption-as-futural-différance-freeplay with respect to our procrypticism–or–disjointedness-as-of reference-of-thought uninstitutionalisation and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation implications representation, and so beyond just our natural inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag . Galileo could well had possibly recasted his implied positivism in scholasticism-mysticism terms, just as Copernicus work was held back priorly in limbo, but then the implications as he perceived would have been a degradation and lost of the essence of what he was doing, and so more than just the specific scientific knowledge but more critically it warranted a psychoanalytic-unshackling into the nonpresencing–or–withdrawal–or–metaphysics-of-absence–(implicit–veracity-of–nonpresencing–<perspective–ontological-normalcy/postconvergence>–or–transcendental-reasoning-of-event –as–prospective-ontology-origination perspective/framing/reference/horizon/projection of positivism we entertain today. Likewise, as of such metaphoricity episteme, the 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-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }–conflatedness –in {preconverging-disentailment–by} postconverging-entailment; and the ideal backdrop for this lies in a further developed postmodern-thought phenomenological-depth of construction, as implied herein by this author as of accreting-substitutive-subsumption-as-futural-différance-freeplay . This author conceives that at the very core to such genuine understanding of postmodern-thought is a
double-gesture reification that consists of perspective/framing/reference/horizon/projection and then contention/argumentation within such articulated perspective/framing/reference/horizon/projection, as so implied by postmodern-thought together with other kindred though less dramatic textuality-thinkers like Gadamer and Habermas; as of the need to adopt/instigate the appropriate mindset for knowledge appraisal given the fundamental distorting effect, beyond just perception, of human limited-mentation-capacity. This double-gesture reification reality for construing human knowledge amounts to a quasi-psychoanalytic-unshackling, as it reflects the fact that The-Given as of existentialism/thrownness/facticity is always an insufficiently/poorly developed perspective/framing/reference/horizon/projection for direct instigation of contention/argumentation aspiring for profundity and completeness. Such that this double-gesture reification of the textuality-driven intellectuals involves their ‘special focus orientations’ profundity say like genealogy with Foucault, deconstruction with Derrida, etc., and this together with transversality<for-sublimating–existential–eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ complementarity and criticisms of all such ‘special focus orientations’, go on to conjointly-and-fruitfully define what is postmodern-thought. Postmodern-thought as such can be analogised with the anecdote of the blind men striving to determine what an elephant is, but with each one saying authentically what the find in front of them in developing the relevant specific imageries and overall imagery of what an elephant is. This in itself is a milestone in theorisation, and as an overall conception postmodern-thought, besides the ‘special focus orientations’ of the specific textuality-driven intellectuals, is primarily about ‘consistently taking a best shot’ at reality and is not inherently driven at its core by ideology but rather ontological-good-faith/authenticity”. As such it effectively achieves a more potent construal of the human condition and knowledge especially as it is ‘driven by such
transversality-for-sublimating-existential-eventuating/denouement-of-affirmative-and-unaffirmative-disambiguated-motif-and-apriorising/axiomatising/referencing

cumulative authenticities that augment the possibilities of human limited-mentation-capacity’ thus going a long way to ‘open-up’/‘throw-up’/‘reveal’ new and coherent thought possibilities as of its grander and overall conception and spirit. Interestingly, what is central about the ontological-bad-faith/inauthenticity critique of postmodern-thought is the lack-of-insight/feinting-lack-of-insight about all these underlying elements of postmodern-thought construction: as failing to grasp/recognise the implied double-gesture reification as of its transcendental-enabling/sublimating/supererogatory-de-mentativity implications, and by not appreciating due to ‘flatmindedness’/banality/flimsiness the implications of perspective/framing/reference/horizon/projection before contention/argumentation as of any given perspective/framing/reference/horizon/projection, thus implying ‘poor critical judgment’. With such ‘flatmindedness’/banality/flimsiness further protracting into a poor grasp of postmodern theorists ‘special focus orientations’ with the tendency to engage postmodern-thought as of an uninsightful literal and shallow-minded/banal/flimsy reading; and with the ultimate outcome that all such naïve uninsightful literal and shallow-minded/banal/flimsy readings are cumulated and summated as the entirety of the postmodern theoretical construct, and so on an apparently implied flawed logic that the discretion allowed for criticism doesn’t engage the intellectual credibility of the critique, a notion that is especially abused within a media background. Such ‘flatmindedness’/banality/flimsiness with respect to postmodern-thought fails to grasp that all subject-matter as of their inherently deferential-formalisation-transference as of institutional percolation-channelling-in-deferential-formalisation-transference are necessarily construed as of a double-gesture reification that supersedes the ordinariness/banality of day to day social existence analysis as of wooden-language—imbued—averaging-of-thought—as-to—
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>, such
that as of the history of such critiques it will be naïve not to factor in the reality of ontological-
bad-faith/inauthenticity and so particularly as it tends to shy away from genuine intellectual
engagement with postmodern-thought, and highlighting that the idea of arrogance peddled
about postmodernism strangely enough speaks of the ‘ignoble arrogance’ of such ontological-
bad-faith/inauthenticity critiques, as de-mentatively/structurally/paradigmatically that which
attributes value judgments is that which is knowledgeable-as-of-its-prospective-relative-
ontological-completeness of reference-of-thought-postconverging-or-dialectical-thinking—
apriorising-psychologism and not that which is ignorant-as-of-its-prior-relative-ontological-
incompleteness of reference-of-thought-preconverging-or-dementing—apriorising-
psychologism. Such that there is no dialogical-equivalence<as-to-
psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in-
{preconverging-disentailment–by}—postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> that then arises by the fact that the former is a
nonextricatory/intemporal/ontological relationship with meaningfulness-and-teleology, while
the latter is an existential-extrication/temporal/non-ontological relationship with
meaningfulness-and-teleology, in the sense that it is the former intemporal-as-ontological
individuation mental-disposition that is responsible for bringing about human Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-
institutionalisation-process retrospectively and prospectively while the latter as of its false
‘untransvaluated–temporal-intemporality’ is rather existentially extricatory and oblivious to
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in reflecting holographically-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-positivistic social-setup where the modern disease theory is not yet socially familiar such that patients may assume that they should be cured immediately/instantly after treatment with no perspective/framing/reference/horizon/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— <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
deferrential-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 positivist
disease theory conception subverting their own non-positivist 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,
paradoxically while claiming not to grasp postmodern-thought, with subterfuges of unoriginal
thought usurping the notion of science and intellectualism towards such uncritical publics; and
all this as a manifestation of perverted intellectual institutional-being-and-craft. While
postmodern-thought is not and has never been immuned from genuine intellectual criticism not
only from other schools-of-thought but among postmodern and poststructuralist thinkers
themselves, and this calling out of such ontological-bad-faith/inauthenticity critics is much
more than an issue about postmodern-thought but about all intellectualism generally as such
malpractices tend to mark the beginning of intellectual teleological-decadence—in-
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/maximising-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 tới implicitied-epistemic-verbatim-of-non-presencing→ perspective–ontological-normalcy/postconvergence will summate that prior postmodern thinking is akin-and-pointing-to a proto-prospective reference-of-thought as of prospective relative-ontological-completeness — of axiomatic-construct-or reference-of-thought over a ≥amplituding/formative-epistemicity ‡totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as prior reference-of-thought, and that necessarily it speaks by its double-gesture reification of quasi-psychoanalytic-unshackling thus requiring a psychoanalytic-reorientation to such an implied prospective reference-of-thought ‘as of the prospective relative-ontological-completeness‡—of-axiomatic-construct-or reference-of-thought of a better knowledge perspective/ reference-of-thought before/as-preceding contention/argumentative-engagement, and so avoiding ‘flatmindedness’/banality/flimsiness. The underlying current of postmodern-
thought is that our limited-mentation-capacity induces our prior relative-ontological-incompleteness with regards to reference-of-thought and its derived meaningfulness-and-teleology, with the implication that we need to a prospective relative-ontological-completeness-of-reference-of-thought to be able to articulate intemporal-as-ontological construal as of the internal-dialectics/différance of meaningfulness-and-teleology. In other words, all concepts, notions as of ontologically-veridical meaningfulness-and-teleology, are made to have their internal-dialectics/différance as of nonpresencing-<perspective-ontological-normalcy/postconvergence> for their sublimation and transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into more profound and more complete meaningfulness-and-teleology. For instance the ‘postmodern take’ about science is rather a more profound and complete notion of science than the ‘modern take’, such that a ‘modern approach’ to the conception of science naively fails to factor in unlike the ‘postmodern approach’ the implications of human limited-mentation-capacity and the need to deepen it, thus translated into the prior need for prospective relative-ontological-completeness; wherein the ‘modern take’ might naively consider medicine as simply providing medications and remedies, the ‘postmodern take’ by an internal-dialectics/différance of the notion of medical science will factor in socioeconomic, education, information, environmental, gender and power relations issues underlying healthcare and medical delivery as a more profound and complete notion of medical science; construed effectively as of deprocrypticism—or—preempting—disjointedness-as-of-reference-of-thought. Thus, for postmodern-thought the capacity to attain relative ontologically-veridical meaningfulness-and-teleology comes down to the capacity of arriving at the very essence of meaningfulness-and-teleology while overcoming the drawback of our human limited-mentation-capacity. This insight about the essence of things is what underlies fundamentally Heideggerian-essencing-as-of-the-ontological-difference, Sartrean-existence-precedes-essence and Derridean-différance-as-there-is-nothing-outside-the-
text, all construed by this author as of attendant-ontological-contiguity-educed-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-⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) of our supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—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–de-mentating/structuring/paradigming with Heidegger’s criticism of Hegelian dialectics, with the latter construed by this author as ‘not founded-on-and-constrained-by ontological-veridicality/intrinsic-reality as of ontological-prime movers-totalitative-framework’, but rather dialectical discretion, imagination and speculation ‘as to lack of a congruent,-cogent-and-operant entailing framework of ontological-contiguity’ as herein implied by this author with ‘the ontological-contiguity —of-the-human-institutionalisation-process congruent,-cogent-and-operant entailing framework of ontological-contiguity’. Anecdotally, the shallow-mindedness of a ‘modern take’ in failing to recognise the postmodern double-gesture reification will simply consider the blind men reporting of an elephant as a tree-trunk, a rope, a wall, a fan or a spear as ‘postmodern madness’ without factoring in the underlying double-gesture
reification for perspective and insight, given the problematic of human limited-mentation-capacity that itself needs to be factored in and thus actually strengthen the human thought process in its aetiolisation/ontological-escalation. In the bigger scheme of things, such an internal-dialectics/différance is what explains the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^6\) as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\(^100\) 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 \(^5\) reference-of-thought specific neuterising as well as the ultimate deneuterising\(^5\)—referentialism of deprocrypticism. But then ontological-bad-faith/inauthenticity\(^64\) is equally elicited by ‘lack of social universal-transparency\(^10\)‘—{(transparency-of-totalising-entailing–as-to-entailing–<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness)}‘ as of a cynicism of institutional-being-and-craft. The transcendental implications of a registry-worldview/dimension \(^84\) reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’ arises for instance in the sense that however ‘wishful’ the ontological-primemovers-totalitative-framework\(^73\) transcendental-possibilities/potential as of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue and human emancipation potential/possibilities of a prospective registry-worldview/dimension like positivism as of its ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming–of-meaningfulness’, cannot avail to a prior registry-worldview/dimension like non-positivism/medievalism. In this regard the Copernicuses, Galileos and Diderots of their eras, and more explicitly Descartes in his direct construal of the positivism
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument, would have certainly sensed that their specific knowledge conceptualisations wasn’t the more critical issue but rather their insistence was an implicit understanding that the non-positivistic ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness’ was de-mentatively/structurally/paradigmatically a framework that wouldn’t be enabling for their positivistic and all other positivistic knowledge conceptualisations as of its prior relative-ontological-incompleteness ‘of’ reference-of-thought (and were thus more fundamentally projective dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation⟩). Such apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness—in—{preconverging—disentailment—by}—postconverging-entailment imbued in postmodern-thought address more than just apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment implications of knowledge construction as articulated herein but equally points critically to intellectually decadent institutional dispositions and practices where imprimatur and the dynamics of imprimatur by themselves are increasingly construed as of more critical epistemic pertinence for knowledge constructions undermining the possibilities of breakthroughs given that the primacy of intellectualism as of the pertinence of intellectual arguments increasingly takes a back seat, with intellectual postures increasingly defended with non-intellectualism obsession of ideologies of schools-of-thought as of institutional-being-and-craft. This manifests itself in the form of many an intellectual increasing disposition ‘to misunderstand’ others works, as there are little common stakes for breakthroughs but rather the stakes are increasingly of institutions academic visibility and tenure with emphasis on
likeminded networks and forums driven increasingly by influence than carefree universal intellectual curiosity. Furthermore intellectualism has increasingly been surreptitiously mingling-and-yielding to social and economic interests undermining its obligation for enabling social clairvoyance; with a resultant sense of socioeconomic and socio-political impotence as such blurriness is increasingly undermining the relevance of intellectualism in its public discourse and enlightenment mission. Ultimately, the epistemic and preconverging–dementating/structuring/paradigming of academic institutional setups into increasingly into 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 ) are not dissociated from the effective possibility for transcendental-enabling/sublimating/superoogatory–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—meaningfulness’ conceptualisation as of ontological-escalation or aetiologisation, with respect to our present positivism–procrypticism disjointedness-as-of reference-of-thought, as the more fundamental transcendental issue for prospective ontological-primemovers-totalitative-framework transcendental-possibilities/potential beyond self-referencing-syncretism and circular palliative knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional–referential-notions/articulations/virtue with regards to attending to the inherent deficient uninstitutionalised-threshold of knowledge-construct possibilities and vices-and-impediments imbued in our positivism–procrypticism disjointedness-as-of reference-of-thought ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—meaningfulness’. Such a paradox of human ontological-
performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology> is effectively construed as arising out of human \textsuperscript{amplituding/\textsuperscript{formative–epistemicity}}\textsuperscript{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}\textsuperscript{-}<including-virtue-as-ontology>) implying a preformulating/preframing/premeaningfulness-\textsuperscript{<metaphoricity}\textsuperscript{-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy that underlies presence institutionalisation \textsuperscript{84}reference-of-thought consciousness as it develops presence \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}as-of-prospective-thought-and-reflexivity idiosyncrasy. Thus human \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100} is always at the crossroads of its prospective relative-ontological-completeness -of- reference-of-thought and its ontologically undermining metaphysics-of-presence\textsuperscript{\{implicated-\textsuperscript{‘nondescript/ ignorable–void \textsuperscript{‘as-to- presencing—absolutising-identitive-constitutedness} \}} construal as of prior relative-ontological-incompleteness\textsuperscript{89} -of- \textsuperscript{84}reference-of-thought and in conjugation with perversion-and-derived- perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > implications as of postlogism\textsuperscript{72}-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{8}reference-of-thought- devolving ontological-performance\textsuperscript{72}\textsuperscript{-}<including-virtue-as-ontology> and both as of beyond-the-consciousness-awareness-teleology\textsuperscript{102}<in-preconverging-existential-extrication-as-of-existential-unthought>; ensuing out of human \textsuperscript{4}\textsuperscript{-amplituding/\textsuperscript{formative–epistemicity}}\textsuperscript{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}\textsuperscript{-}<including-virtue-as-ontology>) limited-mentation-capacity implications of
preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy. Human preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche-induced-psychologism-of-existential-stake> idiosyncrasy as of the cumulation of all prior registry-worldviews/dimensions reference-of-thought historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’> as of the notional–conflatedness\textsuperscript{12} of notional–deprocrypticism is marked by a mental-disposition of temporal-concatenation-to-intemporality\textsuperscript{62} or intemporal-projection/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{(10)} to temporal-projection/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{(10)} with respect to human ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>-as-of-its-broadest-implications, and so whether as of natural ontology/natural sciences, social ontology/social sciences, aesthetics-as-ontology, virtue-as-ontology, etc.; with ontological-performance\textsuperscript{72-}<including-virtue-as-ontology> rather a unified construct but superficially differing with respect to social ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> high emotional-involvement and non-social ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> low emotional-involvement. Underlying human <amplituding/formative–epistemicity>totalising–thrownness-in-existence\textsuperscript{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>) as of metaphysics-of-presence<\{implicated-nondescript/ignorable–void ’-as-to– presencing—absolutising-identitive–constitutedness \} is the idea that the underlying idiosyncratic, intricate, compounded and pervasive ‘notional–conflatedness\textsuperscript{12}/constitutedness\textsuperscript{11}-to-conflatedness\textsuperscript{12} preformulating/preframing/premeaningfulness-<metaphoricity\textsuperscript{57}-disposition—as-to-psyche–
threshold-denaturing -as-of-circular-complexification undermining ontological-performance\textsuperscript{72} -\textless\text{including-virtue-as-ontology}\textgreater. In other words, the ontological-contiguity\textsuperscript{77}—of-the-human-institutionalisation-process\textsuperscript{68} as of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is achieved by undermining-and-overcoming the ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} -\textless\text{as-to–'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism}\textgreater (beyond-the-consciousness-awareness-teleology\textsuperscript{100} -\textless\text{in-preconverging-existential-extrication-as-of-existential-unthought}\textgreater disposition) for covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing\textsuperscript{15} -as-of-circular-complexification’ of the prior registry-worldview’s/dimension’s \textless\text{amplituding/formative–epistemicity}\textgreater totalising/circumscribing/delineating \textsuperscript{8} reference-of-thought–devolving-as-of-instantiative-context—\textsuperscript{5} ‘meaningfulness-and-teleology\textsuperscript{100} at its uninstitutionalised-threshold\textsuperscript{103} as of crossgenerational psychoanalytic-unshackling for the prospective registry-worldview’s/dimension’s \textless\text{amplituding/formative–epistemicity}\textgreater totalising/circumscribing/delineating \textsuperscript{84} reference-of-thought–devolving.

However, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} -\textless\text{as-to–'attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism}\textgreater in covert-shallow-limited-mentation-capacity-as-uninstitutionaled-threshold-denaturing -as-of-circular-complexification’ is bound to arise anew at the prospective institutionalisation\textsuperscript{7} reference-of-thought uninstitutionalised-threshold\textsuperscript{103} as of prior relative-ontological-incompleteness -of–reference-of-thought, thus requiring again prospective institutionalisation as of \textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation \textless\text{apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-}\textgreater.
contiguity }—conflatedness—\{preconverging-disentailment-by\}—postconverging—


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—\<metaphoricity—\>—disposition—as-to—psyche—induced—psychologism—of—existential—stake—\>

idiosyncrasy 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—\<in-preconverging—

\<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-preconverging—
existential-extrication-as-of-existential-unthought>, the supposedly implied assumption though false is one of social universal-transparency-\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\rangle 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 universal-transparency-\langle\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}\rangle elucidation of prospective institutionalisation reflecting the inherent veridicality of the uninstitutionalised-threshold in its beyond-the-consciousness-awareness-teleology-\langle\text{in-preconverging–existential-extrication-as-of-existential-unthought}\rangle collapses it. Thus the ‘notion of limited-mentation-capacity’ is basically the ‘underlying veridical human meaningfulness-and-teleology notion’ for which ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’ construed as ontologically-flawed constructs in terms–as-of-axiomatic-construct of ‘neuterising as of \langle\text{amplituding/formative–epistemicity}>\text{totalising/circumscribing/delineating reference-of-thought-devolving}\rangle whether beyond-the-consciousness-awareness-teleology-\langle\text{in-preconverging–existential-extrication-as-of-existential-unthought}\rangle, and so elucidated from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective of notional–deprocrypticism ‘referentialism—ontologically-uncompromised-mediating,-as-of-conflicatedness protensive-consciousness sound conceptualisation perspective’. In so doing, the latter reflects the limited-mentation-capacity dynamism of meaningfulness-and-teleology as of notional–deprocrypticism as well as temporal-to-intemporal individuations mental-dispositions, by way of deneuterising—referentialism, in lieu of ‘neuterising. Thus this notion of human limited-mentation-capacity as the basis of différance/internal-dialectics/difference-deferral
divulges ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness\textsuperscript{13} consciousnesses flawed conceptualisation perspectives’ and as of their ontologically-flawed constructs of ‘neutering, with regards to articulating teleological elevation-as-of-upholding-ontological-veridicality or teleological degradation-as-of-failing-ontological-veridicality respectively either as of apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}-

conflatedness - in [preconverging-disentailment-by]-postconverging-entailment or destructuring respectively. Basically, the construal/conceptualisation of human \textless amplituding/formative–epistemicity\textgreater totalising–thrownness-in-existence \textsuperscript{15} (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 ) has always involved a disparateness-of-ontologically-construed-social-reality as of on the one hand a dichotomy of ‘intemporal-projection transcendental-enabling/sublimating/supererogatory-de-mentativity abstraction of prospective Being and ‘meaningfulness-and-teleology\textsuperscript{100} construal as of organic-knowledge implications and so as reductive construction however non-mechanical and intemporal-as-ontological-its-projection and hence as an open-ended-incompleteness/nonachievement-of-ontological-normalcy/postconvergence construal of social reality’, and on the other hand ‘an ad-hoc open-ended summative hotchpotch conventioning of temporal projections and intemporal projection grounding of social reality construction including organic-knowledge as well as mechanical-knowledge implications’; such that from the ontological-normalcy/relative-ontological-completeness-of-reference-of-thought perspective, the overall social Being and ‘meaningfulness-and-teleology\textsuperscript{100} transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{99}/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
reference-of-thought—devolving—différance/internal-dialectics/difference-deferral’ grasp the ontologically-veridical ‘underlying human limited-mentation-capacity dynamics of amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought—devolving, and so without being subject to any ‘neuterising’ as is the case with all ‘ontologically-compromised-mediating,-as-of-their-specific-constitutedness consciousnesses flawed conceptualisation perspectives’. Thus by its deneuterising—referentialism construed as of historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>, 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-constitutedness¹> 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-constitutedness¹, 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–conflatedness² of notional–deprocrypticism and so by deneuterising—referentialism, which is equinominal/equivalent to nonpresencing<perspective–ontological-normalcy/postconvergence>. In other words the historial implications of human limited-mentation-capacity-deepening³ is that ‘as of a less and less ontologically-flawed meaningfulness-and-teleology¹⁰ towards ontological-normalcy/postconvergence, ‘it
projectively/anticipatorily brought about the cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions
ontologising-development-as-infrastructure-of–‘meaningfulness-and-teleology’
in existential instantiations’ thus resolving the open-ended-incompleteness/nonachievement-of-ontological-normalcy. Overall, such a notional–conflatedness reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance

<including-virtue-as-ontology> ‘performance-construct of candidity/candour-capacity’ can be garnered as of metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing--<perspective–ontological-normalcy/postconvergence>}

wherein across the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions a notional~deprocrypticism insight makes obvious that it is increasing ontological-normalcy/postconvergence by increasing prospective relative-ontological-completeness


<including-virtue-as-ontology> as a wholly internal process of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity }
educed–
existentiaising/contextualising/textualising-contiguity }

-conflatedness -in-{preconverging-
disentailment–by}–postconverging-entailment, 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~deprocrypticism with regards to ‘de-mentation’

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
such a ‘futural différance’ is predicated on what is implied by

apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}—conflatedness—

{preconverging-disentailment-by-postconverging-entailment} as of

intemporal/ontological/social/species/universal/transcendental/{maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming that de-
mentatively/structurally/paradigmatically makes the future-as-prospective-relative-ontological-
completeness—reference-of-thought the whole grounding for

meaningfulness-and-teleology as of intrinsic-reality/ontological-veridicality as it supersedes as an opened-
construct-of-meaningfulness-and-teleology the

<amplituding/formative> wooden-
language—imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void—with-regards-to-
prospective-apriorising-implications> beyond-the-consciousness-awareness-teleology—in-
preconverging—existential-extrication-as-of-existential-unthought>

incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation dispositions of
prior/transcended/superseded perversion-and-derived-perversion-of-reference-of-thought as-
preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation.

A
candidity/candour-capacity notional—deprocrypticism placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as of ‘futural différance’ is one

that de-mentatively/structurally/paradigmatically factors in the defining human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional—firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor with respect
to meaningfulness-and-teleology\(^{10}\), and thus grasp as of knowledge-notionalisation that any implied meaningfulness-and-teleology\(^{10}\) should be construed by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-\(\ldots\)-educed-}
existentialising/contextualising/textualising-contiguity \(\uparrow\) conflatedness \(\uparrow\) in {preconverging-disentailment-by}–postconverging-entailment \(\uparrow\) amplituding/formative-
epistemicity\(\uparrow\) causality\(\uparrow\) as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing\(\uparrow\)-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’ in order to better skew for intemporality\(^{7}\)/longness as ontology. So a futural différance necessarily projects de-mentatively/structurally/paradigmatically apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-\(\ldots\)-educed-}
existentialising/contextualising/textualising-contiguity \(\uparrow\) conflatedness \(\uparrow\) in {preconverging-disentailment-by}–postconverging-entailment \(\uparrow\) amplituding/formative-
epistemicity\(\uparrow\) causality\(\uparrow\) as-to-projective-totalitative-implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as of ‘the concatenation of intemporal-projection inextricably with derived-denaturing\(\uparrow\)-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 secondnatured institutionalisation ensuring relative longness; implied as of dimensionality-of-sublimating \(\uparrow\)
\(<\)amplituding/formative\(\uparrow\) supererogatory\(\uparrow\) de-mentativeness/epistemic-growth-or-
conflatedness \(\uparrow\) 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 \textcolor{red}{\langle \text{amplituding/formative} \text{ wooden-language-} \langle \text{imbued-averaging-of-thought-} \langle \text{as-to-leveling/ressentiment/closed-construct-of-} \text{ meaningfullness-and-teleology - as-of-} \text{ nondescript/ignorable-void } \rangle \text{ with-regards-to-prospective-apriorising-implications}\rangle \rangle} in social-aggregation-enabling rather than transversality\textcolor{red}{\langle \text{for-sublimating–existential-eventuating/denouement}\rangle \text{of-affirmative-and-unaffirmative–disambiguated-’motif-and-
apriorising/axiomatising/referencing’} \text{of the-Good/understanding/notional–knowledge-reification–gesturing-} \langle \text{in-prospective psychologismic–apriorising/axiomatising/referencing-
}\{\text{of-attendant ontological-contiguity} \text{–educed–existentialising/contextualising/textualising-
contiguity } \} \text{–confledness } \langle \text{in-} \{\text{preconverging-disentailment-by\}–postconverging-
entailment}\rangle \text{/ontological-primemovers-totalitative-framework} \rangle \text{ intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity thus undermining the more decisive element of futural différance as based on ontological-faith

notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality driven organic-
knowledge as setting up the \langle \text{cumulating/recomposing–attendant-ontological-contiguity >-
successive registry-worldviews/dimensions institutionalisations } \rangle \langle \text{reference-of-thought in their respective all-pervasiveness of transcendentally-enabling-level-of-ontological-good-faith-or-
authenticity } /\text{objectification/desubjectification-as-objectification-} \langle \text{as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism} \rangle \text{axiomatic-construct of } \langle \text{meaningfulness-and-teleology} \text{ ‘superseding successive defining human finitudes as destructuring-threshold-} (\text{uninstitutionalised-threshold} \rangle \text{/presublimating–
of-ontological-performance	<including-virtue-as-ontology> towards attaining successive prospective relative-ontological-completeness	<reference-of-thought as institutionalisations’. Such a construal of futural différance de-
mentatively/structurally/paradigmatically answers the Heideggerian techne concern as
construed by this author of humankind thrown in the midst of the technical as utility while
without ‘matching notional philosophically developed mindset/<reference-of-thought for a
coherent grasp and aligning with the organic mental origination as of ontological-faith-notion-
or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling that
technical knowledge to arise-and-be-elevating-of-contemplation-and-Being in the very first
place and prospectively’. But rather related to as of transcendence-unenabling-
uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity nihilistic marked by
incoherence of contemplative mindset/ reference-of-thought development in the midst of the
technical world as rather literally ‘hurling along’ prospectively prospectively-underdeveloped-
Being-as-of-unexpanded-ontological-framework; and so as reflected by

<br>apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed-
existentialising/contextualising/textualising-contiguity }—conflicatedness in {preconverging-
disentailment by} postconverging-entailment

<amplituding/formative-
epistemicity>causality as-to-projective-totalitative—implications-of-prospective-
nonpresencing,—for-explicating-ontological-contiguity as of ‘the concatenation of
intemporal-projection inextricably with derived-denaturing -deprojections-in-distractiveness-
of-intemporal-projection’. Consider a metaphysics-of-absence {implicit-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–procypticism registry-worldview/dimension’ is by itself a preconverging–de-mentating/structuring/paradigming basis for human vices-and-impediments whether at a micro-level interactional or macro-level social and political preconverging–de-mentating/structuring/paradigming basis, notwithstanding our inclination for <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag where what passes as profound is our temporal mortal-to-mortal acquiescing as social-aggregation-enabling rather than a sense of intersolipsistic intemporal projection of intrinsic-reality/ontological-veridicality;
with mental-dispositions rather geared towards temporal extricatory preconverging–de-
mentating/structuring/paradigming as of apriorising/axiomatising/referencing–{of-attendant–
onological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—
constitutedness\textsuperscript{12} in preconverging entailment, rather than
intemporal/ontological/social/species/\textsuperscript{1} universal/transcendental/\textsuperscript{2} maximalising-
recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming as of
apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity }—conflatedness\textsuperscript{14} in {preconverging–
disentailment by} postconverging entailment as enabling and upholding the ontological-
contiguity\textsuperscript{6}—of-the-human-institutionalisation-process\textsuperscript{6}. Without the development of Being à
la Heideggerian imagination the ontological-contiguity\textsuperscript{6}—of-the-human-institutionalisation-
process\textsuperscript{6} itself comes to a halt as of failing of Being transcendentally-enabling-level-
of-ontological-good-faith-or-authenticity\textsuperscript{6}/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{44} as implied by ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
existential-reality driven organic-knowledge; as recurrent-utter-uninstitutionalisation ‘requires
the transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{7}/objectification/desubjectification-as-objectification—<as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{44} of
Being’ as of rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism
to attain base-institutionalisation–ununiversalisation, which requires the same as of
denaturing\(^1\) 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\(^2\) de-mentativity in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^2\)—of-the-human-institutionalisation-process\(^3\). The idea that intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory\(^2\) 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—\(^5\) meaningness-and-teleology\(^10\) to be instigative-and-be-elevating-of-contemplation-and-Being in complement as of human development is nothing less than a derogation that renders such an establishment erudition no different, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, from the mediums, shamans, witchdoctors, dogmatic scholastics of prior registry-worldviews/dimensions as vested in their ‘circular-pervasiveness \(^{amplituding/formative}\) wooden-language-{imbued—averaging-of-thought-<as-to-leveling/resentment/closed-construct-of— meaningness-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— meaningness-and-teleology\(^10\); 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—\(^5\) meaningness-and-teleology\(^10\)
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<INCLUDING-VIRTUE-AS-ONTOLOGY>)

prelogism at worst implies an ad-hoc problem of defect-of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, while postlogism implies a fundamental defining being/existential/ontological/axiomatic-construct problem of perversion-of-reference-of-thought—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. that is inherently in circularity/recurrence/repetition/repeatability thus requires ontological-reconstituting—as-to-confalatedness. postlogism is thus an expansive construct developing into conjugated-postlogism associated with endemising/enculturationg social psychopathy, as temporal-dispositions arrive at beyond-the-consciousness-awareness-teleology—even when ontologically-flawed can be compared to the defect arising using a ‘correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ (appropriateness-of—reference-of-thought-as-of-confutedness) for aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (to derive meaningfulness-and-teleology) but in doing so aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements wrongly (construed as using the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements’ wrongly) which specifically speaks of the possibility of reusing the ‘same correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements’ as same appropriateness-of—reference-of-thought-as-of-
confutedness (notwithstanding the specifically flawed aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements) for producing veridical meaningfulness-and-teleology. While postlogism is akin to the ‘defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself’ (perversion-of—reference-of-thought—as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation) besides the ‘specific act of aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements’ for producing veridical meaningfulness-and-teleology, and speaks to a fundamental flaw that is bound to circularly/repetitively/recurrently give erroneous aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements given the fundamentally incorrect apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements. postlogism thus speaks of the registry-worldview’s/dimension’s-
uninstitutionalised-threshold\(^{103}\) – defect \(<\text{as-Being-or-ontological-or-existential-defect}>\)\(^{104}\) in producing \(^{9}\) meaningfulness-and-teleology\(^{100}\), thus divulging a \(^{2}\) reference-of-thought existentialism construct defect’ that is comprehensively devolving all across the given \(^{3}\) reference-of-thought existentialism construct’, i.e. construed variously as of the registry-worldview/dimension \(^{56}\) meaningfulness-and-teleology\(^{100}\) ‘implied specific teleological differentiation/scission/variance/disambiguation’ as to its prior-institutionalisation-threshold–by–prospective-uninstitutionalised-threshold \(^{103}\) implied relative-ontological-completeness \(^{94}\) 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\(^{100}\)). This elucidation of postlogism\(^{78}\) in comparison with the implications of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements provides a comprehensive insight about the underlying \(^{75}\) perversion-of-reference-of-thought-\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >\) associated with postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-
profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and
teology falsely/deceptively induced by the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation (defect of the
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements itself) lead to a first-order faulty-mentation-procedure-deception-or-urge as
perversion-and-derived- perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation (inappropriateness of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements and the derived uses) and which subsequent implications then go on to induce a
second-order level wrongly implied deception of logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception
possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-
implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the
false basis of the perversion-and-derived- perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation (infinite possibilities
of errors arising for aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-
obtained-measurements with a defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements and the derived uses) for producing meaningfulness-and-teleology (aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements) based on the perversion-and-derived- perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-
of the ‘postconverging-or-dialectical-thinking\textsuperscript{84} reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought’), and such\textsuperscript{77} perversion-of- reference-of-thought-\textsuperscript{\textasciitilde} as preconvergingly-apriorising/axiomatising/referencing-in- nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is ‘reflected as preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism/unsoundness-or-ontological-bad- faith/inauthenticity\textsuperscript{84} of- reference-of-thought’ in relation to veridical ‘existential meaningfulness-and-teleology\textsuperscript{100}’ reflected as postconverging-or-dialectical-thinking\textsuperscript{84}— apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\textsuperscript{74} of- reference-of-thought. The critical importance of highlighting ‘inherent/preceding intrinsic-reality/ontological-veridicality’ here as ‘imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity\textsuperscript{72}—educed—existentialising/contextualising/textualising-contiguity\textsuperscript{53}—\texttt{reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context} as to existence-potency\textsuperscript{78}—sublimating—nascence—disclosed-from-prospective-epistemic-digression—rules-of apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ (from the perspective of the ‘postconverging-or-dialectical-thinking\textsuperscript{84}—reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought’) has to do with the fact that the language (say technical terminology for architecture) for construing meaningfulness-and-teleology\textsuperscript{100} (purposeful architectural aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements) is equally available to both the appropriateness-of—confiatedness\textsuperscript{3} (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) and the\textsuperscript{77} perversion-of—reference-of-thought\textsuperscript{\textasciitilde} as preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
of-conflatedness de-mentatively/structurally/paradigmatically implying ‘appropriate
devolving meaningfulness-and-teleology of reference’, perversion-of-reference-of-
thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation de-
mentatively/structurally/paradigmatically implying ‘perverted devolving meaningfulness-and-
teleology of reference’ and derived-perversion-of-reference-of-
thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation de-
mentatively/structurally/paradigmatically implying ‘derived-perverted devolving
meaningfulness-and-teleology of reference’. (Hence the circular-pervasiveness reflex by
which a registry-worldview always resets its meaningfulness-and-teleology as
neuter/conviction-as-to-profound-supererogation -or-postconverging-or-dialectical-thinking—
apriorising-psychologism and so even at the point of its underlying demonstrated
incompleteness-of-reference-of-thought behind its perversion-and-derived-perversion-of-
reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is nothing but ‘a
flawed amplituding/formative–epistemicity-totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag exercise’, and revealed so by the
prospective/transcending/superseding registry-worldview.) This technically highlights two
issues, the inherent perversion-of-reference-of-thought-as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation and the 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’, that induces a derived-perversion-of-reference-of-thought-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >: in the sense that while a relative-ontological-incompleteness\(^1\)-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional\(^3\)-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^2\)’ as the non-positivism/medievalism mindset/\(^\text{ref.}\) reference-of-thought will certainly be enabling for a non-positivism/medievalism type of \(^7\)perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > like notions-and-
 accusations-of-sorcery to arise in circularity/recurrence/repetition/repeatability\(^9\) (as-of-
‘perversion-and-derived\(^7\) perversion-of\(^9\) reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >–as-to-uninstitutionalised-threshold\(^1\)–self-referencing-syncretising–and–
subtransversality<in-desublimating–existential-eventuating/denouement>--of-motif-and-
apriorising/axiomatising/referencing’\(^\text{ref.}\) in a non-positivism/medievalism social-setup, a positivistic mindset/\(^\text{ref.}\) reference-of-thought prospective relative-ontological-completeness\(^8\)-of-
reference-of-thought makes it impossible by its ‘rational-empiricism/positivising
<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology } reference-of-thought’, likewise a mindset/ reference-of-thought of \(^1\)procrypticism–or–disjointedness-as-of-\(^1\) reference-of-
 thought is all too ready to endemise/enculturate the possibility of psychopathy and social psychopathy arising in circularity/recurrence/repetition/repeatability\(^6\) (as-of-‘perversion-and-
derived\(^7\) perversion-of\(^9\) reference-of-thought<as-preconvergingly-
\(1984\)
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

| threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

| as-to-

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising-psychologism

such that it is a mindset/ reference-of-thought of
deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought, as-to-
<amplituding/formative–epistemicity>growth-or-conflatedness/transvaluative-

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-attendant–ontological-contiguity —educed–
existentialising/contextualising/textualising-contiguity \}—conflatedness —in {preconverging-
disentailment by) postconverging-entailment) (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\(^88\), reference-of-thought as of diminishing–human-epistemic-abnormale-or-preconvergence\(^30\) from recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, as successive 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\(^4\), can effectively be construed as a maximalising-recomposuring-for-relative-ontological-completeness\(^88\)—unenframed-conceptualisation ‘successive shifting in the curve-of-prospective-relative-ontological-completeness’ reference-of-thought of human meaningfulness-and-teleology\(^9\) (rather than a naïve construal based on incrementalism-in-relative-ontological-incompleteness\(^9\)—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\(^9\) 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\(^0\)) from the cumulating/recomposuring–attendant-ontological-contiguity—successive registry-worldviews/dimensions references-of-thought), together with an
of-prospective–meaningfulness-and-teleology \} as of the successive institutionalisations. This explains the peculiar mimetised-preconverging-or-dementing\( ^{19} \)–apriorising-psychologism placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\( ^{100} \) we’ll construe for instance of a non-positivism/medievalism mindset/\( ^{9} \)reference-of-thought that doesn’t register positivistic meaningfulness \( ^{9} \)reference-of-thought and likewise prospectively such a construal will have our present placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\( ^{100} \) as of priorly unsoundness-or-ontological-bad-faith/inauthenticity \( ^{19} \)of-\( ^{9} \)reference-of-thought/preconverging-or-dementing \( ^{9} \)–apriorising-psychologism by its positivism–procrypticism \( ^{84} \)reference-of-thought. Just as the very nature of existential-reality by our limited-mentation-capacity-deepening \( ^{5} \)construal/conceptualisation of it is rather ‘an uncompromising windedness/foldedness susceptible to our limited-mentation-capacity-deepening virtuality-or-ontologically-flawed-construal as decontextualising/unimbricating/unrecomposuring of its inherent nature’, correspondingly the exercise of ontologically-veridical reasoning is rather \( ^{55} \)maximalising-recomposuring-for-relative-ontological-completeness \( ^{84} \)—unenframed-conceptualisation.

Correspondingly, from the vantage position of our present positivising/rational-empirical ontological-completeness-of-\( ^{14} \)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-supererogation \( ^{97} \)-<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\( ^{78} \) of the postlogism\( ^{78} \)-and-conjugated-postlogism\( ^{78} \) 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 \( ^{97} \)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \( ^{97} \)-<as-to–‘attendant-intradimensional’–prospectively-
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/superceratory–de-mentativity)’ in their conventioning, and thus to the exclusion of prospective ontological profoundness of reference-of-thought. Thus all registry-worldviews/dimensions had hitherto been <amplituding/formative> wooden-language ⟨imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications⟩. However human existential closure of meaningfulness as conventioning doesn’t supersede but is rather superseded by existential ontological-veridicality, explaining the susceptibility of registry-worldviews/dimensions references-of-
thought to be transcended/superseded with human limited-mentation-capacity-deepening\(^2\) expansion of ontological-depth as increasing ontological-completeness-of\(^3\) reference-of-thought (or reducing relative-ontological-incompleteness\(^4\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^5\)-<as-to–‘attendant–
intradimensional\(^6\)-prospectively-disontologising–preconverging/dementing –apriorising–
psychologism\(^7\)>). 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\(^8\) 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\(^8\). 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 \(^4\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^3\) (its metaphysics-of-presence\((\text{implicated–}
\text{’nondescript/ignorable–void ’-as-to– }
\text{presencing—absolutising-identitive-constitutedness })\) and goes on articulating \(^5\)meaningfulness-and-teleology\(^8\) 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 \(^3\), the notion of generating \(^5\)meaningfulness-and-teleology\(^8\) from the ontological-normalcy/postconvergence epistemic–or-notional–projective-perspective priorly implies a requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and so by \(^5\)maximalising–recomposuring-for-relative-ontological-completeness\(^9\)—unenframed-conceptualisation. While
excluding any exercise of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inerring-of-elucidation-outside—attendant—
onological-contiguity-educed—existentialising/contextualising/textualising-contiguity 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 -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—
—<reifying—or-elucidating—prospective-relative-ontological-completeness—reference-of-thought—
developing-as—of—instantiative-context> as to existence-potency—sublimating—nascence—disclosed-from—
prospective-epistemic-digression—rules—of—apriorising/axiomatising/referencing—that—further—
epistemically-unconceal—the—very—ontologically—same—existential-reality construed as of
increasing human limited-mentation-capacity-deepening in the apriorising/axiomatising/referencing of meaningfulness-and-teleology—construal’) with respect to the base-institutionalisation (animistic) registry-worldview’s/dimension’s—
uninstitutionalised-threshold—defect—<as—Being—or—ontological—or—existential—defect—>

Equally we can imagine that making a positivistic argument in the midst of a non-
positivism/medievalism setup will seem ‘deranged’ from their perspective and their mental
orientation will be geared to their traditional sense of meaning and living as absolutely defining,
but then the ‘center’ had moved from their world (from non-positivistic as base—
institutionalisation/animistic or medieval preconverging—or—dementing—apriorising—
psychologism decenter) to the positivistic world (as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism center). Likewise such a suprastructural articulation of our positivism–procrypistic relationship to its postlogism\textsuperscript{78} that includes psychopathy and social psychopathy will apparently not make any sense to our present but then ontologically our present is now decentered as threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}–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\textsuperscript{49}–apriorising-psychologism as well. However, to the extent that it is ‘not such\textsuperscript{14}–amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiac-drag\textsuperscript{33}–temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} inclinations’ that drove human registry-worldview’s/dimension’s institutionalisations and resolved uninstitutionalised-threshold\textsuperscript{103} from recurrent-utter-uninstitutionalisation to base-institutionalisation–universalisation to universalisation–non-positivism/medievalism to positivism–procrypistic (as by reflex the temporal mental-disposition will rather be inclined to temporal (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{105}) extrication in any registry-worldview/dimension with no upholding of transcendental possibilities), to that extent the intemporal-disposition should rather construe/conceptualise its intemporal-disposition as the tip of human transcendental institutionalisation possibility and thus inherently that it transversally takes precedence over human temporal complexes (and such a ‘transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ confliction’ resolved intemporally by prospective ontological-primemovers-totalitative-framework\textsuperscript{21} and secondnaturing. This actually explains the inevitable contrariety involved in the making of transcendental human progress involving a
prior/transcended/superseded reference-of-thought and a prospective/transcending/superseding reference-of-thought; given the blunt fact that ‘there is no untransvaluated–temporal-intemporality and pretences of inevitability of human progress without need for intemporal projection are falsehoods ‘arising as temporal/shortness-of-register-of–meaningfulness-and-teleology distraction’ with respect to the institutionalising/intemporalising constraining effect of intemporal/longness-of-register-of– meaningfulness-and-teleology projections.). Critically, the notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity associated with intemporality and institutionalisation/intemporalisation as of its very defining core is rather one of ontological-primemovers-totalitative-framework as it propounds the supersedingness/primacy/ascendency of intrinsic-reality as a the-Good/understanding/knowledge-driven construct over human ‘good-naturedness’/impression-driven constructs as well as social-aggregation-enablers. The idea being that ontological-primemovers-totalitative-framework is much more than a notion associated with the positivistic registry-worldview/dimension (as has naively been traditionally implied when conceptualising that empirical meaningfulness-and-teleology is the sole purview of the rational-empiricism/positivism registry-worldview/dimension failing to recognised that all other registry-worldviews/dimensions are actually empirical but differ as to interpretation of empirical perception whether as to a magical, cultic or other non-positivising interpretation of empirical manifestation) but speaks of ‘the central human epistemic-totalising–resubjecting or totalising-entailing–reconstrual heuristic drive’ defining as to preconverging/postconverging–de-mentating/structuring/paradigming meaningfulness-and-teleology the succession of registry-worldviews/dimensions (however sublimatingly inefficient in relative-ontological-
incompleteness and sublimatingly efficient in relative-ontological-completeness as from nonpresencing-<perspective-ontological-normality/postconvergence> epistemic-projection); given that with corresponding shallow to limited-mentation-capacity-deepening, as institutionalising ontological-primemovers-totalitative-framework successively induce more and more profound ‘mimetic-echoness to ontological-normalcy/postconvergence’ as of the full-potency of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency~sublimating–nascence, disclosed-from-prospective-epistemic-digression. Consider the case with ancient Egyptians and even ancient Greeks where their relations with their deities were closely related to the fortune they expected on an empirical basis whether with respect to such occurrences like droughts, warfare, etc. which technically speaking is a rational allocation as ontological-primemovers-totalitative-framework of meaningfulness-and-teleology going by their given limited-mentation-capacity. Transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and transcendental-enabling/sublimating/supererogatory–de-mentativity as so construed is more than just a vague notion of dialecticism but one that recognises on ‘an effective reality basis that human limited-mentation-capacity-deepening’ implies more and more profound reconstruals/reconceptualisations (<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought) inducing transformative implications with respect to meaningfulness-and-teleology as transcendence; in contrast to the mere aestheticisation of abstract dialecticism or analogy/mere-analogising speaking thus of human sublimation-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 $9.8 \text{ m/s}^2$ on earth since intrinsic-reality imposes that idea and the corresponding knowledge construction and organisation where intrinsic-reality is ascendant is rather based on an ‘intemporality asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity. This is not to be confused with sovereign constructions and organisations driven by human sovereign choices such as political choices or marketing choices or other sovereign choices based on practices and habits. The latter are social-scientific (besides the previous notion of social-scientific referring to intrinsic social reality transcendental-enabling/sublimating/supererogatory~de-mentativity), with respect to transcendental-enabling/sublimating/supererogatory~de-mentativity construals/conceptualisations only as of existence-in-its-mimetic-echoness as inclusive of the human condition, i.e. human existential sovereign choices of 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-determinism'>, 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\(^{10}\)-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^{6}\) to stifle the possibility of intrinsic-reality/ontology of the social, construed as ontology/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity knowledge, from arising. This insight explains why all deferential-formalisation-transference are only of pertinence as they justify and are derived from relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualisations, and collapse when they fail that test. For instance, notions such as arguments from authority are useful in ensuring social efficacy but when authority is demonstrated as relatively fallacious, it then has no pretence to the sanctity of not being undermined. Ultimately, the veridical nature of knowledge beyond ‘institutionalised-being-and-craft’ (as established by prior transcendence-and-sublimity/sublimation/supererogatory–de-mentativity) to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is not as an exercise of ‘logical mere convincing’ as of social-aggregation-enabling about what is knowledge and appropriate, but rather as a critical exercise of channelling of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity as secondnaturing institutionalisation percolation-channelling-<in-deferential-formalisation-transference> to elicit the necessary positive-opportunism—of-social-functioning-and-accordance\(^{76}\) for prospective institutionalisation as skewing (‘intemporality\(^{52}\)-asymmetric-subsumption-of-temporality\(^{99}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) towards the intemporal/longness-of-
construct as it is more and more profound ontological-veridicality that enables human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and the ontological-contiguity—of-the-human-institutionalisation-process in the first place; with the notional-deprocrypticism institutionalisation conventioning supposedly attaining absolute ontological grounding. The insight here is that the relative pure-ontology-drive of a Socrates philosophical clairvoyance superseding Athenian society conventioning limits but then with the latter perceiving in 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
‘direct convincing’ of humans exercise as of social-aggregation-enabling but rather in projecting a big picture of the-Good/understanding/knowledge-drive as of relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory–de-mentativity, however unintelligible, as a prospective institutional percolation-channelling exercise as validated by ultimate ontological-primemovers-totalitative-framework with subsequent corresponding formalisation and secondnaturing. The point of this construal/conceptualisation is inevitably equally along the same lines. In fact, it can be further contended going by the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor that ‘human knowledge is necessarily a secondnaturing construction’ and not an ‘intemporal-disposition construction’ as the latter will wrongly imply that we are only intemporal-as-longness-of-register-of–meaningfulness-and-teleology, which is obviously false since we are temporal-to-intemporal by our mental-disposition and our virtue with the notional–deprocrypticism registry-worldview/dimension institutionalisation is actually to understand (as knowledge/the-Good) this and paradoxically be superseding in that respect by a pivoting/decentering psyche and institutionalisation, and not an artificial projection that is not real and hence will be ineffective and circular as threshold–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-preconverging–existential-extrication–as–of–existential-unthought>.

[The notion of ‘beyond-the-consciousness-awareness-teleology<in-preconverging–
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’ implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation by its relative-ontological-incompleteness of reference-of-thought at the point of uninstitutionalised/unintemporalised/solipsistic/recomposing/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation (also referred to as ‘uninstitutionalised-threshold’) where the mental-disposition/mindset/reference-of-thought is rather emphasised as being in ‘a state of relative incapacity’ rather than one of full-conscious-capacity but neither full-unconscious-capacity mental-disposition. Thus unlike just ‘conscious’ or ‘unconscious’, the notion of beyond-the-consciousness-awareness-teleology implies ‘conscious’ and/or ‘unconscious’ as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation at the uninstitutionalised-threshold of a registry-worldview/dimension whether with regards to retrospective or prospective transcendental analysis. For instance say in a non-positivistic as medieval or animistic/base-institutionalisation social-setup someone accused another of sorcery. It is hardly the case that we can absolutely say they committed a conscious immoral act with their accusation of sorcery since the ontological-completeness-of-reference-of-thought as knowledge-framework available to them doesn’t enable their full conscious appraisal of such a judgment call as they are in an insecure-certitude-by-incertitude-and-virtue-by-vice-mental-flux with notions-and-accusations-of-sorcery. However, supposed they adopted such an attitude not
only by such ignorance but rather affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation, then they are effectively relatively conscious with respect to their action as a
dishonest/deceitful/immoral act even though beyond-the-consciousness-awareness-teleology
<in-preconverging-existential-extrication-as-of-existential-unthought>. Of course, where
supposed someone from a positivistic social-setup found themselves in such a non-positivistic
social-setup and equally proffered such an accusation of sorcery, then their conscious
immorality is fully engaged as being in full-conscious-capacity with respect to their deception
going by their positivistic prospective relative-ontological-completeness of reference-of-
thought that supersedes superstitions including notions-and-accusations-of-sorcery. By
extension, psychopathic/postlogic induced deception can only be construed as beyond-the-
consciousness-awareness-teleology as when eliciting ignorance (as of ‘lack of constraining social
universal-transparency’)
<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness
of the psychopath’s mental-disposition of postlogism
<intra-dimensional–apriorising/axiomatising/referencing>-<induced-disontologising>’of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;<in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–
apriorising/axiomatising/referencing’–logical-dueness>), and while construed as beyond-the-
consciousness-awareness-teleology as when eliciting affordability/opportunism/exacerbation/social-
chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-
temporal-endemisation, is not disculpating. Ultimately, going by the very decisiveness of relative-ontological-incompleteness\textsuperscript{87} of \textsuperscript{86} reference-of-thought, as it leads to ‘lack of constraining social \textsuperscript{104} universal-transparency \textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing, <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\} associated with the successive uninstitutionalised-threshold\textsuperscript{103} states, the notion of ‘human beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{45}\textsuperscript{<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}, as it leads to ‘lack of constraining social \textsuperscript{104} universal-transparency \textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing, <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\}, associated with the successive uninstitutionalised-threshold\textsuperscript{103} states, the notion of ‘human beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{45}\textsuperscript{<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness}’ is actually in the bigger picture the larger determinant of manifest human vices-and-impediments\textsuperscript{106} as of virtue-as-ontology conceptualisation, speaking fundamentally of the specific registry-worldviews/dimensions ‘registry-worldview’s/dimension’s-uninstitutionalised-threshold\textsuperscript{103}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{96}, inherent with the state of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism. Whereas the notion of human conscious vices-and-impediments\textsuperscript{106} as of defect–of-\textsuperscript{44} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–\textsuperscript{34} 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\textsuperscript{103}–defect<as-Being-or-ontological-or-existential–defect>\textsuperscript{96}, as beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textsuperscript{45} \{transparency-of-totalising-entailing,-as-to-entailing, <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\} of the registry-worldview/dimension uninstitutionalised-threshold\textsuperscript{101} as social \textsuperscript{104} universal-transparency\textsuperscript{105} \{transparency-of-totalising-entailing,-as-to-entailing, <amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness\} is a strong inherent deterrent of human temporality\textsuperscript{77}/shortness and enabler of human intemporality\textsuperscript{77}/longness (explaining why knowledge is truly virtue), even though at the uninstitutionalised-threshold\textsuperscript{103} of such knowledge-as-virtue arises the temporal-dispositions denaturing\textsuperscript{15} its \textsuperscript{84} reference-of-thought–

This effective realism as of rational-realism is the requisite insight in understanding how supposedly re-originary–as-unenframed/unbeholdening/outlier-conceptualisation (imbued postconverging/dialectical-thinking ‘projective-insights’/‘epistemic-projection-in-conflatedness’ ‘of-notional–deprocrypticism-prospective-sublimation) transcendental notions of intemporality/longness in successive epochs become dominant notions of human knowledge and institutionalisation by giving man access to relative intrinsic-reality/ontological-verbatim transcendent-enabling/sublimating/supererogatory de-mentativity. Further along the rational-realism line of thinking, the fact is paradoxically that as more cuttlingly demonstrated with ‘cultural diffusion driven transcendence-and-sublimity/sublimation/supererogatory de-mentativity’, the mechanism of transcendence-and-sublimity/sublimation/supererogatory de-mentativity is not a simplistic transference from a more ontologically-completeness-of reference-of-thought registry-worldview to a lesser one. Surprisingly, the lesser one is actually in the position of determination in the contention for transcendence-and-sublimity/sublimation/supererogatory de-mentativity, and it is the competitiveness of ideas that are more ontologically-complete and ontologically inducing
untenability/internal-contradiction/internal-incoherence/institutional-constraining and inconsistency that initially leads to the 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 totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of thought; as explanations for the cure will still be advanced in terms as-of-axiomatic-construct of the old reference-of-thought (giving human natural predisposition to social-aggregation-enabling) but increasingly ridding such explanations of their credible substance until there is critical transference into the new registry-worldview’s/dimension’s reference-of-thought.

is actually the process by which transcendental meaningfulness, as of prospective/transcending/superseding registry-worldview reference-of-thought, is institutionalised; underlyi
disposition across all registry-worldviews/dimensions. This equally highlights a superficiality-of-inherent-sanctimony displayed by succeeding institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, which may wrongly imply being out of the scope of human-subpotency-aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism–form-factor, and thus fundamentally undermine ontologically-veridical analysis where exceptionalism is adhered to instead of the mediocrity principle. This quite sums up the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mechanism by which re-originally–as-unenframed/unbeholdening/outlier-conceptualisation_ (imbued-postconverging/dialectical-thinking-‘projective-insights’/epistemic-projection-in-conflicatedness’-of-notional–deprocrypticism-prospective-sublimation) transcendent ideas (transcendent in terms–as-of-axiomatic-construct of putting in question the prior _<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-thought_–devolving, beyond just novel ideas within the same reference-of-thought), whether by diffusion or internal transformation, come to be dominant when ontologically pertinent; as even the ‘moulting’ intellectual/emancipator, beyond-the-consciousness-awareness-teleology<in-preconverging-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 attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -<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 ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’, but rather as providing fodder in the competitive ideas assuring human progress with emphasis rather with respect to crossgenerational import (prospective-institutionalisation 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 as enabled by preconverging-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).


On the other hand, intemporality–as-longness-of-register-of–meaningfulness-and-teleology aetiologisation/ontological-escalation, can supersede the above perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomena as of its derived vices-and-impediments implications, as veridically validated by intrinsic-
apriorising/axiomatising/referencing’m’-logical-dueness⟩) and prelogism \(^9\) (prelogism \(^-\)as-of-conviction,\,-in-profound-supererogation\(^\text{-existentially-veridical’-attendant-intradimensional––}\) apriorising/axiomatising/referencing’m’-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\(^{100}\)) taken involves rewards depending on how big is the number with the Donor not in a position to pay particular attention to the exact sums to be resolved if a character is in a position to fiddle with the implied sum to be resolved like deliberately using the defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements as perversion-of’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ (more like the ‘covert negative vista’ of the hidden-nature/unavailable social universal-transparency\(^\text{-}⟨\text{transparency-of-totalising-entailing,-as-to-entailing-}<\text{amplituding/formative–epistemicity}>\text{totalising–in-relative-ontological-completeness}⟩\) of psychopathy especially at adulthood). Now supposed to resolve a ‘purposeful measurement’ (‘meaningfulness-and-teleology\(^{100}\)\), A appropriately uses a correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements (appropriateness-of’ reference-of-thought-as-of-conflatedness\(^\text{-})\) and find out that the numbers measured and to be added are 5+2 and is trying its best thereafter to resolve the sum but fails in its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and gives 9 as the answer, this doesn’t void logically re-engaging with A with respect to other sums in terms of aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-obtained-
measurements to be undertaken (as to logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation) so long as A learns and understands the addition principle well. This instance of A’s reference-of-thought where it is not perverted (correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements) but its logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation has failed because of A’s genuine incapacity for addition calculations is part and parcel (whether successful or not) of prelogism. Now supposed B is in a position and has the mental-disposition to covertly add 1 to any of the numbers measured and to be involved in the calculations to be undertaken before then calculating and so as to measurement (so-construed as use of a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements speaking of B’s perversion-of-reference-of-thought<as-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>
supererogation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements) to genuinely strive for correct answers (ontological-veridicality), and this
speaks of the possibility of B denaturing\(^{13}\) an infinite number of additional calculations (to the
extent where it is ‘socially-functional-and-accordant\(^{9}\)’ 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\(^{1}\) while committing the defect, i.e. where the veridical
notion/axiomatic-construct of the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is not
universally transparent as a ‘negative covert vista’). Now supposed we are in a social context
where C, D, E, F are to calculate additions as well but from the solutions arrived at by A and B.
In the instance where C is ignorant of B’s Being/ontological/existential–defect, there is a
possibility of re-engaging with C but only where B’s condition is exposed to it, but where the
characters are not that ignorant but in any of the mental states (implying undermining the
intrinsic-reality/ontological-veridicality
transcendental-
enabling/sublimating/supererogatory–de-mentativity of normal additionality with such a social-
aggregation-enabler situation) and so as of expediency or affordability for D, opportunism for
E, exacerbation for F, social-chainism/social-discomfiture/negative-social-aggregation for B, C
(where B’s condition is not exposed to it), D, E and F or temporal-endemisation/temporal-
enculturation of B’s condition for B, C (where B’s condition is not exposed to it), D, E and F. It
should be noted that C (where B’s condition is not exposed to it), D, E and F technically speaking have a ‘derived-Being/ontological/existential–defect’ as well, and so to the point that they consciously perceive it can be socially-functional-and-accordant to them wherein lack of ‘social universal-transparency’-\{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness \} which protects the internal-coherence of meaning for virtue’ enables their own ‘covert negative vista’ however ad-hoc as conjugated-postlogism, i.e. as to the conjugated-ignorance of C (where B’s condition is not exposed to it), conjugated-affordability of D, conjugated-opportunism of E, conjugated-exacerbation of F, and conjugated-social-chainism of B, C (where B’s condition is not exposed it) D, E and F, and conjugated-temporal-enculturation to B’s condition of B, C (where B’s condition is not exposed to it), D, E and F; and they cannot therefore be re-engaged logically with (as of ‘prelogism-as-of-conviction,-in-profound-supererogation’-<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–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 –as to 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-teleology to enable their conjugated-
postlogism , where it is socially-functional-and-accordant to do so. It should be qualified that
postlogism (psychopathy) and conjugated-postlogism (as social psychopathy) are enabled,
endemised and enculturated by the possibility of the phenomena being socially-functional-and-
accordant without negative consequences to its agents so long as it is not socially
universally transparent, and so eliciting the respective temporality/shortness over the
intemporality/longness of adhering to proper apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (ontologically-
veridical –meaningfulness-and-teleology). Further more than postlogism and conjugated-
postlogism being just passively socially-functional-and-accordant, a more active socially-
functional-and-accordant framework is often induced by extrinsic-attribute on the token of
eliciting ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity’. This is highly specific
and circumscribe for efficacy-sake from accrued involvement with childhood psychopathy
(with regards to adult psychopathy or adult postlogism) wherein achieving the registry-
worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance
threshold enabling postlogism/psychopathy and/or conjugated-postlogism/social-
psychopathy involves an insight about how ‘lack of constraining social transparency’ of perversion-and-derived-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Besides and critically as well, in addition to this inherently induced faulty-mentation-procedure-deception involved with the state of postlogism –as-of-compulsing-nocwhich}

and its protraction into conjugated-postlogism /social-psychopathy, postlogism and conjugated-postlogism is equally and decisively sustained socially by the accompanying inherent disposition to uphold the registry-worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance thereafter as of mechanical-knowledge (given that inevitably social confliction is bound to arise in the social-setup with the phenomena of postlogism /psychopathy and conjugated-postlogism /social-psychopathy), and as the mere recurrence of such social confictions associated with the postlogism /psychopathy and conjugated-postlogism /social-psychopathy

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-compulsing–nonconviction/madeupness/bottomlining’referred-to
apriorising/axiomatising/referencing’-logical-dueness> vicious acts-and/or-narratives”; and so cultivating its deterministic ontological-primemovers-totalitative-framework fault-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 fault-mentation-procedure-deception ‘misconception of meaningfulness-and-virtue’ at childhood, further evolves a long way with a constantly readjustment process to ultimately enable the credulity for the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance at adult psychopathy, such that at adulthood social universal-transparency as of attendant-ontological-contiguity—alleduc—existentialising/contextualising/textualising-contiguity <reifying-or elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought devolving-as-of-instantiative-context> of its underlying postlogism as of compulsing—nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising—of-attendant—intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of-the-‘attendant—intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant—ontological-contiguity >;—in-shallow-supererogation —<as-to-disontologising-perverted—outcome-sought-precedes-existentially-veridical—‘attendant—intradimensional–apriorising/axiomatising/referencing’—logical-dueness>) often gets lost enabling its fault-mentation-procedure-deception at adulthood. By derivation the subsequently induced
such ‘postlogism’-as-of- compulsing–nonconviction/madeupness/bottomlining-
\{<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-
intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontical-contiguity >;<in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} vicious acts-and/or-narratives’ based
on their systematic combination with ‘compensating directed pseudo-virtue acts-and/or-
narratives’ directed to relevant significant others will enable the registry-
worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, by
such a compensation mechanism. With this faulty-mentation-procedure-deception, this is thus
supposed to override the ‘postlogism’-as-of- compulsing–nonconviction/madeupness/bottomlining-
\{<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontical-contiguity >;<in-shallow-supererogation –<as-to-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–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued<-contextualising/existentialising–attendant-
ontical-contiguity >;<in-shallow-supererogation –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>\} vicious acts-and/or-narratives’, and

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‘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’

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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’

\(
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vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, to be overlooked/absolved/exonerated/exculpated socially). This faulty-mentation-procedure-
deception mental-disposition at adulthood psychopathy is more profound than just an ad-hoc
trite association between committing a given vicious act and initiating a given limited
‘compensating directed pseudo-virtue act-and/or-narrative’ in compensation as is the case at
childhood psychopathy, since the adult psychopath discovers at that stage that such triteness of
association is relatively inefficient for attaining the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance (but rather requires a more
profound association of the ‘postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;-in-shallow-supererogation -<as-to-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\textsuperscript{8} \textsuperscript{-as-of-}\textsuperscript{10} compulsing--nonconviction/madeupness/bottomlining\textsuperscript{78} \\
\{\langle decontextualising/de-existentialising--of-attendant-intradimensional--apriorising/axiomatising/referencing\rangle--induced-disontologising--of-the--attendant--intradimensional--ontologising \langle--imbued--\langle contextualising/existentialising--attendant--ontological-contiguity \rangle;\textsuperscript{67}--in-shallow-supererogation \langle--as-to-disontologising-perverted--outcome-sought-precedes-existentially-veridical--attendant--intradimensional--apriorising/axiomatising/referencing\rangle--logical-dueness\rangle\} 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 
falacious crude-trite-compensating at childhood; such that it is then adopted and relayed as 
contending thus wrongly validating its apriorising--\textsuperscript{84} reference-of-thought-elements/apriorising--registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} (which are actually outside 
attendant ontological-contiguity \textsuperscript{77}--educed--existentialising/contextualising/textualising-contiguity \textsuperscript{79}--reifying-or-elucidating-of-prospective-relative-ontological-completeness--of-reference-of-thought--devolving-as-of-instantiative-context\rangle as first-level deception, and 
thus enabling the infinite possibilities of second-level deception from their \textsuperscript{84} 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\textsuperscript{77}/social-psychopathy involving deliberative/conscious or unconscious (conjugated-ignorance) artificial, fallacious and surreptitious systematic eliciting of ‘high-proportionality overcompensating directed pseudo-virtue acts-and/or-narratives’ systematically enabling the possibility for committing
‘postlogism'-as-of-compulsing–nonconviction/madeupness/bottomlining

{‘<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 –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>⟩ vicious acts-and/or-narratives’ with respect to another individual or situation, as the occasion may arise, while ensuring social overlooking/absolving/exonerating/exculpating is a central enculturating/endemising mechanism at the registry-worldview/dimension-level (beyond the individuation-level) of human temporalities-drives to adhere to the <amplituding/formative> wooden-language

teleology\textsuperscript{100} as of poor performance of supposed intemporal-projection but actually in effect pseudointemporality\textsuperscript{52-as-temporality\textsuperscript{70}} and speaks, more specifically with regards to psychopathic/postlogic\textsuperscript{56meaningfulness-and-teleology\textsuperscript{100}, rather as of relatively ‘mere-rhyming mental-disposition’ emphasising \textit{amplituding/formative} wooden-language\textsuperscript{ }(imbuend–temporal–mere-form/virtualities/dereification/akrasiaic–
drag/denatured/preconverging-or-dementing –narratives—of-the—reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}) in ‘toning-triggering/snappings-of-
impression/tenseness-of-interlocutory-engagement—{easily copied with conjugated-postlogism\textsuperscript{8} at an intuitive-level}’—falsely-projecting-profoundness-of-thought more like vague-rhyming-or-
copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-
vocalisation-or-subknowledging\textsuperscript{9} with respect to ontologically-veridical\textsuperscript{56meaningfulness-and-
teleology\textsuperscript{100} given psychopathic slantedness ‘deception-of-successively-shifting-or-non-
cohering-narratives-and-acts/deception-by-concurrently-false-presupposing/false-
presuming/false-premising-of-narratives/deception-by-concurrently-false-assumptive-
preconverging-or-dementing\textsuperscript{19—apriorising-psychologism’}, over an intemporal/ontological
profundness-of-thought (as of the ‘intemporal synopsising-depth—\textsuperscript{57meaningfulness-and-
teleology\textsuperscript{100}/supratransversality—\textit{in sublimating–existential-eventuating/denouement—of—
epistemoidy-totalising–social-context-constricted-conflatedness ‘ of
aetiologisation/ontological-escalation driven by ‘intemporal-prioritisation-of—reference-of-
thought’–as-conflatedness –or-ontological-reprojecting emphasising \textsuperscript{84reference-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 interestingly such a contrastive insight (of temporal-to-
intemporal contrastive-synopsising-depths—\textsuperscript{56meaningfulness-and-teleology\textsuperscript{100}) should be
central to an elucidative storied-construct/ontologically-valid-narration of
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation. The very ‘intemporal
synopsising-depth-of—meaningfulness-and-teleology\(^1\) required for ‘intemporal mental-projections’ or ‘ontological construals’ outside institutionalisation framework as enabled by
deferential-formalisation-transference render them highly susceptible to denaturing\(^2\) in
uninstitutionalised-threshold\(^3\) framework as with regards to the extended-informality\(^4\)
\{
\text{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to—}
\text{meaningfulness-and-teleology}\}\) where these face in the same space of temporal-to-intemporal the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance
apriorising/axiomatising/referencing\) and with the ‘lack of constraining social
universal-transparency\(^6\){transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness}\) as of attendant-ontological-
contiguity\(^7\)—educed—existentialising/contextualising/textualising-contiguity <reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of—reference-of-thought-
devolving-as-of-instantiative-context> meaning that same-terms-of-expressions/seemingly-
same-implied-meaningfulness are undisambiguated, and available to postlogic/psychopathic,
temporal-dispositions in conjugated-postlogism as well as the intemporal-disposition in
supplanting—conviction-as-to-profound-supererogation —of—‘attendant—intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism. The relative transparency of
childhood psychopathy —perversion-of—reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow—
teleology relative to intemporal/ontological and virtue constructs.


with respect to categorical imperatives/axioms/registry teleology\(^{100}\) of reference of thought as of\(^{102}\) maximalising recomposing for relative ontological completeness\(^{103}\) — unenframed conceptualisation inducing the prospective institutionalisation’ and ‘least and derived temporal operating modalities with respect to\(^{3}\) categorical imperatives/axioms/registry teleology\(^{100}\) of reference of thought as of\(^{102}\) incrementalism in relative ontological incompleteness\(^{89}\) — enframed conceptualisation in inducing the uninstitutionalised threshold\(^{03}\)’ defines how and why any ‘institutionalisation by uninstitutionalised threshold\(^{03}\) limits’ come to be attained and sustained (whether recurrent utter uninstitutionalisation, base institutionalisation ununiversalisation,\(^{104}\) universalisation non positivism/medievalism, positivism procrypticism, and prospectively deprocrypticism) as it is construed as arising due to the definite unchangeable reality of ‘human subpotency aporia undecidability dilemma ought indeterminacy deficiency limitation constraint — imbued ‘notional firstnaturedness temporal to intemporal dispositions <so construed as from perspective ontological normalcy postconvergence’ — existentialism form factor intertwined with a given institutionalisation relative ontological incompleteness\(^{109}\) induced, ‘threshold of non conviction madeupness bottomlining in shallow supererogation\(^{97}\) <as to ‘attendant intradimensional’ prospectively disontologising preconverging dementing apriorising psychologism\(^{19}\)’ (with the latter not definite changeable by ‘transcendental institutionalisation intemporalisation’ by a \(^{5}\) maximalising recomposing for relative ontological completeness\(^{1}\) — unenframed conceptualisation exercise). This is so reflected as of \(^{5}\) maximalising recomposing for relative ontological completeness\(^{10}\) — unenframed conceptualisation. This explains why the ‘recurrent utter uninstitutionalisation’ mindset of\(^{84}\) reference of thought is existentially perpetuating ‘failing not upholding <as of apriorising axiomatising referencing> of rulemaking over non rules apriorising axiomatising referencing psychologism’

[For instance, resetting relations anew and overlooking non-positivism/medievalism postlogism\(^7\) 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-
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\(^\circ\)-induced,\(\text{‘threshold-of–}
nonconviction/madeupness/bottomlining-in-shallow-supererogation}\(\langle\text{as-to–‘attendant-
intradimensional\’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\rangle}\) of our \(\text{procrypticism–or–disjointedness-as-of–‘reference-of-thought for a}
notional–deprocrypticist\(\text{‘reference-of-thought. Such naïve construal of resetting relations}
aneu and overlooking with regards to perversion-and-derived\(\text{‘perversion-of–‘reference-of-
thought}\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\rangle\) (utterly different
from defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation\) of the registry-worldview’s/dimension’s–
reference-of-thought-for-social-functioning-and-accordance resetting anew and overlooking)
simply becomes at best ‘impression-driven/good-naturedness/wishfulness active enabler’ for
temporally inclined mindsets with respect to what can be habituated/endemised/enculturated as of
perversion-of–‘reference-of-thought\langle\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation}\rangle\) (where postlogism\(\text{ and conjugated-postlogism}\) can be passively socially-
functional-and-accordant\(\text{ or actively socially-functional-and-accordant}\) by eliciting social-
aggregation-enablers, and so over inherent intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory–de-mentativity’). Rather than the idea of
resetting relations anew and overlooking, a true intellectual-and-moral elevation is instead
achieved by a prospective institutionalisation secondnaturizing process construing the inherent
reality and derived-implications of perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation greater for its superseding, which effectiveness skews (‘intemporality’-asymmetric-subsumption-of-temporality, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) to the veritable intemporal/longness-of-register-of meaningfulness-and-teleology in deferential-formalisation-transference as of aetiologisation/ontological-escalation, as the-Good/understanding/notional-knowledge-reification-gesturing-in—prospective_psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflicatedness—[::-preconverging-disentailment-by] postconverging-entailment/ontological-primemovers-totalitative-framework construct; and so construed suprastructurally as of beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-existential-unthought-of-the-prior/transcended/superseded. In other words, recurrent-utter-uninstitutionalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by base-institutionalisation reference-of-thought, ununiversalisation manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by universalisation reference-of-thought, non-positivism/medievalism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by positivism reference-of-thought, and prospectively procrypticism manifestation of postlogism can only be de-mentatively/structurally/paradigmatically resolved by notional-deprocrypticism reference-of-thought. As palliative construal is rather ontologically incoherent as the idea for striving to construe intemporality/longness from temporality/shortness is rather naïve and actually as of ontologically-flawed <amplituding/formative-epistemicity>totalising-self-referencing-
representation about prior/transcended/superseded registry-worldviews/dimensions. For instance, we’ll be hard pressed to acquiesce to an argument with regards to medieval manifestation of postlogism for instance as it instigates notions-and-accusations-of-sorcery, associated with a logic in terms–as-of-axiomatic-construct of non-positivism/medieval relative-ontological-incompleteness-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ of the type ‘A’s action was what brought about the accusation of witchcraft, and A should stop the practice’, from our positivistic transcendentally <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought as of its positivism prospective relative-ontological-completeness-of-reference-of-thought, and would rather imply ‘the decandored/oblongated and preconverging-or-dementing–apriorising-psychologism and dialectically/contendingly-out-of-phase nature’ of such non-positivism/medievalism–reference-of-thought priorly without its contending status even arising in the very first place; but then with respect to our own postlogism-and-conjugated-postlogism as psychopathy and social psychopathy pointing to our own relative-ontological-incompleteness-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ of procrypticism, we will tend to advance a ‘nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing-narratives) as a-registry-worldview’s-or-dimension’s-ignoring-of-its-prior-relative-ontological-incompleteness-of-reference-of-thought-as-an-ontologically-flawed-neuterisation–or-bracketing-or-epoché of <amplituding/formative–epistemicity>totalising–conflated–meaningfulness-and-teleology–as-of-notional–deprocrypticism-reflected–historiality/ontological
eventfulness\textsuperscript{37}/ontological-aesthetic-tracing\textsuperscript{-}perspective\textsuperscript{-}ontological-normalcy/postconvergence-reflected\textsuperscript{-}epistemicity-relativism-determinism\textsuperscript{'} of our own ontological-misconstruing-of-meaningfulness or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}\textsuperscript{-}attendant-intradimensional\textsuperscript{'}\textsuperscript{-}prospectively-disontologising\textsuperscript{-}preconverging/dementing \textsuperscript{-}apriorising\textsuperscript{-}psychologism\textsuperscript{2}, as we strive circularly-as-of-shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{90} in an incoherent patchwork of meaningfulness (palliation construal) on the same terms of our relative-ontological-incompleteness\textsuperscript{90}-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}\textsuperscript{-}attendant-intradimensional\textsuperscript{'}\textsuperscript{-}prospectively-disontologising\textsuperscript{-}preconverging/dementing \textsuperscript{-}apriorising\textsuperscript{-}psychologism\textsuperscript{2}, (in the case of procrypticism, which is rather of ‘ontologically-perspectival-degraded-as-decentered/preconverging-or-dementing\textsuperscript{19}-reflexive/entailing-teleology\textsuperscript{100}-differentiation-as-of-subtransversality\textsuperscript{-}in-desublimating–existential-eventuating/denouement\textsuperscript{-}threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97}\textsuperscript{-}attendant-intradimensional\textsuperscript{'}\textsuperscript{-}prospectively-disontologising\textsuperscript{-}preconverging/dementing \textsuperscript{-}apriorising\textsuperscript{-}psychologism\textsuperscript{2},’), ignoring the notion of prospective transcending with respect to perversion-of–reference-of-thought\textsuperscript{-}preconvergingly-apriorising\textsuperscript{-}axiomatising\textsuperscript{-}referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97}\textsuperscript{-}as-preconvergently-apriorising\textsuperscript{-}axiomatising\textsuperscript{-}referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{19}\textsuperscript{-}perversion-of–reference-of-thought\textsuperscript{-}as-preconvergently-apriorising\textsuperscript{-}axiomatising\textsuperscript{-}referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{19} going by ontological-normalcy/postconvergence\textsuperscript{-}amplituding/formative-epistemicity\textsuperscript{-}totalising–renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling\{by-a-renewing-of-apriorising\textsuperscript{-}axiomatising\textsuperscript{-}referencing\textsuperscript{-}psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology\}
as of notional–deprocrypticism (which is rather of ‘ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking\textsuperscript{20}-differentiation-as-of-supratransversality\textsuperscript{2}<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’) in longness-of-register-of–‘meaningfulness-and-teleology\textsuperscript{100} in order to grasp ontologically-veridical meaningfulness; and so, no more different as the non-positivism/medieval mindset\textsuperscript{4} reference-of-thought trying to process logic on the basis of its relative-ontological-incompleteness\textsuperscript{10}-induced,‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{20}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{23}’ as notions-and-accusations-of-sorcery. This reason underlies the notion of prospective institutionalisation which arises not as of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue but ‘more fundamentally an appropriateness-of–reference-of-thought-as-of-conflatedness\textsuperscript{12}-or-perversion-of–reference-of-thought–as–preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation issue as of a de-mentative/structural/paradigmatic and ontological meaningfulness-and-teleology\textsuperscript{100} implication with respect to eliciting the prospective relative-ontological-completeness\textsuperscript{10}-of–reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension, without \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13}} of the relative-ontological-incompleteness\textsuperscript{10}-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism–> of the prior/transcended/superseded registry-worldview/dimension. Thus the articulation of
prospective institutionalisation ‘is not about ontological-primemovers-totalitative-framework’ implying equivalence between the prior/transcended/superseded and the prospective/transcending/superseding’. It is rather about the precedingness/supersedingness/ascendency of the latter in transversality—~of-affirmative-and-unaffirmative—disambiguated—motif—existential-eventuating/denouement—~effectiveness validations of say a chemistry mindset/reference-of-thought (with demonstrations of chemistry principles by chemical reactions producing elements and compounds) say in a non-positivism/medievalism setup prone to alchemy and essences-driven explanations ‘is not and cannot be construed as a logical-processing-or-logico-implicitation—supposedly-apriorising-in-conviction—as-to—profound-supererogation validation as of alchemic mindset/reference-of-thought’ but rather ‘a chemistry scientific mindset/reference-of-thought validation’, critically because the issue is fundamentally not most critically about the specific occurring/case validations of chemistry principles but rather about the de-mentative/structural/paradigmatic non-positivism/medievalism alchemy and essences-driven explanations defective mindset/reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument mental-disposition reflex with respect to metaphorically—as-of-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of interpretive defects that may arise from such non-positivism/medievalism mindset/reference-of-thought based on alchemy and essences-driven explanations given its relative-ontological-incompleteness—induced,—‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant—intradimensional’—prospectively-disontologising—preconverging—dementing—apriorising—psychologism’. Thus wrongly implying that a contending engagement between the two is of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation, ‘wrongly elevates and validates the non-positivism/medievalism
mindset/ reference-of-thought’ as the mindset/ reference-of-thought of contention, as such a
possibility of contending engagement from the chemistry mindset/ reference-of-thought is
about harkening rather to a de-mentative/structural/paradigmatic and
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity } conflatedness-in {preconverging-
disentailment by) postconverging entailment (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) of the alchemy and essences-driven explanations
mindset/ reference-of-thought reflex for the ascendancy of a positivistic chemistry registry-
worldview reflex as of its prospective relative-ontological-completeness-of-reference-of-
thought as it addresses the former defect of <amplituding/formative-epistemicity>totalising-
self-referencing-syncretising/metaphysics-of-presence- ⟨implicated-
‘nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩
and thus provides the possibility for resolving metaphorically-a-million-and-one-instances-and-
locales/aetiology/ontological-escalation of defects of that non-positivism/medievalism
mindset/ reference-of-thought based on alchemy and essences-driven explanations given its
relative-ontological-incompleteness-induced,’threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism’. This insight equally comes to the mind as we can equally imagine that a mere
demonstration or demonstrations of positivistic meaningfulness effectiveness/ontological-
primemovers-totalitative-framework in say a base-institutionalisation/animistic social-setup or
non-positivism/medievalism social-setup to their approbation is not a sufficient basis to imply
that they are thereafter of positivistic mindset/reference-of-thought and to be engaged with as
instance, and on a second-level then imply eliciting the corresponding 'meaningfulness-and-
teleology' for such renewed psyche as 'reference-of-thought. Such 'amplituding/formative-
epistemicity>totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-
setup-ontological-rescheduling} (by-a-renewing-of-apriorising/axiomatising/referencing–
psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-
teleology} )’ involves specific ‘memeticism/meaningfulness circular-caricature’ with respect to
the implied registry-worldview/dimension in their respective institutionalisation state (as
candored/straight and postconverging-or-dialectical-thinking–apriorising-
psychologism/dialectically-or-contendingly in-phase) and their uninstitutionalised-threshold
state (in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
–as-to—‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–
apriorising-psychologism> as decandored/oblongated and preconverging-or-dementing–apriorising-psychologism/dialectically-or-contendingly out-of-phase). The notion of
‘amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling} (by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology} )’ as being of true transcendence-and-
sublimity/sublation/supererogatory–de-mentativity can be further elucidated with regards to
two remarkable historical developments which while inherently exceptional, to say the least,
aren’t truly transcendental. Consider for instance that transcendental is generally considered as
the central notion of Kantian philosophy. The reality however is that the supposed
transcendentalism is actually an elaboration in the terms of the actual and true rational-
empiricism/positivism ‘reference-of-thought transcence-and-
sublimity/sublation/supererogatory–de-mentativity established by Descartes’ thinking
proposition and scepticism exercise as the fundamental basis for continuously re-elaborated
‘extended rationalism’ right up to the present. Kantian supposed transcendence-and-sublimity/sublimation/supererogatory/de-mentativity (Copernican revolution) is not eliciting a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ of ‘amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling’ (by a renewing of apriorising/axiomatising/referencing—psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology)’ (which is exactly what Descartes’ thinking proposition and scepticism exercise does with respect to the non-positivism/medievalism psyche/placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology). The Kantian construct is an elaboration well within the psychical framework established by dimensionality-of-sublimating—{amplituding/formative—supererogatory—de-mentativeness/epistemic-growth—or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation} ‘extended rationalism’ thinking proposition and scepticism exercise, and Kantian meaningfulness-and-teleology is utterly comprehensible and intelligible to that psyche/mentation, though in many ways it is a more profound elaboration of meaningfulness-and-teleology issues. So it is actually an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument within the extended-rationalism reference-of-thought that doesn’t psychically and meaningfully supersede it but elaborates within it; and it doesn’t reference an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

‘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-
disentailment-by/postconverging-entailment of \(^8\) reference-of-thought’); and wherein the successive mindsets/\(^7\) references-of-thought and institutionalisations are suprastructural to each other (beyond-the-consciousness-awareness-teleology\(^{100}\) <in preconverging existential-extrication-as-of-existential-unthought>). Insightfully, this highlights that human mentation capacity is in a dynamic cumulation as of the \(^5\) maximalising-recomposing-for-relative-ontological-completeness\(^8\) —unenframed-conceptualisation of its limited-mentation-capacity-deepening\(^2\). It puts into question the Kantian philosophical exercise (Copernican revolution) of striving to establish \(^1\) 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\(^7\) ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality existential reality nature that is preceding-and-superseding to any human mental apriorising/axiomatising/referencing of it’, and thus rendering such an apriorising/axiomatising/referencing conceptualisation exercise highly heuristic (to constantly resolve the virtualities it raises by re-categorisation/re-adaptation/re-classification), and so when not employing a referentialism reflex that is naturally inclined to be contiguous with intrinsic-reality as of ontological-normalcy/postconvergence/intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation. A further weakness is the naive implication thus that an apriorising/axiomatising/referencing exercise of human mental understanding only starts and ends with the positivistic/rational-empiricism registry-worldview’s/dimension’s reference-of-thought as if it is the only one that had existed, against the anthropological and historical trend, and without explaining how previous meaningful-frames developed into the positivistic/rational-empiricism and how the latter could develop prospectively. Besides the Kantian argument that the transcendent (in all its connotations beyond direct experiences) cannot be known is equally anthropologically and historically erroneous as even in his days, with respect to adopting of a positivistic/rational-empiricism worldview over non-positivistic/alchemic/essences/medieval registry-worldview/dimension certainly does have a name (transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). But then it is more the case that from an amplitude/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag posture holding only one registry-worldview/dimension reference-of-thought–categorical-imperatives/axioms/registry-teleology as absolute, then prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity is rather a beyond-the-consciousness-awareness-teleology-in-preconverging–existential-extrication-as-of-existential-unthought notion. Besides, Kant’s notion of transcendence-and-sublimity/sublimation/supererogatory–de-mentativity (transcendental idealism) and subsequent philosophical development of the notion is one relating to immediate phenomenal conceptualisation rather construed as ‘phenomenal-abstractiveness of presence’ (and more precisely phenomenal-abstractiveness of presence as of the positivism/rational-empiricism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights’ transcendence-and-sublimity/sublimation/supererogatory–de-mentativity implied by Descartes) rather than a construal of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as implied herein as of limited-mentation-capacity-deepening with respect to the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-'human-amplituding/formative-epistemicity-totalising–purview-of-construal’ as superseding—oneeness-of-ontology as an all-encompassing

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of human psychical and institutionalisation disposition for meaningfulness-and-teleology, even though fundamentally enabled by developing human phenomenal-abstractiveness of presence as of

<amplituding/formative–epistemicity>totalising–random-as-impulsive-phenomenal-abstractiveness-of-presencing-in-‘trepidatious-consciousness’ with recurrent-utter-uninstitutionalisation,


<amplituding/formative–epistemicity>totalising–ordinal-as-qualifying-phenomenal-abstractiveness-of-presencing-in-‘preclusive-consciousness’ with universalisation–non-positivism/medieval,

<amplituding/formative–epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-in-‘occlusive-consciousness’ with positivism–procrypticism, and


<amplituding/formative–epistemicity>totalising–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/infering-of-elucidation-outside—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity which tend to require constant heuristic adaptations to sync in contiguity with existence-potency~sublimating–nascence,—disclosed-from-prospective-epistemic-digression—rules-of—apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality of existential-reality and avoid virtualities, as wrongly
operating on the basis of an absolute point of human thought
apriorising/axiomatising/referencing that doesn’t recognise that successive
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-as-transcendental
registry-worldviews/dimensions are defining/transcendental-enabling/sublimating/supererogatory-de-mentativity for new prospective relative-ontological-completeness of reference-of-thought. In the bigger framework, this author holds that conceptually and operantly nothing is certain but for the certitude of existence and its oneness, thereafter defining relative certitudes by the contextualising-contiguity of existence as of human shallow-to-deepening–limited-mentation-capacity,–as-limited-mentation-capacity-deepening as of its successively developed transcendental psychical and institutionalisation notions from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition to successively profound apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument rules associated with human limited-mentation-capacity-deepening, as further elaborated in this paper. This same insight can be extended with respect to an Einstein and Bohr led theory-of-relativity and quantum-mechanics physics respectively in relation to the physics of Newton, Galileo, Leibniz; wherein the latter established the ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psyche as ‘<amplituding/formative–epistemicity>totalising–renewing–realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-prospective–meaningfulness-and-teleology ’}’ of positivistic physics right back then in their epoch such that the overall underlying principle of ontological-primemovers-totalitative-framework as transcendental-enabling/sublimating/supererogatory-de-mentativity back then
is still what prevails today. It is that physics psyche established back then which enabled seemingly aloof conceptualisations of physics like theory-of-relativity and quantum-mechanics within a decade or so of their articulations as of more profound elaboration of transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework to establish themselves as the central physics theories with little or no quarrel. It is interesting to grasp that such a physics and science psyche wasn’t available to a Copernicus in what may be construed today as a relatively benign conceptualisation of a heliocentric model of the world, with the revolt of Galileo and others ultimately establishing that physics and science psyche over a non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument relationship to ontological-primemovers-totalitative-framework that is not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as of its non-scientific psyche. In other words however ‘good-natured, well-meaning and wishful for enabling human progress’ the mental-disposition in that epoch as alchemic and non-positivistic was de-mentatively/structurally/paradigmatically not ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity, and instinctively one may argue that it is by coming out from the frustration of not achieving anything decisive but for ‘palliative results’ in terms of progress with an alchemic and non-positivistic psyche that the Newton’s of that epoch increasingly adopted a positivistic sense of things which they increasingly came to realise as being ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity. This same ‘ontological misconstrual’ naively grounded on ‘palliative constructs and naïve conceptual patterning’ driven by ‘good-naturedness, well-meaningfulness and wishfulness’ is pervasive in the social sciences today as of its poor ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity construction having to do with an
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-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment 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-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment–by}–postconverging-entailment as of ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity in establishing a comprehensive disease theory for flu that syncs with other human diseases theories and human biology theories and general biology theories and informed by the bigger ‘transcendental-enabling/sublimating/supererogatory–de-mentativity positivism psyche-and-thereof-philosophy’ (construed rather as of an organic depth of ontological coherence/contiguity that is de-mentatively/structurally/paradigmatically transcendental-enabling/sublimating/supererogatory–de-mentativity contiguously as from the deeper
apriorising/axiomatising/referencing enabling/sublimating/supererogatory–de-mentativity of positivism ‘transcendental-psyche-and-thereof-philosophy’ and not vague ad-hoc mechanical patchwork of non-transcendental-enabling/sublimating/supererogatory–de-mentativity conceptualised/construed relations), and so as of its 84 reference-of-thought–2 categorical-imperatives/axioms/registry-teleology 100, for-aposteriorising/logicising/deriving/intelligising/measuring–56 meaningfulness-and-teleology 100. 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-referring-syncretising/circularity/interiorising/akrasiatic-drag 33 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>101 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 56 meaningfulness-and-teleology but two or more, say our present positivism 84 reference-of-thought and retrospective non-positivism 8 reference-of-thought, their ‘supposed ontological status’ turn out to be ridiculous <amplituding/formative–epistemicity>totalising–self-referring-syncretising/circularity/interiorising/akrasiatic-drag , exposing their true nature as rather palliative constructs and conceptual patterning. In the bigger framework can notions
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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity ‘s-reifying-or-elucidating-of-prospective-relative-ontological-completeness ’; so-rather-enabled-by-a-nonpresencing-divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism 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-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-confusedness-in-{preconverging-disentailment–by}–postconverging-entailment 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–confusedness/constitutedness-to-confusedness 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/akrasiac-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

attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> of the prior/transcended/superseded at its uninstitutionalised-threshold as an epistemic-totalising~renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-(by-a-renewing-of-

apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-

prospective–meaningfulness-and-teleology ) eliciting a new

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

prospective/transcending/superseding reference-of-thought as candored/straight,

postconverging-or-dialectical-thinking—apriorising-psychologism and
dialectically/contendingly-in-phase over the prior/transcended/superseded reference-of-thought as decandored/oblongated, preconverging-or-dementing—apriorising-psychologism and
dialectically/contendingly out-of-phase. Basically, de-mentation

(suprerogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-

attributive-dialectics) speaks of the attendant supersedingness of prospective relative-

ontological-completeness-of-reference-of-thought of prospective/transcending/superseding

reference-of-thought over prior relative-ontological-incompleteness-of-reference-of-

thought of prior/transcended/superseded reference-of-thought, and so ‘with respect to the

relative veracity/ontological-pertinence of their projected logical-processing-or-logical-

implication—supposedly-apriorising-in-conviction-as-to-profound-suprerogation of

meaningfulness-and-teleology as of attendant ontological-contiguity—educed-

existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-

prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-

instantiative-context>’, wherein the prior/transcended/superseded reference-of-thought is

construed as preconverging-or-dementing—apriorising-psychologism and decentered/out-of-

phase thus subsumed-as-supplanted while the prospective/transcending/superseding

reference-of-thought is construed as postconverging-or-dialectical-thinking—apriorising-
psychologism and centered/in-phase thus subsuming-as-supplanting (by supratransversality\textsuperscript{20} \textsc{<in-sublimating–existential-eventuating/denouement>–of-motif-and-}
apriorising/axiomatising/referencing\textsc{ as of ‘intemporality\textsuperscript{22}–asymmetric-subsumption-of-
temporality\textsuperscript{19}, rather as of intellectual-and-moral-inequivalence/non-correspondence). Thus}
attendantly and ontologically, recurrent-utter-uninstitutionalisation is preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its
failing/not-upholding\textsc{<as-of-apriorising/axiomatising/referencing> of rulemaking-over-non-
rules—apriorising/axiomatising/referencing–psychologism) relative to base-
institutionalisation–ununiversalisation as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism and centered, with the latter preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-
\textsc{<as-of-apriorising/axiomatising/referencing> of universalisation-directed-rulemaking-over-
non-rules—apriorising/axiomatising/referencing–psychologism) relative to universalisation–
non-positivism/medievalism as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism and centered, with the latter preconverging-or-dementing\textsuperscript{19}–apriorising-
psychologism and decentered thus subsumed-as-supplanted (given its failing/not-upholding-
\textsc{<as-of-apriorising/axiomatising/referencing> of positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–}
psychologism) relative to our positivism–procrypticism as postconverging-or-dialectical-
thinking–apriorising-psychologism and centered, with the latter preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism and decentered thus subsumed-as-supplanted (given its
failing/not-upholding\textsc{<as-of-apriorising/axiomatising/referencing> in preempting—}
disjointedness-as-of- ‘reference-of-thought, as-to\textsuperscript{14} \textsc{<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) relative to futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology\textsuperscript{100} as of prospective notional–deprocrypticmism as postconverging-or-dialectical-thinking –apriorising-psychologism and centered; and so successively, ‘with respect to relative ontological veridicality of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation projected meaningfulness-and-teleology\textsuperscript{100} as of attendant ontological contiguity ‘edued existentialising/contextualising/textualising-contiguity’ as of prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context’. de-mention}(supererogatory–ontological–de-mention-or-dialectical–de-mention—stranding-or-attributive-dialectics) as of transcendent/interdimensional/transdimensional registry-worldview/dimension-level conceptualisation/construal as enabling prospective suprastructuration (suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology\textsuperscript{100} synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology), is technically apprehended rather as of the ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold\textsuperscript{03}’ of meaningfulness-and-teleology\textsuperscript{100} of the prior/transcended/superseded registry-worldview reference-of-thought implied as of distinctive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{19} in reflecting the prospective/transcending/superseding registry-worldview reference-of-thought suprastructuration as the ‘new ontologically-veridical becoming-or-present-of-reference-of-thought’ since there ‘cannot be two different becoming-or-present-of-reference-of-thought’ but rather that the prospective/transcending/superseding suprastructuration is by its prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought the becoming-or-present-of-
reference-of-thought. However, in all the de-mentation-[supererogatory-ontological-de-
mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics] implied successive
institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-<epistemicity-relativism-determinism>), such a
‘confusion of relative ontologically-veridical becoming-or-present-of- ‘reference-of-thought’
induces an underlying ‘paradox of transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity’ involved in all such transcendence-and-
sublimity/sublimation/supererogatory-de-mentativity wherein mental-dispositions as of
reference-of-thought are caught between the prospective/transcending/superseding registry-
worldview prospective relative-ontological-completeness[reference-of-thought and the
prior/transcended/superseded registry-worldview prior relative-ontological-incompleteness-
reference-of-thought, with respect to meaningfulness-and-teleology referencing.
Consider in this case the human condition of transience of reference-of-thought as
experienced by Okonkwo returning from banishment to Umuofia village in Chinua Achebe’s
Things Fall Apart. That is, basically and by reflex, mental-dispositions as of the formation of
‘recurrent-utter-uninstitutionalisation non-rules—apriorising/axiomatising/referencing–
psychologism,-as-impulsive-or-accidented-or-random-mental-disposition reference-of-
thought—categorical-imperatives/axioms/registry-teleology will not necessarily construe
transitorily at its uninstitutionalised-threshold that ‘base-institutionalisation–
ununiversalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism reference-of-thought—categorical-imperatives/axioms/registry-teleology is
the relative ontologically-veridical reference-of-thought (as explained further below with
respect to ‘symmetrisation-of- reference-of-thought but which is in effect an ontologically-
non-veridical-or-flawed <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag and/or desymmetrisation for perceived
temporal social-stake-contention-or-confliction’ associated with distinctive-alignment-to-
reference-of-thought-<of-apriorising/axiomatising/referencing>, and ‘intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of
deconstruction/ontological-reconstituting–as-to-conflicatedness in aetiologisation/ontological-
escalation); such that on a logical-basis/logic,-as-derived-from—transversality—sublimating–existential-eventuating/denouement—of-affirmative-and-unaffirmative–
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness } doesn’t yet avail) even though, it is such relative pure-ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness in—{preconverging-disentailment—by}—postconverging-entailment that is the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality enabling (by ultimately making available such prospective constraining social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing—
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness }) the successive institutional-cumulation/institutional-recomposure {as-to- historicality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective-ontological-
normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>). Even then and
ultimately, it is mainly a crossgenerational psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring that progressively rids the prior conventional constructs
of their essence as of <amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag that enables prospective registry-
worldview/dimension suprastructuration/transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This insight extends to all the
<cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-
worldviews/dimensions including ours as positivism–procripticism as the relative pure-
on-ontology apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educated-
existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-
disentailment by} postconverging-entailment 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–deprocripticism
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-attendant–ontological-contiguity -
educed—existentialising/contextualising/textualising-contiguity }—conflatedness in-
{preconverging-disentailment by} postconverging-entailment)) 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-
sublimity/sublimation/supererogatory~de-mentativity’. And critically so, because beyond just ‘human conscious willing’, transcendence-and-sublimity/sublimation/supererogatory~de-mentativity necessarily implies the ‘prospect of humans to appreciate/understand meaninglessness-and-teleology beyond-the-consciousness-awareness-teleology-

<in-preconverging-existential-extrication-as-of-existential-unthought>; such that, de-mentatively/structurally/paradigmatically/necessarily, that which gets to ‘conceptualise/construe beyond-the-consciousness-awareness-teleology-

<in-preconverging-existential-extrication-as-of-existential-unthought’ is necessarily ontologically-asymmetrical as rather imbued with intellectual-and-moral responsibility over that which doesn’t get there (and so, even with regards to a basic non-transcendental construal of asymmetrisation within a same registry-worldview’s/dimension’s reference-of-thought like Doctor –Patient, Parent – Child, Server –Customer, Teacher –Student etc. as ensues from a Derridean binary opposition analysis). However at uninstitutionalised-threshold, the notion of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation is not readily acquiesced to for the simple reason that two references-of-thought/axiomatic-constructs are at play with those adhering to the prior/transcended/superseded reference-of-thought–categorical-imperatives/axioms/registry-teleology inclined beyond-the-consciousness-awareness-teleology-

<in-preconverging-existential-extrication-as-of-existential-unthought> to uphold meaninglessness-and-teleology as such, whereas in contrast adherence to the prospective/transcending/superseding as of its prospective relative-ontological-completeness-reference-of-thought will certainly grasp the pertinence of intemporality-asymmetric-subsumption-of-temporality/ontological-asymmetrisation as of deconstruction/ontological-reconstituting–as-to-conflatedness aetiologiisation/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 2 meaningfulness-and-teleology construed 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 reference-of-thought as beyond-the-consciousness-awareness-teleology in-preconverging-existential-extrication-as-of-existential-unthought they may operate on a logic that once such a situation as A induced additionality defect deception develops as of ‘lack of constraining social universal-transparency transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness’, that’s fine and implicitly others could just as well consciously go along with it, and that it is just as implicitly legitimate as of the ‘<amplituding/formative> wooden-language{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology}’ of prior/transcended/superseded registry-worldview/dimension’ notwithstanding its failing/not-upholding<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—attendant-ontological-contiguity—successive registry-worldviews/dimensions threshold-of—nonconviction/madeupness/bottomlining-in-shallow-
supererogation\textsuperscript{97} \langle as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing ~apriorising-psychologism\rangle \textsuperscript{97} 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 ~of~ reference-of-thought. This is to point out that at uninstitutionalised-threshold \textsuperscript{93} temporal-dispositions as of relative-ontological-incompleteness ~of~ reference-of-thought do not necessarily acquiesce to intemporality\textsuperscript{99} asymmetric-subsumption-of-temporality\textsuperscript{89} or asymmetrisation (as Z’s … looking down on A, B, C, D, E and F mental-dispositions perversion-and-derived\textsuperscript{97} perversion-of\textsuperscript{97} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle} as allowing for the endemisation/enculturation of the denaturing\textsuperscript{15} of additionality and the implications thereof of subsequent denaturing\textsuperscript{15} in circularity/recurrence/repetition/repeatability\textsuperscript{9} that ensue where socially-functional-and-accordant\textsuperscript{94} due to lack of constraining social\textsuperscript{104} universal-transparency\textsuperscript{10} ~\langle transparency-of-totalising-entailing-as-to-entailing-\textsuperscript{<amplitudining/formative–
epistemicity>totalising~in-relative-ontological-completeness \rangle~ \textsuperscript{75} which protects the internal-coherence of meaning for virtue’; not only as a specific/particular construal/conceptualisation but of\textsuperscript{104} universal import as having to do with endemisation/enculturation of\textsuperscript{75} perversion-of\textsuperscript{9} reference-of-thought\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle}. Does the ‘intellectual romanticism’ of a Rousseau articulation of\textsuperscript{10} universal human rights necessarily register fully in the mindset/ reference-of-thought of the \textsuperscript{<amplitudining/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\textsuperscript{75} of his epoch or is it rather more truly a beyond-the-
consciousness-awareness-teleology notion until the necessary psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring generations latter that brings this beyond-the-consciousness-awareness-teleology notion to the fore of the wooden-language ⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩, and this interrogation could be extended to say superstitious notions and their implications in a non-positivistic social-setup as the drive of say a rational-empiricism/positivistic emancipating agent in many ways will be a beyond-the-consciousness-awareness-teleology notion for 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 social setting, and equally similar issues faced today in many a traditional society like female genital mutilation is more than just an issue of stopping the practitioners of genital mutilation but has to do with wooden-language ⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩ in such social-setup that is a question of a beyond-the-consciousness-awareness-teleology notion with respect to recasting of gender rights in a prospective meaningfulness-and-teleology in such social-setup. Likewise, it could be asked whether such an aetiologisation/ontological-escalation notion as notional–deprocrypticism institutionalisation implied suprastructuration over our positivism–procrypticism is rather not a
beyond-the-consciousness-awareness-teleology\textsuperscript{00} <in-preconverging-existential-extrication-as-of-existent-unthought> notion as of the present \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} mental-disposition and mental-projection. The fact is that registry-worldviews/dimensions operate \textsuperscript{64} meaningfulness-and-teleology\textsuperscript{100} as of their ontological representation of reality within the limits of their \textsuperscript{84} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} which provide them with their ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\textsuperscript{64} reference-of-thought/axiomatic-construct for predicative-insights’ (so derived from prior ontological-faith-notion-or-ontological-fideism 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 \textsuperscript{84} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as new/prospective ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\textsuperscript{64} reference-of-thought/axiomatic-construct for predicative-insights’; but then, such ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument specific referencing/\textsuperscript{64} 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/\textsuperscript{64} reference-of-thought/axiomatic-construct for predicative-insights’ is absolute and non-transcendable’ beyond-the-consciousness-awareness-teleology\textsuperscript{100} <in-preconverging–
new/prospective registry-worldview/dimension. Particularly so, as

\langle\text{amplituding/formative}\rangle \text{ wooden-language-}\{\text{imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology—}\langle\text{as-of—}\text{nondescript/ignorable—void—}\langle\text{with-regards-to-prospective-apriorising-implications}>\}\text{ mental-dispositions most profound relationship to—}\text{meaningfulness-and-teleology}^{106} \text{ tends to be geared rather towards the given ‘apriorising/axiomatising/referencing/intelligibility/setup/measuring instrument specific referencing/’ reference-of-thought/axiomatic-construct for predicative-insights’ as-an-only-one as this enables human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing } \langle\text{amplituding/formative}\rangle \text{ wooden-language-}\{\text{imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology—}\langle\text{as-of—}\text{nondescript/ignorable—void—}\langle\text{with-regards-to—}}\text{prospective-apriorising-implications}>\}\text{ so-construed prospectively, as within ONLY recurrent-utter-uninstitutionalisation (by its non-rules—apriorising/axiomatising/referencing—psychologism—as-impulsive-or-accidented-or-random-mental-disposition \langle\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{106}\rangle, ONLY base-institutionalisation—ununiversalisation (by its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism \langle\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{106}\rangle, ONLY \langle\text{universalisation—non-positivism/medievalism (by its \text{universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism \langle\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{106}\rangle, or ONLY positivism—procrypticism (by its positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism \langle\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}^{106}\rangle, and so ‘construed-as-of-attendant-circular-
pervasiveness <amplituding/formative> wooden-language-{imbued—averaging-of-thought-
as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>} as-
instant-and-absolute-basis-for-being/existence’ (despite the relative-ontological-
incompleteness’-of- reference-of-thought induced distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{29}\) and override any such sense of relative 

pure-ontology apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity –
imbued—existentialising/contextualising/textualising-contiguity }—confatedness\(^{12}\) in-
{preconverging-disentailment by}–postconverging-entailment as of prospective relative-
ontological-completeness’-of- reference-of-thought apriorising/axiomatising/referencing- {of-
attendant-ontological-contiguity –imbued—existentialising/contextualising/textualising-contiguity }—confatedness \(^{12}\) in-
{preconverging-disentailment by}–postconverging-entailment), whilst the projective-insights/postdication/deconstruction discernment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (since the purpose of

reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) 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-
telescope }, whether beyond-the-consciousness-awareness-teleology\(^{100}\)—<in-preconverging-
existential-extrication-as-of-existential-unthought> ), about how and why the ontological-
contiguity\(^{27}\)—of-the-human-institutionalisation-process\(^{28}\) as of such successive
‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-specific
referencing/\(^{27}\) reference-of-thought/axiomatic-construct for predicative-insights’ is driven from
‘nondescript/ignoreable–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 organicism, despite the relative-ontological-incompleteness of reference-of-thought and override any such sense of relative pure-ontology apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—conflatness—in-{preconverging-disentailment-by}–postconverging entailment as of prospective relative-ontological-
normalcy/postconvergence or increasing ontological-completeness-of- reference-of-thought; (such that such meaningfulness as expressed herein is more than just of logical construct implying simple logical meaningfulness as within only a single-as-our-present positivistic predicative-insights framework of reasoning and understanding, but requires a more profound retrospective and prospective mental-projection in its contemplation). This equally explicates the empirical reality associated with the occurrence of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity crossgenerationally as the timeframe for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of projective-insights/postdication/deconstruction induced prospective/transcending/superseding registry-worldview/dimension
shoddiness-and-incompleteness-to–meaningfulness-and-teleology and prelogism-as-of-
conviction, in profound supererogation as of effecting-wholeness-as-of-profundness-and-completeness-to–
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
is important to grasp that such ‘prelogism-as-of-conviction, in profound supererogation’
meaningfulness-and-teleology in the construal of intrinsic-reality/ontological-veridicality. It
superseding-intrinsic-reality/ontological-veridicality as so-mentally-invested with regards to perceived social-stake-contention-or-confliction’ notwithstanding subsequent apprehension of ontologically-veridical meaningfulness-and-teleology, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing as of ‘lack of constraining social universal-transparency’, that speaks of ‘ad-hoc social-commitment-thresholds for foregoing the upholding of intrinsic-reality/ontological-veridicality’ and assuming denaturing as of ‘lack of constraining social universal-transparency’.

‘deterministic of others behaviours by its empty-form’ while a prelogism-as-of-conviction,-in-profound-supererogation-as-of-conviction,-in-

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-as-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ at the uninstitutionalised-threshold due to relative-ontological-incompleteness-as-of reference-of-thought, postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-


profound-supererogation-as-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-compulsing–nonconviction/madeupness/bottomlining-⟨‘<decontextualising/de-existentialising–of-attendant-

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intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-
ontological-contiguity >;–in-shallow-supererogation <-as-to-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 of reference-of-thought as
rather reflecting ‘virtue-and-ontological-veridicality’ as of its institutionalisation and ‘vices-
and-impediments’ as of its uninstitutionalised-threshold. This consequently implies at the
uninstitutionalised-threshold a ‘symmetrisation-of’ reference-of-thought but which is in
effect an ontologically-non-veridical-or-flawed <amplituding/formative–
epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
and/or desymmetrisation for perceived temporal social-stake-contention-or-confliction as
threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing
apriorising-psychologism‘ is socially induced in temporality/shortness requiring
deconstruction/ontological-reconstituting-as-to-conflatedness as intemporal-asymmetric-
subsumption-of-temporality /ontological-asymmetrisation as of prospective relative-
ontological-completeness ‘of-’ reference-of-thought, which in the bigger picture speaks of
‘differentiated construal of attendant ontological-contiguity’ educed—
existentialising/contextualising/textualising-contiguity ‘reifying-or-elucidating-of-
prospective-relative-ontological-completeness ’of- reference-of-thought’ devolving-as-of-
instantiative-context>’ wherein the temporal is ‘preconverging-or-dementing -and-decentered-
prior-institutionalisation’s—categorical-imperatives/axioms/registry-teleology and the
intemporal-as-ontological postconverging-or-dialectical-thinking-and-centered-prospective-
institutionalisation’s—categorical-imperatives/axioms/registry-teleology, and further explains
the ‘paradox of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’
(confusion of relative ontologically-veridical becoming-or-present-of—reference-of-thought’) wherein the temporal is hung (beyond-the-consciousness-awareness-teleology—<in-
preconverging-existential-extrication-as-of-existential-unthought> ) to the
<amplituding/formative> wooden-language—{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-dragnarratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
television } thus ‘construed-as-of-attendant-circular-pervasiveness
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
the positivistic psyche almost as if it is the sole and genuine one without factoring in the notion of a continuous ‘<amplituding/formative–epistemicity>totalising−renewing-realisation/re-perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling(by-a-renewing-of-apriorising/axiomatising/referencing−psychologism-as-the-new-referencing-basis-of-prospective−meaningfulness-and-teleology⟩’ in successions of human psyches arising with human limited-mentation-capacity-deepening, with the further implication of a prospective ‘postconverging-or-dialectical-thinking−psychology or psychology-of-mentation-dynamics or natural−psychological-dynamics’ as a notional−deprocrypticism psyche and its corresponding memetism or suprastructural meaningfulness-and-teleology. Now supposed Z was another character inclined for maximalising-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-verity-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-induced−

‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation≲as-to-

‘attendant-intradimensional’-prospectively-disontologising−preconverging/dementing −
fundamentally of the given prior relative-ontological-incompleteness\textsuperscript{89}-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{88}—as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-psychologism’ (wherein Z’s disposition is an ordered-construct or secondnaturing institutionalisation over B, C, D, E and F mental-anarchy/mentarchy inducing of ‘uninstitutionalised-threshold\textsuperscript{101}’). Though metaphorically in the mortal’s temporal/shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} terms, that ‘low-life’ of universal import may be utterly oblivious to the practicalities of B, C, D, E and F so engrossed in a world of ‘high-life’ of temporality\textsuperscript{99}/extrication as the ‘fullness of meaningfulness-and-teleology\textsuperscript{105}’ over the appreciation of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigmning, be it that the latter disposition as philosophically intemporal is what creates-and-enables the being in civilisation/institutionalised-being-and-craft in the first place, as the metaphorically ‘high-life’ of temporality\textsuperscript{99}/extrication cannot count on an overall principle of temporality\textsuperscript{99}/extrication for its existential sustainability (as B, C, D, E and F needs that the Donor grants the rewards by not factoring in the deceit, thus their existential principle doesn’t sustain the ‘civilisation/institutionalised-being-and-craft setup’ in which they are living in, hence qualified as extricatory/temporal/parasitising/co-opting as ‘least-and-derived-temporal-operating-modalities-of-the’ reference-of-thought-as-of’ incrementalism-in-relative-ontological-incompleteness\textsuperscript{89}—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold\textsuperscript{103}) but unavowedly and paradoxically rather on the parasitising/co-opting of the intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation

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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 attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-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 their relationship
with additionality as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-
ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’)

contrast to the intemporal-disposition individuation mental-disposition displayed by Z (as
‘imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity’-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’ (from the perspective
of the ‘postconverging-or-dialectical-thinking’-reference-of-thought in relative-ontological-
completeness as depth-of-thought’) in its relationship with additionality (as elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’)
by way of Z’s ‘maximalising-recomposuring-for-relative-ontological-
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-existent-reality\textsuperscript{1} that ‘retraces’ the existential-reality for intemporal-preservation-entropy-or-contiguity--or--ontological-preservation by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation of reference-of-thought--categorical-imperatives/axioms/registry-teleology\textsuperscript{100},--for-intemporal-preservation-entropy-or-contiguity--or--ontological-preservation with the implications thereof ushering in the successive institutionalisations as the need for new ‘contextualising-contiguity of existence-potency\textsuperscript{38}~sublimating--nascence,--disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existent-reality\textsuperscript{1} as-of-existent-reality’ when the idea of relative-ontological-incompleteness\textsuperscript{89}-induced,--‘threshold-of--nonconviction/madeupness/bottomlining-in-shallow-supererogation’\textsuperscript{-as-to-‘attendant-intradimensional’--prospectively-disontologising--preconverging/dementing--apriorising--psychologism’\textsuperscript{19}} arises (as uninstitutionalised-threshold\textsuperscript{15}); i.e. from recurrent-utter-uninstitutionalisation to base-institutionalisation--universalisation to universalisation--non-positivism/medievalism to positivism--procrypticism and prospectively to deprocrypticism. While for the temporal mental-disposition individuations the form-and-perception or derived-form-and-perception of intemporal-preservation-entropy-or-contiguity--or--ontological-preservation whether upholding ontological-veridicality/intrinsic-reality or not (and so whether unconsciously, expeditiously or consciously) is a sufficient basis so long as it is socially-functional-and-accordant\textsuperscript{91} such that the possibility of blurring or undermining existential-reality by ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-
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\(^{106}\), 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 transcendent/transdimensional/interdimension/\(\vdash\) maximalising-recomposuring-for-relative-ontological-completeness\(^{88}\)—unenframed-conceptualisation analysis as metaphysics-of-absence-(implicit-ed-epistemic-veracity-of-nonpresencing-\langle\text{perspective–ontological-normalcy/postconvergence}\rangle)\text{/postdication}). Finally, thus it is critical to note that the existential contextualisation above as ‘imbricatedness/threadedness/recomposuring as of attended-ontological-contiguity—educated—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’ (from the perspective of the ‘postconverging-or-dialectical-thinking—reference-of-thought in relative-ontological-completeness\(^{88}\) as depth-of-thought’) is a priori and supersedes the mere notion of additionality as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attended—
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/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 attendant-ontological-contiguity~educed–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’ –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 postconverging–nonextricatory-existential-preempting-of-existential-unthought in his asceticism the prospective intemporal over the temporal status quo, and likewise with a Rousseau who isn’t advancing a temporal interest that his aristocratic stature should warrant like actively pursuing
for landed properties and currying favours with kings but is rather bent principally on a prospective commitment on grasping and spreading notions of a renewal of the human condition as universal rights and enlightened despotism. This is certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate that there is a more 'profound level of living in the realm of human thoughtfulness' based on eudaemonic-contemplation of ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting that then ‘invents/creates’ the de-mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as there isn’t any inherent intemporality/longness but for the disposition for maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation out of the apathy of the ordinariness/averageness of any prior registry-worldview/dimension institutionalised-being-and-craft setup. Hence such intemporality/longness as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation need its <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought in inducing secondnatured institutionalisation given that the-succession-of-registry-worldviews-or-dimensions-institutionalisations as to the-ontological-contiguity—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 secondnaturizing to supersede the uninstitutionalised-threshold (is not about the firstnaturedness of human dimensionality-of-sublimating-{<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}) but rather is solely a secondnaturizing to supersede the
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 secondnaturting 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-determinism’>⟩ that had tended to fundamentally put into question their present with new postconverging–dementating/structuring/paradigming shifts. It is ontologically-speaking impossible to comprehensively undermine a dimension’s/registry worldview’s postlogism without undermining the registry-worldview’s/dimension’s “reference-of-thought itself as implied by its state of relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’”, for instance psychopathy in positivism–procrypticism or notions of sorcery in universalisation–non-positivism/medievalism (wherein from the prospective point-of-reference respectively as notional–deprocrypticism or positivism, it is in de-mentation ⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics⟩ as of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology), given that this fundamental relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ of the given registry-worldview/dimension as reflected from ontological-
normalcy/postconvergence epistemic-or-notional-projective-perspective, by its ‘contextualising-contiguity of existence-potency~sublimating–nascent,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality’ means it is de-
mentatively/structurally/paradigmatically bound to enculturate/endemise its given postlogism.

Obviously we can appreciate that without a positivistic outlook/reference-of-thought there is no chance that a non-positivism/medievalism registry-worldview/dimension will do away with notions-and-accusations-of-sorcery, as the latter is bound to arise as of human threshold-of-
onconviction/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 as procrypticism for futural Being-development/ontological-framework-expansion–
as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-
teleology as of prospective notional–deprocrypticism which is effectively the de-
mentative/structural/paradigmatic resolution of psychopathy and social psychopathy (besides
palliative conceptualisations that can hardly make a dent on the comprehensively defined de-
mentative/structural/paradigmatic phenomenon in terms–as-of-axiomatic-construct of the larger aetiologisation/ontological-escalation) just as positivism is the de-
mentative/structural/paradigmatic ontological resolution of notions-and-accusations-of-sorcery, and ad-hoc tempering with medieval postlogism (disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness) as instances of notions-and-accusations-
of-sorcery doesn’t grasp the underlying and comprehensive medieval social-construct de-
mentative/structural/paradigmatic endemisation/enculturation of such a phenomenon. Further, registry-worldviews/dimensions being prospectively wooden-
language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications}> with their ‘intradimensional socially-betraying-
threshold-of-ontologising-depth-of-analysis’ or ‘socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation’ determined by their sanctified-
conventioning-social-aggregation-enablers, there is a need to circumvent and break these sanctified-conventioning-social-aggregation-enablers by prospective ‘intrinsic-
reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
mentativity’ to allow for new defining transcendental meaningfulness and its corresponding grander teleological-differentiation/teleology\(^{(10)}\) that can then perceive the prior registry-
worldview/dimension as of its relative-ontological-incompleteness\(^{(11)}\)-induced, ‘threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{(12)}\)-<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^{(12)}\)’ and accessorially its enculturating/endemising of its postlogism\(^{(8)}\), and superseding both of these in the prospective registry-worldview/dimension institutionalisation.
For instance, the intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercorogatory-de-mentativity of a medicine based on natural causes and drugs as natural cures carried the effectiveness/ontological-primemovers-totalitative-framework\(^7\) that undermined non-positivism/medievalism sanctified-conventioning-social-aggregation-enablers to do away with such notions as curses, sorcerers, etc. being the cause of disease, and undermine the whole teleologically-degraded dispositions based on such sanctified-conventioning-social-aggregation-enablers. Likewise only by articulating comprehensive and effective aetiologisation/ontological-escalation resolutions to the defect of procrypticism and its postlogism\(^8\) first with respect to formal constructions that the derived effectiveness/ontological-primemovers-totalitative-framework\(^7\) can feed back as percolation-channelling-<in-deferential-formalisation-transference> to dimensionally (registry-worldview) to undermine the relative-ontological-incompleteness\(^7\)-induced-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supercorogation’<as-to-’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\)’ of our procrypticism and accessorily its enculturating/endemising of psychopathy and social psychopathy. Thus suprastructurally (beyond-the-consciousness-awareness-teleology\(^4\)-<in-preconverging–existential-extrication-as-of-existential-unthought> ) and as of the ontological-normalcy/postconvergence ontological-completeness-of reference-of-thought perspective, ‘imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity’

eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ as ‘a relative teleological-
differentiation/scission/variance/disambiguation of ‘references-of-thought’ by
maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
of
prospective reference-of-thought as supratransversality<in-sublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing (as of higher
ontological-completeness-of-reference-of-thought reflected in operant individuation terms as
‘coherence in depth of maximalising-recomposuring-for-relative-ontological-
completeness—unenframed-conceptualisation/longness-of-register-of–meaningfulness-and-
teleology construed of reference-of-thought’) over the preconverging-or-dementing–
apriorising-psychologism and dialectically/contendingly-out-of-phasing of the prior reference-
of-thought as subtransversality<in-desublimating–existential-eventuating/denouement>~of-

motif-and-apriorising/axiomatising/referencing (as of lesser ontological-completeness-of-
reference-of-thought with respect to perversion-of-reference-of-thought<as-
preconvergently-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> reflected in operant
individuation terms as ‘disjointed-misappropriation/arrogation and derived-disjointed-
misappropriation/arrogation of meaningfulness-and-teleological-differentiation in shallowness
as incremental/shortness-of-register-of–meaningfulness-and-teleology construed of
perversion-and-derived-perversion-of-reference-of-thought<as-preconvergently-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>; construed as of defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements for thee aposteriorising/logicising/deriving/intelligising/measuring–purpose—of-
obtained-measurements and derived-implications of the defective
apriorising/axiomatising/referencing reference-of-thought’ (as maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation by way of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/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-
(meaning by its specific teleological differentiation/scission/variance/disambiguation construct), the contending-reference (meaning teleological construct), the ontological-reference (being/existential construct of meaning), meaningful-reference (meaning contextualisation construct), the \textsuperscript{84}reference-of-thought (operant construal of meaning), and right down to the apriorising–registry (basic defining construct of meaning, in terms–as-of-axiomatic-construct of logical-dueness/profile/presumption/assumptions/value-reference/teleology\textsuperscript{100}). This suprastructural and ontological-normalcy/postconvergence insight from an ontological-completeness-of\textsuperscript{84} reference-of-thought point-of-departure-of-construal underlines ontologically that, notional–deprocrypticism (by its ‘preempting—disjointedness-as-of-\textsuperscript{84}reference-of-thought’ \textsuperscript{5}reference-of-thought– categorical-imperatives/axioms/registry–teleology\textsuperscript{100}, i.e. \textsuperscript{17}deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{84}reference-of-thought) is utter-ontologising–recomposing by subsuming-as-supplanting\{as-of-relatively-more-profound-construal-of\textsuperscript{attendant–ontological-contiguity}–\textsuperscript{educed–existentialising/contextualising/textualising-contiguity}\textsuperscript{<reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought–devolving-as-of-instantiative-context>\}) Positivism–procrypticism which (by its ‘positivising/rational-empiricism’ \textsuperscript{8}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, i.e. positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,\textsuperscript{5}(as ‘third-level \textsuperscript{13}presencing—absolutising-identitive constitutedness\textsuperscript{1} of \textsuperscript{84}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\}) is \textsuperscript{5}maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation by subsuming-as-supplanting\{as-of-relatively-more-profound-construal-of\textsuperscript{attendant–ontological-contiguity}–\textsuperscript{educed–existentialising/contextualising/textualising-contiguity} \textsuperscript{<reifying-or-elucidating-of-prospective-relative-ontological-completeness–}\}
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\(\text{as } \text{‘second-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’}\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument),
positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism,\(\text{as } \text{‘third-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’}\)
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and
deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought with such
notion of rules speaking in terms—as-of-axiomatic-construct of both the developing capacity of human
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} has to do with human limited-mentation-capacity-deepening\textsuperscript{73} inducing successive recomposuring from shallow-limited-mentation-capacity to deeper-limited-mentation-capacity construed as diminishing—human-epistemic-abnormalcy-or-preconvergence\textsuperscript{79} 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-utter-uninstitutionalisation, base-institutionalisation—ununiversalisation, universalisation—non-positivism/medievalism, positivism—procrypticism, with all mutually implied as subsumed-as-supplanted in notional—deprocrypticism as of achieved ontological-completeness-of—\textsuperscript{84}reference-of-thought; subsumed-as-supplanted successively as of non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition—\textsuperscript{as} ‘base apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\}’ constitutedness\textsuperscript{13} in—preconverging-entailment of \textsuperscript{84}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), over-non-rules—apriorising/axiomatising/referencing—psychologism—\{as rulemaking—‘first-level presencing—absolutising-identitive—constitutedness\} of \textsuperscript{84}reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism—\{as ‘second-level presencing—absolutising-identitive—constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), ‘positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism’\textsuperscript{84}(as ‘third-level presencing—

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}, as failing/not-
'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,—{as ‘third-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatisising/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-recomposing-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-determinism’>
as of ‘the successive
demotative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology towards deprocrypticism-as-the-real-notion as of ontological-
normalcy/postconvergence-or-intemporal-preservation-entropy-or-contiguity—or–ontological-
preservation’; likewise a procrypticism subsuming perspective (as failing-to-uphold-
institutionalisation/upholding-uninstitutionalised-threshold) construed as
notional–procrypticism, will construe the successive uninstitutionalised-threshold as of ‘the successive
demotative/structural/paradigmatic
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument,-for-
aposteriorising/logicising/deriving/intelligising/measuring-of–meaningfulness-and-
teleology towards procrypticism-as-the-real-notion as of epistemic-
abnormalcy/preconvergence-or-failing-intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation’. It is this underlying ontological-normalcy/postconvergence notion as
from the (metaphysics-of-absence–implicated-epistemic-veracity-of–nonpresencing–
<perspective–ontological-normalcy/postconvergence>/postdication/projective-insights)
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} manifestation of postlogism\textsuperscript{70} (wherein suprastructurally/beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-preconverging—existential-extrication-as-of-existential-unthought> and from ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective, the same maximalising-recomposing—for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation rules that enable prospective/transcending/superseding institutionalisation but within the institutionalisation prospective limits turns out to be ‘the threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{79}—<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising—psychologism\textsuperscript{59}’ beyond these limits construed as uninstitutionalised-threshold\textsuperscript{63} in want for prospective institutionalisation): —the postlogism\textsuperscript{78} associated with ‘recurrent-utter-uninstitutionalisation reference-of-thought as subtransversality—<in-desublimating—existential—eventuating/denouement>—of-motif-and-apriorising/axiomatising/referencing’ warrants ‘prospective base-institutionalisation\textsuperscript{84} reference-of-thought as supratransversality—<in—sublimating—existential—eventuating/denouement>—of-motif-and—apriorising/axiomatising/referencing teleological—differentiation/scission/variance/disambiguation’, and so by the ‘rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism of prospective base-institutionalisation’s—attendant—ontological-contiguity—reduced—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\textsuperscript{79}—sublimating—nascence,—disclosed—from-prospective-epistemic—digression—rules—of—apriorising/axiomatising/referencing—that-further-epistemically-unconceal—the—very—ontologically—same—existential-reality’ thus preempting ‘the non-rules—apriorising/axiomatising/referencing—psychologism,—as-impulsive—or-accidented—or-random—
non-rules—apriorising/axiomatising/referencing—psychologism of prospective deprocrypticism’s—attendant-ontological-contiguity—educed—
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—further—
epistemically-unconceal-the-very-ontologically—same—existential-reality’, while upholding ‘its—
now threshold-of—conviction/madeupness/bottomlining—in—shallow—supererogation—
attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—
apriorising-psychologism> positivism positivising/rational-empiricism—based—universalisation—
directed—rulemaking—over—non—rules—apriorising/axiomatising/referencing—psychologism—
inducing—its—corresponding—uninstitutionalised—threshold—state—of—procrypticism’; and it is the—
latter—prospective—institutionalisation—(deprocrypticism) that conceptually achieves ontological—
completeness-of—reference—of—thought/ontological-normalcy/confoundedness thus superseding—
the—possibility—of—prospective—postlogism, as it registers and implies by its—reference—of—thought—
a supratransversality—in—sublimating—existential—eventuating/denouement—of—motif—
and—apriorising/axiomatising/referencing that fully reflects the ontological-veracity of human—
subpotency—aporia/undecidability/dilemma/ought—
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness”—temporal—
to—intemporal—dispositions—so—construed—as—from—perspective—ontological—
normalcy/postconvergence—existentialism—form—factor. postlogism (disontologising—
perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—
apriorising/axiomatising/referencing’—logical—dueness) is ‘the abnormal—application—of—logic—
for—virtuality—or—ontologically—flawed—construal/being—construal—as—abstract—construal—as—of—flawed—
and—shallow—and—non—veridical—existential—reference’ or hollow—constituting—
which is at the least ‘of sound logical-dueness of ‘reference-of-thought’, whereas postlogism
disontologising-logical-outcome-arrived-at> as ‘of sound ‘reference-of-thought’ which is reflected as mental straightness and candored. Rather postlogism in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> being about ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-
hollow-and-vague-vocalisation-or-subknowledging’, harkens back to a registry/mental-
devising-representation that is reflected/perspectivated as preconverging-or-dementing\textsuperscript{19}—apriorising-psychologism (oblongated/decandored-and-dialectically-or-contendingly-out-of-phase). Thus postlogism\textsuperscript{12} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{7} and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism\textsuperscript{7}) (psychopathic-implies fundamentally non-veridical implied \textsuperscript{8}reference-of-thought—\textsuperscript{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and thus the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} are undue for logical contention but rather ontologically reflected/perspectivated in\textsuperscript{7}perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7}. In existential terms, postlogism\textsuperscript{12} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{7} (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-postlogism \textsuperscript{7}) speaks of a disposition to engage in postlogic-backtracking-<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{77}, involving absolving/fleeting/escaping-reflex—logic\textsuperscript{1}, counting on the fact that others will sooner or later be in prelogism\textsuperscript{7}—as-of-conviction,—in-profound-supererogation<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at> relation with the formulaic slanting\textsuperscript{10}compulsing—nonconviction/madeupness/bottomlining (‘<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising’—of-the—‘attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity —;in-shallow-supererogation —<as-to-disontologising-perverted—outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional—
apriorising/axiomatising/referencing’-logical-dueness> as postlogism\(^78\) in preconverging-or-
dementing\(^78\)–apriorising-psychologism, hence wrongly elevating its \(^75\) perversion-of-
reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > into logical-
contention rather than dealing with registry-worldview’s/dimension’s-uninstitutionalised-
threshold \(^03\)–defect-<as-Being-or-ontological-or-existential–defect>\(^76\). postlogism\(^78\) in hollow-
constituting-\(<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>- (psychopathic-and-the-temporal-dispositions-conjugation-to-it-as-conjugated-
postlogism \(^78\) ) thus inherently implies and is about articulations of \(^77\) perversion-of-\(^9\) reference-
of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect in the
very first instance to the validity of implied \(^84\) reference-of-thought rather than valid
articulations of logical contention as the latter is with respect to ontological-veridicality of
logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation only after the former (\(^4\) reference-of-thought) has been established
as veridical/true. postlogism\(^78\)/perverted-as-disontologising-outcome-sought-precedes–logical-
dueness is not about a defect–of- logical-processing-or-logical-implicitation—supposedly-
apriorising-in-conviction-as-to-profound-supererogation of the registry-
worldview’s/dimension’s– reference-of-thought-for-social-functioning-and-accordance but
rather speaks of false projection of ‘apriorising– \(^84\) reference-of-thought-elements/apriorising–
registry-elements (out of attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity -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\(^190\) implying
registry-worldview’s/dimension’s-uninstitutionalised-threshold as first-order faulty-mentation-procedure-deception-or-urge (inducing circularity/recurrence/repetition/repeatability of a subsequent implication of a second-order level wrongly implied deception of logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of infinite deception possibilities with respect to the infinite possibilities of ‘perfect logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation’ on the false basis of the perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/ axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation). Such perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation/mental-devising-representation-perversion has various shades of ‘temporal/shortness to intemporal/longness depth/register of meaningfulness stranded finalities/teleologies’. This can be demonstrated as follows with psychopathy at childhood (which at this point is relatively transparent to the critical observer). Let’s say John is a psychopath, he wants to get his brother Peter punished for annoying him. John knows that dad will punish anyone who spills water on the chair. John, in a ‘dereifying act’, then spills water on a chair and goes and tell dad Peter has spilled water on the chair, and waits for Peter to get punished (and, this way of acting and thinking is not limited only to a benign notion like spilling water as it could be setting fire, destroying an equipment, etc.). This is different even from ‘poor or bad supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism’ or prelogism in that a child who has a ‘poor or bad supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism’ or prelogism is ad-hoc and
circumspect by taking advantage or reacting to a situation that has developed to accuse another as of temporal-existential constraint. They don’t initiate such a situation ‘as a rational way of thinking’ and even less to the gravity that the psychopath does. One other major flaw in the perception of the psychopath is that they are liars (a pathological liar, it is said). This again is a flawed notion. To lie is to be in prelogism—as-of-conviction—in-profound-supererogation—existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes-disontologising-logical-outcome-arrived-at (> poor or bad supplanting—conviction-as-to-profound-supererogation—of—attendant-intradimensional—postconverging/dialectical-thinking—a priorising-psychologism), whether by omitting or exaggerating in a circumspect and ad-hoc manner but relative to attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying-or—elucidating-of-prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-instantiative-context>. Lying as such is ‘an ad-hoc defect—of—logical—processing-or—logical—implicitation—supposedly—a priorising—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—a priorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation—>—and—not—of—logical—contention with regards to registry/anchoring—of—meaning/meaningful-reference/ontological-reference/contending-reference/registry-worldview as the psychopath—perversion—of—reference—of—thought—<as—preconvergingly—a priorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation—> speaks of ‘a circularity/recurrence/repetition/repeatability as enabled by social—functioning—and—accordance—as—of—social—stake—contention—or—confliction’ implying a ‘being or ontological or
a relation to the ‘empty-form-of-meaning-as-inherently-deterministic outside the framework of a
veridical attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>’ contrasted with ‘poor or bad supplanting–conviction-as-to-profound-
supererogation —of–attendant-intradimensional’-postconverging/dialectical-thinking
apriorising-psychologism’ which departs with a relation to ‘omitting or exaggerating within the
framework of a veridical attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>’ . But while poor-or-bad prelogism may be what is perceived from a
‘normal’ social and supplanting–conviction-as-to-profound-supererogation —of–attendant-
intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism point of view, particularly with adult psychopathy; these are all wrong and actually will make an
analysis of the psychopath and psychopathy ontologically-flawed. The psychopath is in a state of

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 —<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>)
or ‘compulsive-dementing ’ (not recognising/giving-up-on the sound operation/processing of
logic as the basis for deriving essence of meaning but rather perceiving meaning as just a
hollow mimicking form that determines how others will act, more like a projection of form, i.e.

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 <as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>
being a state of ‘conscious, unprincipled and instrumentalised threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> in veridical unsoundness-or-ontological-bad-faith/inauthenticity’–of-
reference-of-thought as the psychopathic mindset/ reference-of-thought ontological-
primemovers-totalitative-framework value-reference reflected by its perversion-of-
reference-of-thought <as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ in contrast to
supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism as a state of ‘conscious,
principled and uninstrumentalised supplanting–conviction-as-to-profound-supererogation —
of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-
psychologism in veridical soundness-or-ontological-good-faith/authenticity’–of–‘reference-of-
thought as the supplanting–conviction-as-to-profound-supererogation —of–‘attendant-
intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism
mindset/’ reference-of-thought ontological-primemovers-totalitative-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 –
formulic slanting compulsing–nonconviction/madeupness/bottomlining}
profound-supererogation whether as of bad or good supplanting–conviction-as-to-profoun-
supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism or prelogism —) in reality is wrongly assuming a depth-of-
postlogism —slantedness/insane integration. The psychopath being postlogic—construed-as-of-
disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-
intradimensional–apriorising/axiomatising/referencing’-logical-dueness or
pathologically/compulsively hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> is not lying (or manipulating or bullying),
in fact the psychopath will prefer that normal supplanting–conviction-as-to-profoun-
supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism minds think it is lying (or any notion of a ‘poor or bad supplanting–
conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism’ as it wrongly elicits just a
defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction
as-to-profound-supererogation rather than the idea of —compulsing—
nonconviction/madeupness/bottomlining<‘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 —<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>, as at least they will then wrongly
realign in prelogism ’-as-of-conviction,-in-profound-supererogation —<existentially-veridical—
‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> again to it with respect to its subsequent
narratives to examine the pertinence of its logic/logical-processing, i.e. engaging logical
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-postlogisim/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/superoeration-de-mentativity, but rather as a potent and active construct of social determinism which requires actually eliciting a sought after outcome and not a notion of intrinsic existential/ontological inherence. This mental-disposition is qualified as epistemic-decadence or postlogism\textsuperscript{79} and its derivation/adoption by temporal-dispositions is derived-epistemic-decadence in conjugated-postlogism\textsuperscript{79}. More precisely, it is critical to distinguish between the notion of slanting (cinglé in French) as postlogism\textsuperscript{79}-as-of-\textsuperscript{10} compulsing–nonconviction/madeupness/bottomlining\textsuperscript{78} \{\textsuperscript{78} \langle \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–as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness\rangle \} and the notion of a lie which is in manifest prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation <existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of–attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism\textsuperscript{20}) 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’\textsuperscript{54} 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-verification 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-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-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness〉 with respect to social-stake-contention-or-confliction (and by extension ‘derived-slanting’ induced as conjugated-postlogism-opportunism and conjugated-postlogism-exacerbation arises out of purposeful enculturation/endemisation of the slanting habit where it is viewed by some interlocutors of the psychopath as socially-functional-and-accordant, 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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}
reifying-or-elucidating-of-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-instantiative-context>, whereas the latter is exactly what validates logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as a process reflecting existential-reality as of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, with respect to construing meaningfulness as prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, but instead construes meaningfulness as postlogism—compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/depascalising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >;<in-shallow-supererogation -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) explaining the circular nature and its particularly overblown extrinsic-attribution mental-disposition to elicit social-aggregation-enabling over relative intrinsic-reality/ontological-verity 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 attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity <<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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity<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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context>’, and this is the mechanism that induces conjugated-postlogism/preconverging-or-dementing-integration by some interlocutors of the adult psychopath, whether conscious or unconsciously. It is interesting to note that at childhood psychopathy where the mental-disposition is relatively universally-transparent what is perceived and related to by supplanting-conviction-as-to-profound-supererogation-of-‘attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism interlocutors is not a ‘coherent whole of narratives’ but a deliriousness/delirious-effect/cinglé-effect/mental-unsoundness-effect arising out of its contemplation (as if it were true), pointing out that the reality of mental-states in wrong prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical-‘attendant-intradimensional-apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> alignment to psychopathic slanting is actually a mental-unsoundness not
different as contemplating aligning in supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism to the childhood psychopathy slanting as with the dereifying example of spilling water on a chair and accusing another. A salient comparison that strongly highlights the difference between slanting and lying, is that a lying child doesn’t come across as delirious since its lying deception is a coherent whole as of contextual-ambiguity-constraint(s) while a slanting deception is as of faulty-mentation-procedure-deception-or-urge due to psychopathic developmental failure to relate to meaningfulness as of prelogism—as-of-conviction,—in-profound-supererogation —<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> with the personality development out of that developmental failure bringing about the adult psychopath slanting mental-disposition with respect to social-stake-contention-or-confliction; and as the adult psychopath developed maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of-social-stake-contention-or-confliction, induces interlocutors prelogic supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’–postconverging/dialectical-thinking —apriorising-psychologism alignment to its postlogic compulsing–nonconviction/madeupness/bottomlining–{‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–in-shallow–supererogation –<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness> } narratives whereas at childhood psychopathy interlocutors will not align in-prelogic supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologismly (in order not to wrongly conjoin the psychopathic postlogic slanting narratives as deception-of-successively-shifting-or-non-cohering-narratives-and-acts as if of coherent whole as prelogic supplanting—conviction-as-to-profound-supererogation 

—of—attendant-intradimensional—postconverging/dialectical-thinking —apriorising-psychologism narratives, and this is what actually occurs by inducing conjugated-postlogism /preconverging-or-dementing—integration in interlocutors at adulthood psychopathy) given the obvious and transparent deliriousness/delirious-effect/cinglé-effect associated with slanting over a slant over a slant, successively. Hence, this slanting deception (deception-of-successively-shifting-or-non-cohering-narratives-and-acts) is also qualified as deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing—apriorising-psychologism. Thus, with slanting the implied—logical-dueness (with the corresponding implied—reference-of-thought/implied-registry elements) are existentially unreal/non-veridical/flawed explaining the meaningful emptiness/hollowness of slanting (as not even an exaggeration or omission or inappropriate accounting of circumstantiality and/or factuality as of ‘effectively due’ logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ), thus explaining why ‘slanting and derived-slanting’ is construed as unsoundness-or-ontological-bad-faith/inauthenticity—of—reference-of-thought/preconverging-or-dementing —apriorising-psychologism as opposed to lying deception construed in a shade of soundness-or-ontological-good-faith/authenticity—of—reference-of-thought. Insightfully, it points out as well that the basis of the postlogism /psychopathic induced deception is not the psychopath itself (as it is commonly asserted about psychopathic manipulation), but rather it lies in the very nature of the reasoning of the prelogism —as-of-conviction,—in-profound-supererogation —<existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness-precedes—
continually developed during its personality development into adulthood psychopathy now enables it becoming socially-functional-and-accordant. This induced deception does not however occur at childhood psychopathy since it is very much transparent as a deliriousness/delirious-effect/cingly-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 attendant-ontological-contiguity-educed-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 attendant-ontological-contiguity-educed-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 compuling–nonconviction/madeupness/bottomlining—<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of-the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity >;–shallow-supererogation—<as-to-disontologising-perverted-
attendant-ontological-contiguity-\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{39} is socially inefficacious and trouble-inducing giving the deliriousness effect from universal-transparency\textsuperscript{104} \quad \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \ \\
<\text{amplituding/formative-epistemicity}>\text{totalising-in-relative-ontological-completeness} \rangle \ 
\text{of its acts, at adulthood psychopathy the lack of such universal-transparency\textsuperscript{104} \quad \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \ \\
<\text{amplituding/formative-epistemicity}>\text{totalising-in-relative-ontological-completeness} \rangle \ 
\text{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 attendant-ontological-contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{39}, 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 attendant-ontological-contiguity\textsuperscript{educed}-existentialising/contextualising/textualising-contiguity\textsuperscript{39}’ disposition tends to be socially enculturated/endemised as of conjugated-postlogism\textsuperscript{78}. But then, more than just the deception this state of affairs has a further nefarious effect on the natural human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as the induced ‘lack of constraining social universal-transparency\textsuperscript{104} \quad \langle \text{transparency-of-totalising-entailing,-as-to-entailing-} \ \\
<\text{amplituding/formative-epistemicity}>\text{totalising-in-relative-ontological-completeness} \rangle \ 
\text{with respect to intrinsic meaningfulfulness further elicits supplanting–conviction-as-to-profound-supererogation\textsuperscript{97} 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.


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—reference-of-thought’) behind the successive registry-worldviews/dimensions institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism} peculiar psychologisms/psychologism-constructs of meaningfulness in explaining the empirical-realities of the various anthropological societies mindsets/references-of-thought/consciousness-awareness-teleology; whether as recurrent-utter-uninstitutionalisation psychologism, base-institutionalisation—ununiversalisation psychology, universalisation—non-positivism/medievalism psychology, positivism—procrypticism psychology, and prospectively notional—deprocrypticism psychology equally qualified as suprastructuralism. Hence, our present positivism mental-disposition is just one of human historical psychologisms/psychologism-constructs, and it is not absolute as to imply there aren’t or weren’t other human psychologisms/psychologism-constructs, wherein in their own realisation, perception and thought they are ‘not decentered’ and ‘not preconverging-or-dementing—apriorising-psychologism’ as of their relative-ontological-incompleteness—reference-of-thought-induced-virtuality—or-ontologically-flawed-construal-or-caricaturing-hollow-staging-and-performance rather so construed from a higher psychologism’s articulation of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity
notional–deprocrypticism as decentering and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism the positivism–procrypticism registry-worldview\textsuperscript{84} reference-of-thought will certainly imply an altogether different psychologism of\textsuperscript{84} meaningfulness-and-teleology\textsuperscript{100} as suprastructuralism. It should be noted that the implied meaning of psychologism here has to fundamentally do with a psychology arising out of ontological development in the construal of intrinsic-reality/ontological-veridicality establishing a mindset/\textsuperscript{14} reference-of-thought of\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} with its psychologism/psychologism-construct, and so it is ontologically-driven. As further ontological development in the construal of intrinsic-reality/ontological-veridicality arises (as of human limited-mentation-capacity-deepening\textsuperscript{53}) a renewing of mindset/ reference-of-thought of\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} with its corresponding psychologism/psychologism-construct occurs, with this ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{39} leading to the successive registry-worldviews/dimensions\textsuperscript{84} reference-of-thought psychologisms/psychologism-constructs, and implied prospectively as well with the notional–deprocrypticism worldview/dimension\textsuperscript{84} reference-of-thought psychologism/psychologism-construct. Critically, a psychologism/psychologism-construct takes an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument form that construes meaningfulness from the prior (and even lower) registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought psychologism up to its own registry-worldview’s/dimension’s\textsuperscript{84} reference-of-thought psychologism as of its more profound attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{\textless reifying-or-elucidating-of-prospective-relative-ontological-completeness –of– reference-of-thought-
fundamental registry-worldview/dimension ‘prospective registry-worldview’s/dimension’s- 
uninstitutionalised-threshold

so construed in order to supersedes its preconverging–de-mentating/structuring/paradigming vices-
and-impediments. Structural/paradigmatically/de-mentatively, this idea extends to all issues 
implying metaphysics-of-absence ⟨implicated-epistemic-veracity-of-
onpresencing-

‘human temporal uninstitutionalised-

mental-disposition’. This brings home the underlying notion of rational-realism as 
construed herein, as rational-realism attends to the idea of human limited-mentation-capacity-
deepening as enabling its more profound grasp of intrinsic-reality/ontological-veridicality by 
way of a concurrently more and more ‘rational realistic’ construal of intrinsic-
reality/ontological-veridicality as of a natural human psychological growth disposition 
(‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics 
or natural–psychological-dynamics’). Wherein, going by its first impulse with respect to its 
‘construal/conceptualisation activity as of its coming into existence in the world’, human 
natural mental-reflex starts out with a simplistic idealism to account at one fell swoop for the 
comprehensiveness/complexity of intrinsic-reality/ontological-veridicality it faces and has to 
contend with while construing/conceptualising fundamental meaningfulness-and-teleology. 

This then gives rise to such a simplistic idealism of the natural idea of Gods or God or Spirits, 
as taking away the chore of understanding and purpose, and giving a sense of intuitive 
guidance, hope, peace of mind and as to what humans should expect in their existence. But as 
of the intrinsic-reality constraints of having to deal with matters of the world on its own by 
developing notions of understanding and purposefulness as the mere imagination of God or 
Gods or Spirits by itself doesn’t give agency (or at the least ‘perceived’ sufficient agency) in 
resolving human issues of the world and making its need for understanding and purposefulness 
go away. This induces a bifurcation of human intellectual-and-moral allegiance to the
supernatural and the real in adjunction, as of their ‘perceived’ effectiveness. With a commitment to the idealism of the supernatural not only as of its ‘perceived’ virtuous import, but as of ‘perceived’ nefarious effects to human nolition to it, man hangs on to both an effective realistic as well as idealistic conceptualisation/construal in existence. Such a growth psychology ultimately goes beyond construing idealism as the supernatural but as a complement to more and more profound realistic understanding and purposefulness in existence, but then having to readjust such idealism wherein the real as of its critical import to critical existence issues increasingly comes to take presence as of its effectiveness. Such that as construed today, human history overall has been an exercise in toning down the grander notion of idealism as of notions of the supernatural, essences and metaphysical ideals, and enabling increasing permeation and/or superseding of such notions with an effectiveness-driven realism leading to a general and increasing elevation of knowledge as the-human-and-social-emancipator, the present ascendancy 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 meaningfulness-and-teleology. Rational-realism thus finds in the grander notion of idealism, an avowal of human limited-mentation-capacity-deepening that actually is behind all threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—‘attendant—intradimensional’—prospectively-disontologising–preconverging/dementing—apriorising—psychologism of the <cumulating/recomposuring—attendant-ontological-contiguity>
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-normaley/postconvergence>\} ontologies as enabling a further human emancipation registry-worldview’s/dimension’s reference-of-thought psychologism, notional–deprocrypticism psychologism. This is the insight behind the articulation of the social construed in threshold terms of social-functioning-and-accordance—as-of–social-stake-contention-or-confliction rather as socially-functional-and-accordant. This insight further divulges the reality across all registry-worldviews/dimensions of ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ and ‘human temporal uninstitutionalised-threshold mental-disposition’, as powerful conceptualisations for framing issues in their appropriate psychologism however unpalatable/inconveniencing, as history has always shown that unpalatability, inconvenience and contrariety have always been the test that
all humans have had to undergo to effectively achieve their respective prospective registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and the more complete conceptualisation of knowledge goes beyond its technicalities and plainness to imply its underlying sense of dedication as the very intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition behind its creation, cultivation and projection. And as with all previous realism drives, the idea of rational-realism is not as an articulation within the finite scope of the present meaningfulness-and-teleology frame of thought and social-stake-contention-or-confliction but rather carries a prospective scope, just as the vocation of the realism of a positivistic mindset/reference-of-thought in a non-positivistic social-setup should not be about elaborating meaning as of positivistic meaningfulness-and-teleology to engage the non-positivistic social-setup in terms—as-of-axiomatic-construct of its non-positivistic sense of social-stake-contention-or-confliction of human relations as that will certainly just induce an ‘idle circularity and contrariety’ within the non-positivistic social-setup. But rather the point is all about recognising ‘huma 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
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘third-level presencing—absolutising-identitive-constitutedness’ of reference-of-thought’
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >) with social universal-transparency (transparency-of-totalising-entailing, as-to-entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological-completeness ) of the calculations to be done, it is fair to say ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ in this reference-of-thought is of quasi-intemporal-disposition (and the whole point of human knowledge aspiration and virtue is to achieve this state or deferential-states-of-this-state as with formalisations and percolation-channelling-in-deferential-formalisation-transference>). Thus calculations (logically-derived meaningfulness) in such an institutionalised framework are effectively in ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigmning but for failure in aposteriorising/logicising/deriving/intelligising/measuring performance as defect–of–logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance. But then human existential-reality comes with
human limited-mentation-capacity-deepening\textsuperscript{53} with limited grasp of intrinsic-reality at various stages of human emancipation up to the modern-day, such that social\textsuperscript{104} universal-transparency\textsuperscript{10}\{transparency-of-totalising-entailing-as-to-entailing-<amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness}\} required for ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’ has been made transcendentally available only in partial construals/conceptualisations that are as-of existential-reality, and where non-available at uninstitutionalised-threshold\textsuperscript{105}, 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\textsuperscript{53} mental-disposition’ as of attendant-ontological-contiguity\textsuperscript{66} elucidated ontological-normalcy/postconvergence. It points to a fundamental de-mentative/structural/paradigmatic disposition for human temporalities-drives to adhere to the <amplituding/formative> wooden-language\textsuperscript{84}\{imbued-\odynamically contextualising\}\textsuperscript{39}-<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-devolving-as-of-instantiative-context> elucidated ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\textsuperscript{88}(failing/not-upholding-<as-of-apriorising/axiomatising/referencing>\textsuperscript{9} 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{88}(implicit-epistemic-veracity-of-nonpresencing-<perspective-ontological-normalcy/postconvergence>)/postdication) of the given registry-worldview/dimension, when incapable of construing a prospective registry-worldview\textsuperscript{54} reference-of-thought as providing the resolution for the vices-and-impediments\textsuperscript{106} associated with such a present registry-
worldview/dimension institutionalisation. Such notions as the following that can be at the very centre of ways of thought in various social-setups or subcultures are not fortuitous but speaks of the reality (as metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-
<perspective–ontological-normalcy/postconvergence>}) of the notion of ‘human temporal uninstitutionalised-threshold’ that de-
mentatively/structurally/paradigmatically ‘notionally acquiesce to the possibility of a registry-
worldview’s/dimension’s temporality /shortness and is non-transcendental to that possibility’: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc.

[We can note here that such statements as of a variance of more banal to weightier nature can be made as being socially-functional-and-accordant (without or hardly any negative consequences at the acceptable socially-functional-and-accordant-threshold like being repudiated or incriminated, etc.), construed as ‘least-and-derived-temporal-operating-modalities-of-the—reference-of-thought-as-of—incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’, in the same social space that statements of ‘maximal-as-intemporal-operating-modality-of—reference-of-thought-as-of—maximalising-recomposuring-for-relative-ontological-
completeness —unenframed-conceptualisation-as-inducing-the-prospective-
institutionalisation’ are made but with both construed in the conventioning of social-
functioning-and-accordance—as-of-social-stake-contention-or-confliction as effectively ‘non-
dissociable’, thus validating the notion that institutionalisation is not about solipsistic transformation into the intemporality—drive (longness-of-register-of—meaningfulness-and-
teleology disposition) but rather about acceptable thresholds for the registry-
worldview/dimension institutionalisation defined social-functioning-and-accordance—as-of—
social-stake-contention-or-confliction, explaining why uninstitutionised-threshold are bound to arise successively in the ontological-contiguity (out-of-human temporality) together with corresponding prospective institutionalisations (out of-human intemporal) with the latter enabling mental-aestheticised-postconverging/dialectical-thinking–qualia-schema> in reflecting holographically-conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process. This equally explain why and in particular in certain domains like the philosophical construed as ‘notional philosophical’ (by its very ‘first-ontology responsibilities’), the social-construct conventioning cannot and should not be considered and related to as an absolute determinant of meaningfulness, value and worth as it is more of a conventioning however ontologically-informed the conventioning, and ‘the need for the social-construct further development requires that it can utterly be put into question by pure-ontology apriorising/axiomatising/referencing–attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging–disentailment–by–postconverging–entailment with no conventioning complexes’! (As a reminder, the notion of intemporal/temporality is an ontological-as-of-being construct and the apparent references to virtue imply the subsumed construal of virtue by the ontological-as-of-being construct, such that it is important to grasp that all notions articulated herein are ontological, just as the notions of the being domains-of-study of the natural world are ontological, and the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature of the being domains-of-study of the
social world should not naively imply a construct that isn’t ontological or otherwise, as in both instances the aspiration is for ‘intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrrogatory—de-mentativity as an otherness from any emotional-involvement/subjectification/notional <amplituding/formative—epistemicity>totalising—self-referencing-syncrétising/circularity/interiorising/akrasiac-drag predilection of the inquirer’. This elucidation is equally to highlight that the idea of socially-functional-and-accordant ‘modular-thresholds’—of-notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>—dissociability is beyond just a construal as of virtue analysis but rather an ontological analysis, as it applies in all social conceptualisations of performance and functionality whether virtuous or virtuously-neutral but necessarily as of the social being/existence domains—of—study.) The conventioning of social-functioning-and-accordance—as—of—social-stake-contention—or—confliction effectively ‘non-dissociable’ modular construal of temporal-dispositions and intemporal-disposition rather as of socially-functional-and-accordant thresholds, has deterministic implications with regards to ‘interdimensional/transdimensional/transcendental registry—worldview/dimension—level of analysis’ as well as ‘notional—firstnaturedness—temporal—to—intemporal—dispositions—<so-construed—as—from—perspective—ontological-normalcy/postconvergence> individuation—level of analysis’; for construing the implications of such ‘modular-thresholds’—of-notional—firstnaturedness—temporal—to—intemporal—dispositions—<so-construed—as—from—perspective—ontological-normalcy/postconvergence>—dissociability social—functioning—class—accordance—as—of—social-stake—contention—or—confliction effectiveness—or—ineffectiveness and ontological—resolution as of ‘attendant ontologising—capacity driven apriorising/axiomatising/referencing—psychologism by way of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibility—setup/measuring—instrumet’ in resolving
apriorising/axiomatising/referencing—psychologism,—as-impulsive-or-accidented-or-random-mental-disposition, and non-constraining ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality prospective institutionalisation as base-institutionalisation),

<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 attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-
prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of-
instantiative-context>—‘first-level —presencing—absolutising-identitive-constitutedness—of —
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of socially-
functional-and-accordant —‘modular-thresholds’—of-notional—firstnatures—temporal-to-
intemporal-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-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality
prospective institutionalisation as universalisation),

<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 attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating—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—firstnaturness—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—asublimating—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—(implicit—nondescript/ignorable—void—as-to—presencing—absolutising—.
identitive-constitutedness mental-disposition). Thus an appropriate ontologically-veridical social-conceptualisation and/or storied-construct/ontologically-valid-narration as aetiological/ontologically-escalatory that has the capacity to supersede the inherent human high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~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 synthesis/interiorising/akrasiatic-drag (of our ‘emotional-involvement’ as self-centering-and-definitional of human consciousness as of our animate-existential-referencing/subjectification) can perfectly be escaped from to more profound and unsuspecting depths of ontologically-veridical meaningfulness-and-teleology construal (enabling ‘dissociability of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance temporal-to-intemporal thresholds’ ontologically), and so beyond-the-consciousness-awareness-teleology <<in-preconverging-existential-extrication-as-of-existential-unthought>, ushering in ‘an ontologically-veridical existence-as-of-its-mimetic-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality
ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{67} as of difference-conflatedness
-as-to-totalitative-reification-in-singularisation\textsuperscript{101}
as-to-totalitative-implications-of-prospective- nonpresencing:-for-explicating-ontological-contiguity
itself, by its successively induced snowballed-recomposuring of human psychical
transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{69}/objectification/desubjectification-as-objectification
-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{101}
capacity in a corresponding relation with the successively induced snowballed-recomposuring
institutional-cumulation/institutional-recomposure\textsuperscript{(as successive institutionalisations involve an increasing sense of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{69}/objectification/desubjectification-as-objectification
-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism\textsuperscript{101}
meaningfulness-and-teleology\textsuperscript{100} construed for a sounder and sounder relationship with intrinsic-reality/ontological-veridicality; an idea we appreciate as we can garner that we, as of the positivism–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-
presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity
reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of reference-of-thought-devolving-as-of-
instantiative-context)/non-contiguous-intervalist-categorisation as kindness-humility-
helpfulness-etc. construal, and prospectively apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-
contiguity}–reifying-or-elucidating-of-
prospective-relative-ontological-completeness-of reference-of-thought-devolving-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-of 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-
eventuating/denouement> of affirmative-and-unaffirmative-disambiguated-'motif-and-
apriorising/axiomatising/referencing’. This construal effectively enabling delineation of underlying ontological-primemovers-totalitative-framework of mental-dispositions. Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ≡<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
epistemicity>totalising–in-relative-ontological-completeness }, and so in contrast to the same registry-worldview/dimension 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> mental-disposition that reflects its ontologically-veridical
meaningfulness-and-teleology as its institutionalisation which rather points to an inclination for transcendability and de-mentativity as of organic-knowledge once it does conceptualise the veridicality of the uninstitutionalised-threshold as ontologically-flawed. Such construal of temporal individuations threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation ≡<as-to–‘attendant-intradimensional’-prospectively-

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ontological-veridicality in implying and projecting about the prospective institutionalisation as of positivism, meaningfulness-and-teleology, reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation (rather than a naïve operation of logic as is further highlighted below). The fact is with or without postlogism and derived conjugated-postlogism, human reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation tends to be relative. That is, even within a registry-worldview’s/dimension’s institutionalisation basis we don’t necessarily function socially absolutely on the basis of veridical sound logic as we are limited by capacity (beyond-the-consciousness-awareness-teleology, <in-preconverging-existential-extrication-as-of-existential-unthought>) given our relative-ontological-incompleteness of reference-of-thought and secondly by projective-arbitrariness/waywardness in the choices we make, and this get even worst at the uninstitutionalised-threshold. Consider in this regard even the case of Heidegger as one of the greatest thinker of the last century in his ‘perplexed cooperation’ with the Nazi regime. The closest we come to absolute reference-of-thought-prelogism-as-of-conviction,-in-profound-supererogation 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–dementating/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
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> takes the form of temporal-to-intemporal social interlocutors beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> de-convergence as of transversality<for-sublimating–existential-eventuating/denouement> of-affirmative-and-unaffirmative–disambiguated–‘motif–and-apriorising/axiomatising/referencing’. Such a distinction particular at the uninstitutionalised-threshold is required because it then implies ontologically the relegation of logical engagement as rather irrelevant and in lieu determines ontological-veridicality by the soundness-of-the-reference-of-thought as of categorical-imperatives/axioms/registry-teleology in the first place to establish or not perversion-and-derived-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>. This delineation is in line with the idea of human temporal (shortness-of-register-of–meaningfulness-and-teleology) to intemporal (longness-of-register-of–meaningfulness-and-teleology) individuations nature as implicitly recognised in the 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 construal should supersede just a naïve unilateral construing of interlocution mainly on the basis of reference-of-thought–prelogism<as-of-conviction,-in-profound-supererogation> <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’ the possibility of the
nonconviction/madeupness/bottomlining-in-shallow-supererogation

\(<\text{as-to-`}\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\geq\rangle\) (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\(^3\) has to do with the possibility of attaining or not attaining social universal-transparency\(^6\) – (transparency-of-totalising-entailing,-as-to-entailing-

\(<\text{amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness}\). Where this is effectively attained, it becomes psychically and institutionally untenable for interlocutors to act as of subpar (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\(<\text{as-to-`}\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\geq\rangle\) with regards to reference-of-thought–prelogism\(^7\)–as-of-conviction,–in-profound-supererogation

\(<\text{existentially-veridical–`}\text{attendant-intradimensional–apriorising/axiomatising/referencing’– logical-dueness-precedes-disontologising-logical-outcome-arrived-at}\). This will explain why the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

\(<\text{as-to-`}\text{attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}\geq\rangle\) within a prior registry-worldview/dimension utterly disappears within the prospective registry-worldview/dimension\(^6\) meaningfulness-and-teleology\(^10\), in the sense that notions-and-accusations-of-sorcery for instance are not entertained in a positivism social-setup as the positivism/rational-empiricism social\(^{10}\) universal-transparency\(^6\)

\{(transparency-of-totalising-entailing,-as-to-entailing– <amplituding/formative–

epistemicity>totalising–in-relative-ontological-completeness}\) knows this to be non-veridical ontologically-speaking giving its prospective relative-ontological-completeness\(^7\)–of-

reference-of-thought. This imbued potency in social\(^{10}\) universal-transparency\(^6\)

\{(transparency-of-totalising-entailing,-as-to-entailing– <amplituding/formative–

epistemicity>totalising–in-relative-ontological-completeness}\)
The reason for this is that the entire construct of human social-functioning-and-accordance—as-of-social-stake-contention-or-confliction as the ‘social existential contract’ is implicitly built on supposed reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation as of both the individual’s expectation and the social’s expectation such that failure in this respect arises mostly surreptitiously since even the most disingenuous individuation will want the social-construct to function well in order to ‘parasitise’ it, as a failing social-construct as of universal social surreptitious parasitising/co-opting’ puts even such individuation in jeopardy. We can appreciate this notion by the fact that even a miscreant will tend to advance, however dubious, a rationale that is meant to be socially functional. Basically, the postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-as-to-decontextualising/deexistentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> arises out of its temporal individuation’s surreptitiousness (‘lack of constraining social universal-transparency {transparency-of-totalising-entailing,-as-to-entailing–amplituding/formative–epistemicity>totalising–in-relative-ontological-
such that it can induce threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> rule) as of marginal social instigation (consider the targeted nature of the adult psychopath’s maturation/indirectness/spatialisation/credulity/craftiness within the scope of social functionality) while socially enabled circularly (due to the underlying prior relative-ontological-incompleteness-of-reference-of-thought as social procrypticism–or–disjointedness-as-of-reference-of-thought is itself an enabler for psychopathy just as a non-positivistic registry-worldview/dimension social superstition is itself an enabler for its corresponding postlogism for ‘imaginary’ accusations of sorcery); and so, while socially inducing temporal-dispositions conjugated-postlogism derived threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, and so overall, on the flawed mental-reflex that such protraction of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> is supposedly reference-of-thought–prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (as to the lack of constraining social universal-transparency<transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising–in-relative-ontological-completeness}). Such conditions as highlighted above (surreptitiousness, marginality and circularity) are not fulfilled at childhood psychopathy explaining why conjugated-postlogism as a social dynamism of protracted threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-
'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism> doesn’t socially take hold then, as such childhood postlogism perversion-of- reference-of-thought><as-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-perversion-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–de- mentating/structuring/paradigming, 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-impediments. Thus ensuring ontological-veridical social universal-transparency (transparency-of-totalising-entailing,-as-to- entailing-<amplituding/formative–epistemicity>totalising~in-relative-ontological- completeness } is de-mentatively/structurally/paradigmatically inherently ‘advantaged ultimately’ by the social-construct functioning. (But then this can rather be achieved in the medium to long term as of a crossgenerational transcendence-and-sublimity/sublimation/supererogatory–de-mentativity import and hardly so in the short-run, given that in the short-run the issue of the registry-worldview/dimension relative-ontological-incompleteness of reference-of-thought is a drawback in this respect. As the framework of generalised social referencing of meaningfulness-and-teleology is a circular-pervasiveness
closed-structure as of the habituated predicative-insights for 'meaningfulness-and-teleology' based on the relative-ontological-incompleteness of reference-of-thought of the registry-worldview/dimension as prior (despite the relative-ontological-incompleteness of reference-of-thought induced distractive-alignment-to reference-of-thought <of-apriorising/axiomatising/referencing> and override any such sense of relative pure-ontology apriorising/axiomatising/referencing- \{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \} conflatedness -in \{preconverging-disentailment by\} postconverging entailment as of prospective relative-ontological-completeness of reference-of-thought apriorising/axiomatising/referencing- \{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \} conflatedness -in \{preconverging-disentailment by\} postconverging entailment). So the transcendent meaningfulness-and-teleology implied as of projective-insights about the prospective registry-worldview/dimension predicative-insights of meaningfulness-and-teleology going by its prospective relative-ontological-completeness of reference-of-thought doesn’t supersede the prior’s ‘circular-pervasiveness closed-structure of habituated predicative-insights for meaningfulness-and-teleology’ in the short run. Chinua Achebe’s Things Fall Apart Okonkwo returning from his long banishment construes meaningfulness-and-teleology in terms of the old/prior whereas his Umuofia village which had the same inclination as his as of prior relative-ontological-incompleteness of reference-of-thought before he was banished and likewise at the very beginning of the foreigners cultural diffusion inducing a subsequent prospective relative-ontological-completeness of reference-of-thought had moved on to the new/prospective meaningfulness-and-teleology which is now antipodal to his, hence his confliction with his circular-pervasiveness wooden-language-\{imbued—averaging-of-thought\}-as-to- leveling/ressentiment/closed-construct-of meaningfulness-and-teleology -as-of-
which is equally a reflection of the confliction the village had had with the same prior circular-pervasiveness when the foreign cultural diffusion arrived before superseding it crossgenerationally. We can equally construe of the inverse situation as in H.G. Well’s The Country of the Blind which also highlights the implications of relative contrast of ontological-completeness-by-incompleteness-of-reference-of-thought with regards to meaningfulness-and-teleology construal where Nunez’s ‘seeing of the environment’ reference-of-thought as of its prospective relative-ontological-completeness-of-axiomatic-construct-or-reference-of-thought doesn’t make an impression but is actually frowned upon on the habituated ‘feeling of the environment’ reference-of-thought as of its prior relative-ontological-incompleteness. This is because the personhood and socialhood formation have been constructed in circular-pervasiveness out of the prior reference-of-thought as ‘feeling of the environment’ explaining why a registry-worldview is a wooden-language{(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications>} that hardly entertains its own transcendability/de-mentativity, and why transcendence-and-sublimity/sublimation/supererogatory—de-mentativity is rather crossgenerational for the requisite personhood and socialhood psychoanalytic-unshackling exercise to be initiated. Consider that the ‘existential value references as what is worth living for’ for both Okonkwo and ‘feeling of the environment’ reference-of-thought are temporally construed as definite-and-set as of their given perspectives or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights in the circularly-pervasive closed-structure of their \(^8\) reference-of-thought’ despite their respective inherent prior relative-ontological-incompleteness\(^9\)-of reference-of-thought without room for countenancing new perspective-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-new-predicative-insights overcoming their circularly-pervasive closed-structure of reference-of-thought, speaking of their distractive-alignment-to\(^8\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality. Interestingly, facing their respective conundrum to take a drastic and immediate decision as of their ‘existential value references as what is worth living for’, and without the prospect for crossgenerational adjustment, their decisions are equally dramatic in terms of considering physically doing away with Nunez’s notion of ‘seeing of the world’ reference-of-thought, and Okonkwo’s tragic acts upon the foreigners messenger and subsequently upon himself. This reflects the mental-disposition of all registry-worldviews/dimensions uninstitutionalised-threshold\(^8\), including our own as positivism–procrypticism as of its disjointedness-as-of\(^8\) 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\(^8\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^9\) notwithstanding any notion of relative prospective ontological-completeness-of\(^8\) reference-of-thought. Furthermore, it should be noted that the relative validity of a prospective \(^8\)amplituding/formative-epistemicity-totalising/circumscribing/delineating \(^8\)reference-of-thought-\(^8\) devolving-as-of-instantiative-context—\(^8\)meaningfulness-and-teleology\() apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
teleology apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights in circular-pervasiveness’ at its uninstitutionalised-threshold as of its ontologising-deficiency/relative-ontological-incompleteness-of-reference-of-thought. We can grasp an abstract sense of this situation as follows. Supposed human limited-mentation-capacity-deepening as inducing more and more profound projective-insights construed as the successive apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments representing the <cumulating/recomposuring–attendant-ontological-contiguity >-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 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
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 crosstural generational habituation construed as of de-mentation (supererogatory—ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) with the prior ontologically construed as decentered and preconverging-or-dementing—apriorising-psychologism as of distractive-alignment-to-reference-of-thought—of-apriorising/axiomatising/referencing>, with the implication that its logical-dueness doesn’t exist just as the logical-dueness of the animist reference-of-thought with their God-of-plane proposition doesn’t ontologically exist.) We can grasp as well that it is the ‘space-satellite-level-height perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for predicative-insights’ (as deprocrypticism) that ultimately provides the ideal ‘ascertaining-perspectives for gauging the overall earth landscape’. Besides, why the explication herein is necessarily implying a prospective reference-of-thought (as the author in here with a supposed notional–deprocrypticism reference-of-thought construal as implying a prospective relative-ontological-completeness reference-of-thought over our positivism–procrypticism), the fact is that any transcendental analysis is caught in two worlds as two different reference-of-thought in striving to explicate the ontological pre-eminence of the prospective reference-of-thought as of ontological-normalcy/postconvergence, thus facing the dilemma that by mental-reflex we are not ‘habituated’ to the notion of our reference-of-thought being construed as ‘preconverging-or-dementing—apriorising-psychologism and not thinking’, and so whether speaking of being construed within our positivism–procrypticism uninstitutionalisation as preconverging-or-dementing—apriorising-psychologism and not thinking, within non-
positivism/medievalism uninstitutionalisation as preconverging-or-dementing\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-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective \textsuperscript{1} deprocrypticism–or–preempting—disjointedness-as-of- reference-of-thought perspective as in disjointedness-as-of- reference-of-thought and rather in distractive-alignment-to–reference-of-thought–of-apriorising/axiomatising/referencing\textsuperscript{29} ! Thus the reality of this analysis in that sense is ‘sparing as of our high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising\textsuperscript{32}–self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction nature’ for the sake of deconstructive-engagement/engaged-destruktion because an analysis construed as of \textsuperscript{8} reference-of-thought is all about mental-soundness or unsoundness representation (with no logical engagement implication) hence rather of a psychoanalytic-unshackling purpose; as a change of \textsuperscript{84}reference-of-thought implies a change of perspective/apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-of–meaningfulness-and-teleology\textsuperscript{100} as a shift of the curve-of-prospective-relative-ontological-completeness –of– reference-of-thought/axiomatic-construct and not a change in logic as a change along the same \textsuperscript{84}reference-of-thought/curve-of-prior-relative-ontological-
Incompleteness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. In other words, a truly direct notional-deprocripticism ontological analysis will be a ‘mental break-in’/preconverging-or-dementing—apriorising-psychologism of our positivism—procripticism as we by reflex ‘mentally break-in’/dement a non-positivistic reference-of-thought (as we don’t engage it on the basis of the non-positivistic reference-of-thought—categorical-imperatives/axioms/registry-teleology). Just as a notional-deprocripticism analysis will not engage us on the basis of our procripticism—or—disjointedness-as-of-reference-of-thought—categorical-imperatives/axioms/registry-teleology, just as a notional-deprocripticism analysis will not engage us on the basis of our procripticism—or—disjointedness-as-of-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′—over prior relative-ontological-incompleteness—of-reference-of-thought over prior relative-ontological-incompleteness—of-reference-of-thought’ took place historically (and so for instance, as of the relative ‘ontological-veridicality tolerance as stretched-truth’ allowed to the animist to say ‘God-of-plane’ in the view that in due course there will be psychoanalytic-unshackling towards positivistic meaningfulness-and-teleology; considering as well as of registry-worldview level of analysis that such a conceptualisation of ‘ontological-veridicality tolerance as...
stretched-truth’ is crossgenerationally associated with the meeting of cultures wherein their meeting points often as of cultural and commercial relationships initiate ‘acculturating-indigenising-pidginising transitioning settings and their social constructions as of \(<\text{amplituding-formative-epistemicity}>\text{totalising-self-referencing-syncretising}\)’ prior to eventual prospective relative-ontological-completeness -of- reference-of-thought accommodation). Likewise, this ‘ontological-veridicality tolerance as stretched-truth’ as of a notional–deprocrypticism construal herein may elicit a misconstrual from a positivistic perspective failing to factor in the circular-pervasiveness implied in the notion of positivism–procrypticism uninstitutionalisation as \(\text{procrypticism–or–disjointedness-as-of-}\text{reference-of-thought}\) failing/not-upholding intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and thus failing to grasp the notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights that construes our positivism–procrypticism as preconverging–or–dementing –apriorising-psychologism/not-thinking and decentered, and wrongfully trying to engage \(\text{meaningfulness-and-teleology}\) 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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation, issues of perversion-and-derived- perversion-of- reference-of-thought—as-preconverging- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation—rather render such notions as forgiveness/overlooking/resetting nothing more but vague—totalising~self-referencing- syncretising/circularity/interiorising/akrasiatic-drag—misconstruing based on ‘a naïve traditional reflex’ that truly has no grander virtuous implications but quite the contrary as actually endemising/enculturating vices-and-impediments as when so-construed as a wooden-language—{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing— narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry—teleology } failing/not-upholding intemporal-preservation-entropy-or-contiguity—or-ontological-preservation; thus transforming such ‘denaturing’ notions of forgiveness/overlooking/resetting into a temporal mental-disposition ontological-primemovers-totalitative-framework—‘misconstrued vicious insight disposition’ thus rather
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
on-rules—apriorising/axiomatising/referencing—psychologism in procrypticism, and thus
requiring respectively transcending/superseding to base-institutionalisation, universalisation,
positivism and deprocrypticism. And by that same ‘ironic token’ the notion of grander human
lives should not be construed as of the mental-disposition perpetuating the ontological-
contiguity—of-the-human-institutionalisation-process in an opened-construct-of—meaningfulness-and-teleology allowing for reference-of-thought—categorical-
 imperatives/axioms/registry-teleology—aposteriorising/logicising/derivig/intelligising/measuring—meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring’ but rather wooden-language—imbuéd—averaging-of-
starting at the recurrent-utter-uninstitutionalisation in permanence that doesn’t allow for any
such transcending enabled by the ontological-contiguity—of-the-human-institutionalisation-
process. In other words the notion of forgiveness/overlooking/resetting with respect to
perversion-and-derived—perversion-of—reference-of-thought—apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supertrogeration ≥ is rather vague, as the more fundamental issue here is that human
meaningfulness-and-teleology as of human limited-mentation-capacity for construing
virtue-as-ontology/ontology/intrinsic-reality/ontological-veridicality is ‘ever de-
mentatively/structurally/paradigmatically in need for prospective relative-ontological-
completeness—of—reference-of-thought’ and that is what is to be sought after as with the
recurrent-utter-uninstitutionalised striving for base-institutionalisation, the base-
institutionalised–ununiversalised striving for universalisation, the universalised–non-positivist/medievalist striving for positivism and in our case the positivist–procryptist striving for notional–deprocrypticism as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality; and so as of human limited-mentation-capacity-deepening enabled by reference-of-thought–categorical-imperatives/axioms/registry-teleology-, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’ and so allowed by de-mentation-{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}. Such naïve construal of forgiveness/overlooking/resetting is on the impression-driven/good-naturedness/wishfulness basis that human mental capacity is a given as if there is no de-mentative/structural/paradigmatic issue of relative-ontological-incompleteness-of-reference-of-thought with no recognition of any such ontological-contiguity—of-the-human-institutionalisation-process as human limited-mentation-capacity-deepening retrospectively to prospectively. This equally explains the ontological vagueness when it comes to perversion-and-derived–perversion-of–reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation not only with regards to the notions of forgiveness/overlooking/resetting but also such notions associated with positive psychology as positivity, flourishing, emotional intelligence, etc. as naively instigating social <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag with their implications when considered at a more profound level turning out to be rather vague and at best palliative since these are not construed de-mentatively/structurally/paradigmatically as of intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/de-mentativity within the framework in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{17}—of-the-
human-institutionalisation-process\textsuperscript{1} involving human limited-mentation-capacity-deepening\textsuperscript{2}.

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–procripticism disjointedness-as-of\textsuperscript{4} reference-of-thought. In which case such vague approaches will simply imply beyond-the-consciousness-awareness-teleology\textsuperscript{84}—in-preconverging-existential-extrication-as-of-existential-unthought> naïve perpetuation in \texttt{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> of the fundamental vices-and-impediments\textsuperscript{106} with both uninstitutionalised-threshold\textsuperscript{03}, thus explaining the fundamental dilemma of all institutional Establishments in their \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>). Such confusion arises from a misconstruing of what is veridically implied deconstructively/ontological-reconstitutively by \texttt{de-mentation}\textsuperscript{14} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-orattributive-dialectics), which implies that ‘any registry-worldview/dimension presence placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{00} as of its prior relative-ontological-incompleteness\textsuperscript{09}—of-‘reference-of-thought’ is ‘a preconverging-or-dementing\textsuperscript{19} -and-decentered-prior-institutionalisation’s–’ categorical-imperatives/axioms/registry-teleology\textsuperscript{00} placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{00} as unsoundness-or-ontological-
representation/mentation/consciousness-awareness-teleology as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought’, we are rather less apt to concur going by

<amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflex such that such notions as forgiveness/overlooking/resetting and notions of positive psychology are rather just a failure to
de-mentatively/structurally/paradigmatically recognise the implied perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation as of our relative-ontological-incompleteness-of-reference-of-thought, and what we are doing then is ‘re-referencing from the same positivism–procrpticism relative-ontological-incompleteness-of-reference-of-thought’ and thus wrongly implying our unde-
mentativity hence our untranscendability for a de-mentative/structural/paradigmatic-reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology of crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring’, and paradoxically thus by implication that there is no relative-ontological-incompleteness-of-reference-of-thought, to then wrongly imply such articulations of forgiveness/overlooking/resetting and positive-psychology are of intemporal projection whereas these are actually of conscious or unconscious beyond-the-consciousness-awarenesss-teleology-temporal/shortness-of-register-of–meaningfulness-and-teleology projection. This insight explains the bizarreness we face from time to time discovering that even institutions we imagine should relatively be spared by scandals as human vices-and-impediments like many public-facing institutions, the media, faith institutions, etc. are now-and-then plague with scandals bound to re-occur because of this misunderstanding of knowledge as virtue-as-ontology/ontology articulated above as of de-mentative/structural/paradigmatic nature of the-

conflatedness–in–{preconverging-disentailment-by}–postconverging-entailment

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

‘non-descript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness

construed as postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-teleology soundness-or-ontological-good-faith/authenticity-of-reference-of-thought that is in a circular-evasiveness from more ontologically-veridical metaphysics-of-absence

non-presencing–<perspective–ontological-normalcy/postconvergence>

construals/conceptualisations as implied by prospective relative completeness-of-reference-of-thought which rather construes it as a preconverging-or-dementing-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought. The ontological implication is that beforehand/axiomatically with respect to the cross-engagement of a prior relative-ontological-incompleteness-of-reference-of-thought and a prospective relative-ontological-completeness-of-reference-of-thought, the former is priorly invalidated into a preconverging-or-dementing-and-decentered-prior-institutionalisation’s–categorical-imperatives/axioms/registry-teleology unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought by the latter as a postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s–categorical-imperatives/axioms/registry-
teleology soundness-or-ontological-good-faith/authenticity 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 reference-of-thought with respect to its prior relative-ontological-incompleteness reference-of-thought. But since we have been habituated as of our existential formation within our 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 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 reference-of-thought construed as disjointedness-as-of—reference-of-thought. But then ironically such a unde-mentativity posture could as well be adopted by a non-positivism/medievalism reference-of-thought in its own existential formation that recognises non-positivistic ideas and notions-and-accusations-of-sorcery as relevant and postconverging-or-dialectical-thinking-and-centered-prospective-institutionalisation’s—categorical-imperatives/axioms/registry-teleology with its logical-dueness for logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation valid by default. This point out that there is
necessarily a central growth element of a de-mentative/structural/paradigmatic \textsuperscript{84} reference-of-thought\textsuperscript{8} -categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring- meaningfulness-and-teleology\textsuperscript{100} 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 \textsuperscript{4} <amplituding/formative-epistemicity> causality-as-to-projective-totalitative–implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity of vices-and-impediments\textsuperscript{106} 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\textsuperscript{100}, which easily arises given our temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising \textsuperscript{1~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction. The fact is such an articulation is not idle but rather the requisite fervour associated with many an enlightening thought, however qualified as impropriety, as a <amplituding/formative> wooden-language-(imbued—averaging-of-thought-
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[
]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\(^{(10)}\) at its procrypticism uninstitutionalisation as of disjointedness-as-of- reference-of-thought from notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights, just as we’ll appreciate that were the animists insistent say on relating to the plane as God-of-plane to a point implying their potential non-transcendability as of psychoanalytic-unshackling in due course, ‘ontological-veridicality tolerance as stretched-truth’ is no longer warranted but a direct ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism by a demonstration to uphold ontological-veridicality. Such a demonstration might be construed as of a simple paper plane demonstration of ontological-primemovers-totalitative-framework\(^{(23)}\) 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 \(^{5}\)meaningfulness-and-teleology\(^{(10)}\) is more ontologically pertinent. Certainly such a ‘mental break-in’/preconverging-or-dementing–apriorising-psychologism demonstration with regards to our procrypticism \(^{4}\)reference-of-thought as of its disjointedness-as-of-\(^{4}\)reference-of-thought construed from a notional–deprocrypticism \(^{4}\)reference-of-thought perspective or apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights will look weird to us going by our circularly pervasive

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

procripticism–or–disjointedness-as-of-
reference-of-thought, but it is more of ontological-veridicality/intrinsic-reality even though we
are unhabituated to it since it is beyond-the-consciousness-awareness-teleology

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

and not yet by social
universal-transparency
(transparency-of-totalising-entailing,–as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness
), just

as had been the case from the perspective or
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights of all the uninstitutionalised-threshold

<reference-of-thought

with respect to the ‘mental break-in’/preconverging-or-dementing.–apriorising-psychologism
of their corresponding prospective institutionalisations

<reference-of-thought.
The bigger point

being that by definition a

<reference-of-thought doesn’t fathom the nature and degree of its

relative-ontological-incompleteness

-of-

reference-of-thought as of its

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights. (Thus suggesting base-institutionalisation in recurrent-utter-
uninstitutionalisation, implying
universalisation in base-institutionalisation–
ununiversalisation, suggesting positivism in
universalisation–non-positivism/medievalism
and suggesting notional–deprocrypticism in positivism–procrypticism will be perceived
initially as ‘bullshit’ going by human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–’notional–firstnaturedness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor as of our temporal inclination to
subjectification/nombrilism/self-referencing. But then human temporal inclination to utter

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expletives is not intellectual argument but a mark of intellectual ineptness, with the
‘ontologically relevant’ intellectual issue being about understanding the ‘habituation exercise’
as of ontological-primemovers-totalitative-framework and percolation-channelling-
in-deferential-formalisation-transference involved in the psychoanalytic-unshackling/memetic-
reordering/institutional-recomposing behind the ontological-contiguity —of-the-human-
institutionalisation-process as pertinent for notional–deprocriptism ‘without in the very
least entertaining’ the <amplituding/formative> wooden-language ⟨imbued—averaging-of-
thought—as-to-leveling/ressentiment/closed-construct-of meaningfulness-and-teleology —
as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩
mental-reflex as has been the case across all the institutional-cumulation/institutional-
recomposure ⟨as-to historicity/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’⟩ that has always been a drawback as of temporal extricatory preconverging–dementating/structuring/paradigming and parasitising/co-opting inclination subpar to the
warranted ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-
motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality perpetually
upholding the currency in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity —of-the-human-institutionalisation-process across-the-times; as at
this point, intellectual commitment overtly meets ontology.) Explained in other terms, implying
in a non-positivism social-setup that notions-and-accusations-of-sorcery are inherently vices-
and-impediments as of the transcendental prospective positivism prospective relative-
ontological-completeness —of—which 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-verbatim transcendent-enabling/sublimating/supererogatory de-mentativity as intemporal asymmetry/asymmetric-subsumption-of-temporality 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/akrasiac-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 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 by superseding the prior non-positivism prior relative-ontological-incompleteness of reference-of-thought as of the prospective positivism registry-worldview/dimension prospective relative-ontological-completeness of reference-of-thought by ‘continuous habituation going by the latter’s ontological-primemovers-totalitative-framework in the long run as superseding the prior beyond-the-consciousness-awareness-teleology in preconverging existential-extrication-as-of-existential-unthought.
and initiating the appropriate prospective social\textsuperscript{104} universal-transparency\textsuperscript{105} - {\textit{transparency-of-totalising-entailing,-as-to-entailing- \langle amplituding/formative–epistemicity\rangle totalising-in-relative-ontological-completeness}} that will de-mentatively/structurally/paradigmatically harken back to undermine the postlogism\textsuperscript{78} -and-conjugated-postlogism\textsuperscript{78} grounded on notions-and-accusations-of-sorcery associated with the non-positivism registry-worldview/dimension. That is, it is by turning the non-positivistic mindset\textsuperscript{84} reference-of-thought into a positivistic mindset\textsuperscript{84} reference-of-thought that the possibility of ‘ontologically’ and ‘not palliatively’ resolving notions-and-accusations-of-sorcery can arise in the very first instance. Likewise, it is the crossgenerational resolution of our positivism–procrypticism prior relative-ontological-incompleteness\textsuperscript{84} -of- ‘reference-of-thought as of its circular-pervasiveness in countenancing of ‘procrypticism–or–disjointedness-as-of--reference-of-thought’ from apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights of meaningfulness-and-teleology\textsuperscript{100} as conceptualising, articulating and preempting such disjointing/disparateness/disentailing ‘meaningfulness-and-teleology\textsuperscript{100} of our positivism–procrypticism that is the de-mentative/structural/paradigmatic resolution as of prospective relative-ontological-completeness\textsuperscript{77} -of- ‘reference-of-thought that can de-mentatively/structurally/paradigmatically harken back in undermining the circular-pervasiveness in countenancing of ‘disjointedness-as-of--reference-of-thought’ and the enculturation/endemisation of the manifest postlogism -and-conjugated-postlogism\textsuperscript{78} in our positivism–procrypticism as psychopathy and social psychopathy, and so going beyond just a temporal palliative resolution within a positivism–procrypticism circular-pervasiveness closed-structure countenancing ‘disjointedness-as-of--reference-of-thought’ of ‘meaningfulness-and-teleology\textsuperscript{100} , beyond-the-consciousness-awareness-teleology\textsuperscript{100} <in-preconverging-existential-extrication-as-of-existential-unthought>, and hence overlooking the de-mentative/structural/paradigmatic ontological vices-and-impediments\textsuperscript{106} implications of
postlogism-and-conjugated-postlogism including psychopathy and social psychopathy arising given the relative-ontological-incompleteness-of-reference-of-thought of our procrypticism as disjoinedness-as-of-reference-of-thought. This explains how and why re-originary-as-unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-thinking - 'projective-insights'/epistemic-projection-in-conflatedness -of-notional-deprocrypticism-prospective-sublimation} ideas can supersede conventionalised ideas where the former provide in the big picture the possibility for the social-construct to function better by social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} at a crossgenerational depth of analysis, and equally explains human historical suspicions of new ideas just in case their social universal-transparency-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} turn out to be better and possibly leading to the dismantling of the prior and vested and attendant interests. It should be grasped that the comprehensiveness/dynamic-cumulative-afereffect of a registry-worldview’s/dimension’s threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> (as an operant construal) at its uninstitutionalised-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-disontologisinglogical-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\(^2\)/longness and human temporality\(^9\)/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\(^{106}\) respectively as such individuations then accrue in varying degrees in individuals as of varying circumstances’; and so-construed respectively as of intemporal individuation apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment which enables prospective institutionalisations or temporal individuations distinctive-alignment-to-reference-of-thought-{of-apriorising/axiomatising/referencing}\(^2\) that induce uninstitutionalised-threshold\(^{103}\) at all the institutionalisations uninstitutionalised-threshold\(^{103}\).)
The conceptual technique for disambiguating individuations as to reference-of-thought–prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\) <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> at institutionalisation-threshold/institutionalisation and threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^7\) <as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism> at uninstitutionalised-threshold\(^{103}\) has to do with the given reference-of-thought–closeness-of-tethering–to–prelogism\(^7\)-as-of-conviction,-in-profound-supererogation\(^7\) <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> or reference-of-thought–looseness-of-tethering–to–prelogism -as-of-conviction,-in-profound-supererogation\(^7\) <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> wherein on one extreme the prelogism\(^7\)-as-of-conviction,-in-profound-
outcome-arrived-at>) and \^reference-of-thought\looseness-of-tethering\to\prelogism\as-of-conviction\in\profound-supererogation\^&<existentially-veridical\attendant\intradimensional\apriorising\axiomatising\referencing\logical-dueness\precedes\disontologising\logical-outcome-arrived-at> (threshold\of\nonconviction\madeupness\bottomlining\in\shallow-supererogation\^&<as-to\attendant\intradimensional\prospectively\disontologising\preconverging\dementing\apriorising\psychologism>) respectively as of human intemporal and temporal mental-dispositions that establish the ontological-prime-movers\totalitative-framework of \attendant\ontological\contiguity\educed\existentialising\contextualising\textualising-contiguity\^<reifying\or\elucidating\of\prospective-relative-ontological-completeness\of\reference-of-thought\devolving\as-of\instantiative-context> of \meaningfulness\and\teleology\whether\as\of\direct\or\derived\vague\rhyming\or\copied\mimicry\or\formulaic\projection\or\projection\of\form\or\hollow\and\vague\vocalisation\or\subknowledging\out\of\attendant\ontological\contiguity\educed\existentialising\contextualising\textualising-contiguity\^<reifying\or\elucidating\of\prospective-relative-ontological-completeness\of\reference-of-thought\devolving\as-of\instantiative-context> with temporal-dispositions or logical-dueness as of \attendant\ontological\contiguity\educed\existentialising\contextualising\textualising-contiguity\^<reifying\or\elucidating\of\prospective-relative-ontological-completeness\of\reference-of-thought\devolving\as-of\instantiative-context> with the intemporal\conviction\as-to\profound-supererogation\mental-disposition; so-construed as of their contrastive\synopsising\depths\of\meaningfulness\and\teleology rather for a \conflation\construal\conceptualisation\ and \not\ a\ rather\ deceptive\ analytical\ reflex\ of \apriorising\axiomatising\referencing\{of\attendant\ontological\contiguity \educed\existentialising\contextualising\textualising-contiguity \} constituded\^\in\preconverging\entailment of \reference-of-thought\construal\conceptualisation\}. The fact is by mental-reflex
we relate to social meaningfulness-and-teleology by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity which by habit or chance will often turn out to be as of attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity —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 precedingly 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-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-disentailment by} postconverging-entailment that enables such a certitude at uninstitutionalised-threshold of an epistemic-totalising—devolved—purview—as-domain-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 intemporal secondnatured institutionalisation human nature whereas the as priorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }–conflatedness in-
contiguity\textsuperscript{39}. Consider the childhood psychopathy ‘dereifying act’ of spilling water on a chair and accusing another, even at that relatively social\textsuperscript{104} universal-transparency\textsuperscript{111} \{transparency-of-totalising-entailing,-as-to-entailing-\ <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \} level there is a chance of mistaking as with the visitor sitting on the wet chair and needing an explanation of the whole situation including the child’s condition, and such insight gets more and more opaque with the manifestation of adulthood psychopathy. This is an uninstitutionalised-threshold\textsuperscript{103} situation which is necessarily beyond-the-consciousness-awareness-teleology\textsuperscript{109} \langle in-preconverging-existential-extrication-as-of-existential-unthought\rangle\textsuperscript{6} and without social\textsuperscript{104} universal-transparency\textsuperscript{115} \{transparency-of-totalising-entailing,-as-to-entailing-\ <amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness \} of the visitor. This example is exactly along the lines of the reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} needed for construing postlogism /psychopathy and conjugated-postlogism as of its social model at uninstitutionalised-threshold\textsuperscript{103}, and so by way of maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{104}—unenframed-conceptualisation (the latter is what sets up apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments and is of imbricatedness/threadedness/recomposuring attendant-ontological-contiguity\textsuperscript{76} educed—existentialising/contextualising/textualising-contiguity \langle reifying-or-elucidating-of-prospective-relative-ontological-completeness \rangle of reference-of-thought devolving-as-of-instantiative-context>, in contrast to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity\textsuperscript{77} educed—existentialising/contextualising/textualising-contiguity\textsuperscript{79} 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—attendant—ontological-contiguity educed—existentialising/contextualising/textualising-contiguity on the basis of the established reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology. 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—attendant—ontological-contiguity educed—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-incidenting-predicative-insights’ of positivism–procrypticism that do not factor in the possibility of the childhood psychopathy’s slantedness as inducing procrypticism or ‘disjointedness-as-of-reference-of-thought’—meaningfulness-and-teleology going by the visitor’s relative-ontological-incompleteness—reference-of-thought as of positivism–procrypticism, while the explainer of the situation has factored in notional–deprocrypticism, reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology to preempt the induced procrypticism or ‘disjointedness-as-of-reference-of-thought’—meaningfulness-and-teleology from the childhood psychopathy slantedness. At this individuation-level, the fact is that in order to be certain to avoid a similar deception again in its relation with the childhood psychopathy the visitor will
now construe of notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology to preempt the slanted inducing of procrypticism or ‘disjointedness-as-of-reference-of-thought’-as-misappropriated-meaningfulness-and-teleology and gives up on positivism-procrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology with respect to its relations with the childhood psychopathy. Thus at this individuation-level uninstitutionalised-threshold with respect to the childhood psychopathy, a new notional-deprocrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology has superseded the prior positivism-procrypticism reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring-meaningfulness-and-teleology, as it is the one to be circularly/recurrently/repetitively/repeatedly be utilised for operant/incidenting predication as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—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-
crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring.

(Such an insight can be further elucidated in a storied-construct/ontologically-valid-narration given the limits of the possibility of explanation as herein about the ‘lived social’ as of the aforementioned implied notional–deprocrypticism \(^{84}\) reference-of-thought–\(^2\) categorical-imperatives/axioms/registry-teleology \(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{56}\) meaningfulness-and-teleology construing a storied-construct/ontologically-valid-narration driven by such postlogism /psychopathic associated vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^{75}\) 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\(^{84}\) reference-of-thought’-misappropriated–\(^{56}\) meaningfulness-and-teleology \(^{100}\) involving \(^{10}\) compelling–nonconviction/madeupness/bottomlining\(^8\) \(\langle\langle\langle\text{decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing}>\text{-induced-disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity}>{\text{-in-shallow-supererogation}{\text{-<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>\rangle as of psychopathic/postlogism\(^{78}\)–categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring–\(^{100}\) meaningfulness-and-teleology\(^{100}\) as–prelogism\(^{78}\)–as-of-conviction,-in-profound-supererogation\,<\text{-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logica-outcome-arrived-at}>\rangle\rangle\rangle\rangle\rangle 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-mouling’). However, we can still get a sense of such de-mentative/structural/paradigmatic amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity from a retrospective registry-worldview/dimension perspective like postlogism in a non-positivistic social-setup as of our prospective relative-ontological-completeness-of-reference-of-thought perspective but it is more difficult to grasp from a notional-deprocrypticism prospective perspective of analysis where we will rather be unpalatably represented as decentered and preconverging-or-dementing-apriorising-psychologism, given our state of metaphysics-of-presence⟨implicated-‘nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩. Supposed with regards to a case of notions-and-accusations-of-sorcery as highlighted before as of a social-setup whose relative-ontological-incompleteness-of-reference-of-thought is non-positivistic, a positivism minded interlocutor arguing that notions-and-accusations-of-sorcery do not exist upon an accusation of sorcery is literally undermining itself but is seen as ontologically necessary for the crossgenerational possibility of prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Supposed however that the interlocutor isn’t an isolated individual but a member from a positivistic society bringing about a cultural diffusion in the non-positivistic society such that the latter looks up to the former by its prospective relative-ontological-completeness-of-reference-of-thought as it effectively has greater control on intrinsic-reality/ontological-veridicality reflected by way of say its relative technology, then in this case the non-positivistic social-setup will at least in ad-hoc instances be circumspect in countenancing that notions-and-accusations-of-sorcery do not exist as of supererogatory-de-mentativity. This new positivism reference-of-
thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology

voiding notions-and-accusations-of-sorcery and superstition generally as of the prior non-positivism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, 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 preconverging 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 reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology, cannot longer be upheld at such uninstitutionalised-threshold but requiring in lieu a notional—deprocrypticism reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology will be difficult to countenance but for a crossgenerational psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring since the issue is one of registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-<as-Being-or-ontological-or-existential–defect> 

Thus supposed the case of the childhood psychopathy ‘dereifying act’ of spilling water on a chair arose in say a non-positivistic social-setup, as of its superstitiousness, with its explanation that the reason had to do with its suspicion of sorcery from the brother. While the social-setup entertains superstitious notions however the childhood psychopathy relatively poor maturation/indirectness/spatialisation/credulity/craftiness means that it is more likely to be disbelieved in this instance as well in addition to the household familiarisation with the psychopathic/postlogism condition of the child. Likewise, a visiting stranger in such a non-positivistic social-setup might just as well have a similar reaction as the visitor in a positivism–procrystalism social-setup by believing and reacting to the childhood psychopathy manifestation as the non-positivism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of 

attendant ontological-contiguity >educed–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-attendant–ontological-contiguity >educed–existentialising/contextualising/textualising-contiguity } — conflatedness in {preconverging-disentailment by} postconverging entailment as of
nonconviction/madeupness/bottomlining-in-shallow-supererogation \( ^* \) \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>} \) as of uninstitutionalised-threshold\( ^{11} \), as we can appreciate that the childhood psychopathy and the visitor’s meaningfulness-and-teleology\( ^{10} \) are in effect ontologically-speaking threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\( ^{11} \) \(<\text{as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism}> \). But then at the registry-worldview/dimension-level of analysis however, when compared to the simplistic individuation-level postlogism\( ^{78} \) analysis insight, implying ontological-veridicality/ontological-reality on the basis of ‘logically-due prelogism\( ^{78} \)-as-of-conviction,-in-profound-supererogation \(<\text{existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes–disontologising-logical-outcome-arrived-at}>\) apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity –edued–existentialising/contextualising/textualising-contiguity} — conflatedness \(<\text{in–preconverging-disentailment–by–postconverging-entailment as of positivism }^{14} \text{reference-of-thought–categorical-imperatives/axioms/registry-teleology}^{10},\text{-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology}^{10},\text{ with respect to the overall non-positivism registry-worldview/dimension as of its dynamic-cumulative-aftereffect/aftereffect with regards to the manifest registry-worldview/dimension-level social construal of superstitions and notions-and-accusations-of-sorcery in general, can only arise from a crossgenerational psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as the non-positivism registry-worldview/dimension in relation to the prospective positivism registry-worldview/dimension is a }^{\langle \text{amplituding/formative} \rangle} \text{ wooden-language-\{imbued—averaging-of-thought-\}<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-}\text{‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications\rangle}> \text{ just as} \)
our positivism–procrypticism registry-worldview/dimension in relation to 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 is a wooden-language-{imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-
telescope –as-of-’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
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,-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-
and-teleology in lieu of the respective prospective positivism and notional–deprocrypticism
reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology
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–for-sublimating–existential-eventuating/denouement–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing disruptive
nature on human meaningfulness-and-teleology” and with the preconverging–de-
mentating/structuring/paradigming relatively easily perceived at childhood, much like the early
modern human biologists relatively simplistic but counterintuitive-as-of-their-epochs
understanding of disease provided deeper insight in understanding how the complexity of the
human body works. Both individuation-level understanding of postlogism\(^78\) 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-afteffect/afteffect that is hidden by registry-worldview/dimension-level complexity, wherein the childhood postlogism\(^78\) individuation-level construal points out the reality at the registry-worldview/dimension-level of respectively a conventioning non-positivism in lieu of an ontologically-veridical positivism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\) and a conventioning positivism–procrypticism as procrypticism in lieu of an ontologically-veridical notional–deprocrypticism reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{100}\).

That insight then brings up the idea of how does a registry-worldview/dimension-level dynamic-cumulative-afteffect reflect the more simplistic individuation-level ontological-veridicality at childhood postlogism\(^78\)/psychopathy; which is the more elaborate purpose herein. That is, how distractive-alignment-to reference-of-thought–of-apriorising/axiomatising/referencing\(^{19}\) as undermining apriorising/axiomatising/referencing-of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity-confatedness\(^{12}\) in {preconverging-disentailment-by}–postconverging-entailment induces psychological-complexes pointing to, as of dynamic-cumulative-afteffect/afteffect, the registry-worldview/dimension-level ontologising-deficiency/relative-ontological-incompleteness\(^{100}\)-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
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is construed operantly as of temporal postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-

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relative-ontological-completeness\(^{38}\) -of-\(^{84}\) 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—\langle-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology —as-of—’nondescript/ignorable—void —with-regards-to-prospective-apriorising-implications\rangle\}
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 \(^{75}\) reference-of-thought which when wrongly implied as valid prelogism\(^{77}\) -as-of-conviction,-in-profound-supererogation \langle-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at\rangle reference-of-thought/axiomatic-construct leads to its \(^{84}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\),-for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology\(^{100}\) wrongly transforming the issue into one of logic-as-of-prelogism\(^{77}\) -as-of-conviction,-in-profound-supererogation \langle-existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical-outcome-arrived-at\rangle 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 \(^{64}\) -of-\(^{84}\) reference-of-thought implying its dismissal as distractive-alignment-to—reference-of-thought—\langle-of-apriorising/axiomatising/referencing\rangle\(^{29}\); and this flaw extends into the visitor’s conjugated-postlogism as conjugated-ignorance given its relative-ontological-incompleteness\(^{100}\) -of-\(^{114}\) reference-of-thought as of positivism–procripticism
disjointedness-as-of-refence-of-thought which is cognisant-and-integrative as of its
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reflection of
attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-in-reification/dereification of the childhood psychopathy slantedness, and so as a
in-conviction-as-to-profound-supererogation exercise which is then an altogether different issue of effective/ineffective logic as prelogism as-of-conviction,-in-profound-supererogation <existentially-veridical–'attendant-intradimensional- apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>, and this latter is what tends to be falsely implied in situations of postlogism /psychopathy and conjugated-postlogism /social-psychopathy, and need to be ‘ontologically dismissed offhand’ and brought back to the fundamental issue of perversion-and-derived- perversion-of- reference-of-thought-<as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow- supererogation > rather reflected-as-of-soundness-or-ontological-good-faith/authenticity –of- reference-of-thought in determining whether logical-dueness arises in the very first place. Central to such a dynamic-cumulative-aftereffect/aftereffect registry-worldview/dimension-level analysis derived from such an individuation-level insight is the idea that social-functioning-and-accordance—as-of–social-stake-contention-or-confliction is contiguous as of meaningfulness-and-teleology 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<sup>8</sup> ‘involving beyond-the-consciousness-awareness-teleology<sup>9</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> dynamics further associated with a generalised social ‘lack of constraining social<sup>10</sup> universal-transparency<sup>10</sup>-{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<sup>80</sup>-of-<sup>14</sup> reference-of-thought thus reflecting the uninstitutionalised-threshold<sup>103</sup> backdrop for the registry-worldview’s/dimension’s threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<sup>1</sup>-<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<sup>80</sup>-of-<sup>14</sup> 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<sup>10</sup>-<in-preconverging-existential-extrication-as-of-existential-unthought> with the implication that ‘lack of constraining social<sup>10</sup> universal-transparency<sup>10</sup>-{transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} at this uninstitutionalised-threshold<sup>103</sup> allows for denaturing<sup>14</sup>, which is rather subpar to the notional–conflatedness<sup>13</sup>/constitutedness<sup>13</sup>-to-conflatedness required for ontological-normalcy/postconvergence as ‘preempting epistemic-decadence’, 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} failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
to be construed as socially-functional-and-accordant\(^9\), with the possibility for such epistemic-decadence being superseded arising only as of the prospective registry-worldview/dimension institutionalisation prospective relative-ontological-completeness -of- reference-of-thought driven by the ‘non-constraining and abstract organic mental-disposition as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ in rearticulating such a prospective institutionalisation ‘constraining social\(^{10}\) universal-transparency\(^{10}\) (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-
epistemicity>totalising–in-relative-ontological-completeness )\(^{8}\) reference-of-thought–
categorical-imperatives/axioms/registry-teleology\(^{10}\),-for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation taking cognisance of the prior registry-worldview’s/dimension’s relative-ontological-incompleteness\(^{10}\)-of- reference-of-thought; wherein notional–conflicatedness\(^1\)/constitutedness\(^1\)-to-conflictedness\(^1\) reflects their institutionalisation and denaturing \(^7\) reflects their uninstitutionalised-threshold\(^{10}\). Hence in the bigger picture explaining why the <cumulating/recomposing–attendant-ontological-
contiguity >-successive registry-worldviews/dimensions are construed as of diminishing–
human-epistemic-abnormalcy-or-preconvergence\(^3\) towards ontological-normalcy/postconvergence. As of a protracted analysis given human limited-mentation-capacity with respect to social\(^{10}\) universal-transparency\(^{10}\) (transparency-of-totalising-entailing,-as-to-
entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness ) which critically tends to be solicited at its beyond-the-consciousness-
awareness-teleology\(^{10}\)<in-preconverging-existential-extrication-as-of-existential-unthought>\(^8\) as in this individuation-level analysis, apriorising/axiomatising/referencing {of-attendant–
ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }=–
conflicatedness\(^1\) in {preconverging-disentailment-by\(^1\)-postconverging-entailment can equally

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apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-constitutedness—in-preconverging-
entailment/recurrent-utter-uninstitutionalisation, first-level-presencing—absolutising-
identitive-constitutedness of base-institutionalisation-ununiversalisation, second-level-
presencing—absolutising-identitive-constitutedness of universalisation-non-
positivism/medievalism, third-level-presencing—absolutising-identitive-constitutedness of positivism–procrypticism, and full-notional-conflatedness /deprocrypticism. We can appreciate that prior relative-ontological-incompleteness reference-of-thought inherently undermines the capacity for transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-objectification—as-to-ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism of a notional <amplituding/formative—epistemicity>totalising—self-referencing-
sycretising/circularity/interiorising/akrasiatic-drag agent of limited-mentation-capacity that we are as of our animate-existential-referencing/subjectification, such that our transcendentally-enabling-level-of-ontological-good-faith-or-authenticity /objectification/desubjectification-as-
objectification—as-to-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality as antinihilism enabling our ontology/virtue-construal capacity is more fundamentally a drive for ontological-completeness-of-reference-of-thought driven by apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-conflatedness—in-{preconverging-

disentailment-by}-postconverging-entailment as articulated above over denaturing, and explaining why apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity}-conflatedness—in-
preconverging disentailment by postconverging entailment 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-determinism) 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—conflatedness/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 amplituding/formative—epistemicity totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag mental-complex of considering the wooden-language—imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging—or—dementing —
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–dementating/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–dementating/structuring/paradigming –as-being-as-of-existential-reality> being wholly construed as of its ‘very own veracity/ontological-pertinence as of any of its objectificable contexts’ can-and-is often easily flouted and sidetracked with the high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction that permeates the study of the social as of
its blurriness. This equally explains why it is actually better and more critical to construe/conceptualise social knowledge not only on the basis of the inherent veracity/ontological-pertinence of supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as with the natural sciences but equally factoring in the human social condition as of high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction, and so as of a knowledge-notionalisation exercise. In other words metaphysics-of-absence{(implicit-epistemic-veracity-of- nonpresencing)<perspective–ontological-normalcy/postconvergence>} refers to any such projections, as of human imaginative capacity derived from our underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of <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 existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency<sublimating–nascence,-disclosed-from-prospective-epistemic-digression; thus enabling human limited-mentation-capacity-deepening insights as apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights. We can further get a sense with respect to the implications of
what is meant by reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology, relative to the construal/conceptualisation from the middle of the last century in the biological domain as of its specific uninstitutionalised-threshold then over which the DNA-based genetics reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology was developed which induced an altogether new dramatically different but ontologically-veridical imagery/picture of the nature of biology at that uninstitutionalised-threshold that then became a new specific institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology thereafter amenable to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity such that the prior non DNA-based construal/conceptualisation (as of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology) with respect to that now DNA-based genetics specific institutionalised <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality of biology cannot longer be upheld, and this is so in the bigger picture as a contributory apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment–by}–postconverging-entailment 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-determinism’> 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-
attendant-ontological-contiguity -duced-existentialising/contextualising/textualising-
contiguity }—conflicatedness—in {preconverging-disentailment–by} postconverging-
entailment 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-attendant-
ontological-contiguity -duced-existentialising/contextualising/textualising-contiguity }—
conflicatedness—in {preconverging-disentailment–by} postconverging-entailment over the prior
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\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of our ‘lived social’ uninstitutionalised-threshold\textsuperscript{100} 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—attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity within the positivism institutionalisation framework. Beyond the above contrastive individuation-level and registry-worldview/dimension-level of analysis with respect to the uptake of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}, this social reality of varying social reference-of-thought–closeness-of-tethering–to-prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation \textsuperscript{9}<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and reference-of-thought–looseness-of-tethering–to-prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation \textsuperscript{9}<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> implying increasing reference-of-thought–looseness-of-tethering–to-prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation \textsuperscript{9}<existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> as of greater temporality/shortness construed as of various shades of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{9}<as-to–’attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism> speaks in the bigger picture of a social reality across all registry-
worldviews/dimensions that tends to ‘destructure any registry-worldview/dimension institutionalisation^{56} meaningfulness-and-teleology^{100}’ by an ‘ontological degradation effect’ having to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional–firstnatures—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor, and in so doing inducing threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \( <\text{as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising–psychologism> as uninstitutionalised-threshold}^{19} \). In other words, a prospective registry-worldview/dimension institutionalisation^{56} meaningfulness-and-teleology^{100} in becoming the new \(^{84}\text{reference-of-thought (over the prior registry-worldview’s/dimension’s \(^{84}\text{reference-of-thought})}\) with its supposedly grander intemporal-preservation-entropy-or-contiguity—or—ontological-preservation \(^{84}\text{reference-of-thought—‘categorical-imperatives/axioms/registry-teleology}^{100}\) as of the ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality driving/behind its construal, turns out to be a prospective institutionalisation ‘reset framework for human temporal-to-intemporal mental-dispositions’ respectively in \(^{84}\text{reference-of-thought–looseness-of-tethering–to–prelogism}^{79 }\text{-as-of-conviction,-in-profound-supererogation}^{79} \text{-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> and \(^{84}\text{reference-of-thought–closeness-of-tethering–to–prelogism}^{79} \text{-as-of-conviction,-in-profound-supererogation}^{79} \text{-<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> of the new ‘reference-of-thought’;} as facing/dealing anew with human temporal-to-intemporal mental-dispositions but this time around doing the same thing as
occurred with the prior institutionalisation 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, totalising–in-relative-ontological-completeness⟩ this does not imply apart from such institutionalisation-as-secondnaturings a change of human temporal-to-intemporal nature, given that this nature will further manifest at the prospective registry-worldview uninstitutionalised-threshold as its beyond-the-consciousness-awareness-teleology and ‘lack of constraining social universal-transparency ⟨transparency-of-totalising-entailing, as-to-entailing, 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.
educed–existentialising/contextualising/textualising-contiguity]—conflatedness\textsuperscript{12} in—{preconverging-disentailment–by}–postconverging-entailment for ontologically-veridical meaningfulness-and-teleology\textsuperscript{100}, and so because it is both the mechanical-knowledge as the constraining technical outcome and the non-constraining driving underlying intemporal-disposition ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, with both constituting the organic-knowledge. This transcendental knowledge construct establishes a dominant social framework of knowledge grounded on its inherent intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity ontological-primemovers-totalitative-framework\textsuperscript{73} (as it supersedes the prior beyond-the-consciousness-awareness-teleology\textsuperscript{100}—{in-preconverging-existential-extrication-as-of-existential-unthought}\textsuperscript{6} meaningfulness-and-teleology\textsuperscript{100} and the prior ‘lack of constraining social universal-transparency\textsuperscript{10}—{transparency-of-totalising-entailing–as-to-entailing—<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness} ), and then imbues the prospective institutionalisation with social validity and social structure of meaningfulness-and-teleology\textsuperscript{100} as of deferential-formalisation-transference. This is the social-setup of the prospective institutionalisation {of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity]—conflatedness—in—{preconverging-disentailment–by}–postconverging-entailment for prospective relative-ontological-completeness—of—reference-of-thought meaningfulness-and-teleology\textsuperscript{100}. But then in due course and at the uninstitutionalised-threshold\textsuperscript{103} 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 \(\text{amplituding/formative}\) wooden-language{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology} 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/superceratory—de-mentativity ontological-primemovers-totalitative-framework, and is rather oriented to sovereign extrication over knowledge-reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging-disentailment—by}—postconverging-entailment> 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-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 84-reference-of-thought construal in the first place’ distort in due course organic 56-meaningfulness-and-teleology100, as of temporal mental-dispositions of shortness-of-register-of— meaningfulness-and-teleology106. Thus such implied prospective reference-of-thought, social organisations and institutions as organic 56-meaningfulness-and-teleology100 then tend to develop ‘subcultural reorientations’ that are ‘mildly alien’ and ‘on-occasional gravely alien’ to the (especially in the extended-informalities of the social and institutions) original organic-knowledge conceptualisation as of the implied prospective 54-reference-of-thought social and institutions 56-meaningfulness-and-teleology106. Thus for an ontological-veridicality/intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity ontological-primemovers-totalitative-framework73 construal for the notional—deprocrypticism prospective institutionalisation, it is critical to grasp both the inherent ontological-veracity of the 56-meaningfulness-and-teleology100 behind the construal of notional—deprocrypticism and the ‘reality of a human condition of temporal-dispositions distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>29, and so as of notional—constitutedness 1/to-constitutedness12 as 46-historiality/ontological-eventfulness17/ontological-aesthetic-tracing—<perspective—ontological-normality/postconvergence-reflected—‘epistemicity-relativism-determinism’> in articulating a (protensive-consciousness deneuterising14—induced)—84-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness, that is preemptive of a least-common-denominator-of-social-functioning-and-accordance— or-confliction—effecting to bare mechanical-knowledge as of <amplituding/formative> wooden-language—(imbued—
temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-
dementing –narratives—of-the reference-of-thought– categorical-
imperatives/axioms/registry-teleology} inducing threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–attendant-
imtradimensional”–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism as of uninstitutionised-threshold. This is achieved by a perpetuating
metaphysics-of-absence{implicit–epistemic-veracity-of- nonpresencing–{perspective–
onological-normalcy/postconvergence}} that factors in human notional–firstnaturedness—
temporal-to-intemporal-dispositions<so-constrained-as-from-perspective–ontological-
normalcy/postconvergence> nature. Insightfully, a storied-construct/ontologically-valid-
narration technique apprehending the notional–firstnaturedness—temporal-to-intemporal-
dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>
respective mental-dispositions for \textsuperscript{8}reference-of-thought–looseness-of-tethering–to–
prelogism \textsuperscript{7}as-of-conviction,–in-profound-supererogation \textsuperscript{9}<existentially-veridical–‘attendant-
imtradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> and \textsuperscript{8}reference-of-thought–closeness-of-
tethering–to–prelogism \textsuperscript{7}as-of-conviction,–in-profound-supererogation \textsuperscript{9}<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at> can be construed, wherein the instigating
temporal postlogism\textsuperscript{7}as-of-\textsuperscript{10}compulsing–nonconviction/madeupness/bottomlining
\textsuperscript{7}<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant-
imtradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-
onological-contiguity >;–in-shallow-supererogation \textsuperscript{9}<as-to–disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness≻)
.disontologising/logical-outcome-arrived-at≻ mental defect is opaque due to its maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-
accordance—as-of-social-stake-contention-or-confliction) can be elucidated. The underlying process as of temporal postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining—{‘decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing—induced-disontologising’—of-the—
<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising—logical-outcome-arrived-at—}
\begin{align*}
\text{as of its temporal postlogism-threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—}
\end{align*}
\begin{align*}
\text{as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism—}
\end{align*}
\begin{align*}
\text{with respect to its postlogic-backtracking—‘set-of-dereifying-hollow-narratives-and-acts’—},
\end{align*}
\begin{align*}
\text{in full conscious-awareness-teleology},
\end{align*}
\begin{align*}
\text{which when perceived as uncontested by the psychopath (likely to arise where the concerned party lacks insight of its underlying faulty-mentation-procedure-deception and as it seem socially-function) will ultimately lead to its slanting-deception (or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing—of-narratives)}
\end{align*}
inducing its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> and its consequent derivation as conjugated-postlogism or social psychopathy threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. This process is mirrored with the various conjugated-postlogism conscious or unconscious aligning to the psychopathic/postlogic 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 -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging. Thus effectively such a postlogism -as-of- compelling–nonconviction/madeupness/bottomlining-‘(<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) process is rather very simplistic, and
the deception arises actually from the prelogism -as-of-conviction,-in-profound-supererogation
<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
mental-states to be by mental-reflex in prelogism’-as-of-conviction,-in-
profound-supererogation’-<existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> thus inducing wrongful teleological elevation of the
postlogism /psychopathic meaningfulness-and-teleology\(^{10}\), which wouldn’t occur at
childhood psychopathy. Finally, as of dynamic-cumulative-aftereffect and across all registry-
worldviews/dimensions, the ‘distractive-alignment-to- reference-of-thought-<of-
apriorising/axiomatising/referencing>\(^{9}\) of any registry-worldview/dimension
institutionalisation meaningfulness-and-teleology\(^{100}\) as of its organic-knowledge’ can be
construed and analysed across 3 lines; - the initiating temporal postlogism\(^{78}\) distractive-
alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{29}\) of
meaningfulness-and-teleology\(^{10}\), - the generalised temporal-dispositions to integrate such
ontologically-destructured meaningfulness-and-teleology\(^{100}\) as of the registry-
worldview’s/dimension’s relative-ontological-incompleteness’ of reference-of-thought
explaining its beyond-the-consciousness-awareness-teleology\(^{100}\) <-\(\text{preconverging existential-
extrication-as-of-existential-unthought}\)>\(^{5}\) and ‘lack of constraining social\(^{104}\) universal-
transparency\(^{10}\) \{\(\text{transparency-of-totalising-entailing,-as-to-entailing- \(\langle\text{amplituding/formative–
epistemicity}\rangle\text{totalising–in-relative-ontological-completeness}\} \), - and the prospective
institutionalisation construing/conceptualising the ontological-veridicality and analysis of such
registry-worldview/dimension institutionalisation meaningfulness-and-teleology\(^{100}\)
distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing>\(^{29}\)
dynamics (as of the previous two) as social ontology/aetiologisation/ontological-escalation, and
equally serves as an ideal storied-construct/ontologically-valid-narration of intuitive elucidation
framework. The implication of such ‘temporal distractive-alignment-to- reference-of-thought-
<of-apriorising/axiomatising/referencing>\(^{29}\) of institutionalisation meaningfulness-and-

The statements articulated priorly (before the square brackets texts digression) speak of the reality of ‘human temporal uninstitutionalised-threshold mental-disposition’ even in our own
positivism reference-of-thought registry-worldview. It is fair to say the statement made before, “Z … will look down on B, C, D, E and F mental-dispositions perversion-and-derived-
perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
relativism-determinism\textsuperscript{*} & <amplituding/formative-epistemicity>causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{'}\textsuperscript{', rather than a naïve metaphysics-of-presence\textsuperscript{*}(implicated-‘nondescript/ignorable-void ’-as-to-presencing—absolutising-identitive-constitutedness \textsuperscript{'}\textsuperscript{'} 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\textsuperscript{03} 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\textsuperscript{*} as of human limited-mentation-capacity-deepening\textsuperscript{*} 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–attendant-ontological-contiguity >-successive registry-worldviews/dimensions); and further that we are just of the same ‘human temporal uninstitutionalised-threshold\textsuperscript{03} mental-disposition’ as all humans past when it comes to making solipsistic choices at uninstitutionalised-threshold\textsuperscript{01}, which choices when of intemporality\textsuperscript{*}-drive solipsistic-choices are \textsuperscript{5} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{*}—unenframed-conceptualisation leading to prospective institutionalisations. This notion of human mental-disposition and by extension meaningfulness-and-teleology\textsuperscript{100} as comprising, rather as a more complete and grander conceptualisation, a registry-
worldview’s/dimension’s institutionalisation-facet and an uninstitutionalised-threshold facet, so-construed by metaphysics-of-absence-{implicit-ed-epistem-veracity-of-nonpresencing-perspective-ontological-normalcy/postconvergence}, carries institutionalisation and uninstitutionalised-threshold implications with respect to the determination of ontologically-veridical meaningfulness-and-teleology as of pertinent scientific conceptualisation (scientific approach, methodology and methods) as rather construed most critically by its relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity. Such metaphysics-of-absence considerations are critically relevant in fully appreciating the articulation herein by this author of such notions (that rather speak of uninstitutionalised-threshold implications with respect to ‘a social pretence of scientific conceptualising as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’), like deferential-formalisation-transference, ordered-construct, percolation-channelling-in-deferential-formalisation-transference and transversality-for-sublimating–existent-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-preconverging-existential-extrication-as-of-existential-unthought>. This points to an altogether different social relation with the notion of scientific practice construed as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity, by such intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality mental-disposition that conceive of positivistic meaningfulness-and-teleology in the uninstitutionalised-threshold social-setup of non-positivism/medievalism where they were institutionally-outlying. As exemplarily implied with the Encyclopédistes led by Diderot, such construal is grounded on a more basic and potent construct of ontological-primemovers-totalitative-framework and actually reveals in many ways the reality of a natural Foucauldian power relations which it turns out is actually in the medium to long term a social-granting-of-power-exercise with respect to the virtue of true knowledge, as of the social percolation-channelling-in-deferential-formalisation-transference possibilities enabling promising ideas, however institutionally-outlying or institutionally-central, to take hold in society depending on their relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of
veracity/ontological-pertinence; without heed given to mere centrality as veracity/ontological-pertinence but decentering if the centrality is not ontologically pertinent, and rather further secondnaturing prospective institutionalisation of scientific practice as of its relative intrinsic-reality/ontological-veridicality transcendence-enabling; very much highlighting the prospective institutionalisation pertinence of such notions articulated by this author like deferential-formalisation-transference, ordered-construct, percolation-channelling-<in-deferential-formalisation-transference> and transversality<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\(^\text{100}\) and as it informs the social-construct of knowledge and deferential-formalisation-transference (as power relations with respect to knowledge as socially empowering), it is critical to grasp that it is relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity that induces social deference to formal knowledge constructs and other formal constructs, on the basis that that will ‘produce the greater human Good’, as at the prior as uninstitutionalised-threshold\(^\text{101}\) when such domains lacked or were deficient with respect to formal knowledge constructs or other formal constructs like officialdoms, it was rather a question of ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ with relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of– nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} mental-dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supererogatory de-mentativity by human intemporal mental-dispositions and projections'; explaining why higher and higher registry-worldviews/dimensions as of their prospective relative-ontological-completeness -of- reference-of-thought increasingly defer domains of meaningfulness-and-teleology more and more to formal constructs while increasingly reducing the sphere of the extended-informality\{(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology\} as of its free-for-all nature. The bigger point being that even in our positivism–procrysticism registry-worldview/dimension with relatively strong ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity by human intemporal mental-dispositions and projections’ in many domains; however, with regards to domains (and so, more than just about broad subject matter areas and broad spheres of other formal constructs including officialdoms, but rather and critically the specifically relatively undeveloped knowledge spheres of such broad subject matters and broad spheres of other formal constructs including officialdoms, and as specific in this instance as with regards to our understanding of psychopathy) that are spurious and blurry, these are often not socially related to in profound knowledge/scientific meaningfulness-and-teleology terms on the basis of ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory de-mentativity by human intemporal mental-dispositions and projections’ profound treatment, and are rather prone to ‘relatively free-for-all opinionatedness and imaginary knowledge constructs’ in rather relatively impulsive and simplistic contending mental-dispositions on the basis of the determining or non-determining need for ‘social consensus as of social-aggregation-enabling by human temporal amplituding/formative wooden-language\{imbued–averaging-of-thought\} as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology as-of- ‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications\} mental-
dispositions and projections’ and not necessarily emphasising ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’. This contrasts with those domains that are more pertinently and decisively intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity which quickly obtain deferential-formalisation-transference (deferential as not opinionating randomly with respect to imagining the legal implications of one another’s actions but deferring one’s understanding to the formal legal domain, appreciating in deference scientific principles and not opinionating about what we imagine about the stars but deferring to the astronomer and physicist, appreciating statistics and human geography methods and not imagining how censuses and polls should be done but deferring to the demographer and statistician, etc.; as providing a grander depth of knowledge by deferential-formalisation-transference pointing out that ‘human intemporal mental-dispositions and projections’ are the basis for ‘inventing’ human knowledge and corresponding virtue (as of aetiologisation/ontological-escalation), and not ‘human temporal <amplituding/formative> wooden-language-{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’-with-regards-to-prospective-apriorising-implications}> mental-dispositions and projections’. Hence the construal of knowledge construct in such domains that are spurious and blurry as with respect to postlogism /psychopathy social implications should as of precedence be about articulating the illuminating insight that ultimately allows for the attainment of their own deferential-formalisation-transference based on ‘social consensus as of relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity by human intemporal mental-dispositions and projections’, and undermining a social relations with regards to knowledge and virtue that
is based on ‘social consensus as of social-aggregation-enabling by human temporal
amplituding/formative wooden-language-{imbued—averaging-of-thought—levels—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-implicit—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-ornotional-projective-perspective, reflected from futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism registry-worldview’s/dimension’s reference-of-thought. Insightfully, by metaphysics-of-absence—implicit—epistemic-veracity—of—nonpresencing—perspective—ontological-normalcy/postconvergence> we can appreciate this logic with respect to notions-and-accusations-of-sorcery as intuitively we’ll be hard-pressed to recognise that the non-positivism/medievalism social-construct mental-disposition is one of human registry-worldview’s/dimension’s institutionalisation of an intemporality—drive whereas in fact it is one of human uninstitutionalised-threshold of temporalities-drives such that it is endemised/enculturated in various temporalities/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/resentment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications⟩ in such a context should not and cannot be the trusted reference of intellectual contemplation as of ontological-normalcy/postconvergence in the elucidation of psychopathy and social psychopathy (just as it is not a trusted reference with regards with priorly established formal knowledge constructs whether subject-matter disciplines or formalising constructs including the law, officialdom, etc.), as it is effectively poorly ontological or non-ontological in the sense that it tends to be of an extricatory/temporal preconverging–dementating/structuring/paradigming and not intemporal/ontological/social/species/universal/transcendental/maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–dementating/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-recomposing–as-to-historiality/ontological-
normalcy/postconvergence which always factor in human limited-mentation-capacity-
depthening\(^\text{53}\) by a re-equilibrating metaphysics-of-absence\(^\text{61}\) implicit epistemic veracity of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩/postdication with
reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{100}\) subservient to that
purpose, and not about the temporalities-drives as ‘mere adherence as intradimensionally
deterministic by form’ to \(^\text{54}\) reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^\text{100}\) 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-
depthening\(^\text{53}\) by a re-equilibrating metaphysics-of-absence\(^\text{61}\) implicit epistemic veracity of-
nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩/postdication rather
than upholding it, their very raison d’être. Interestingly, supposed by some circumstance an
individual of a positivistic insight found themselves in a non-positivistic community, whether
base-institutionalisation/animistic or medieval, facing a disease attributed to a negative spirit or
so, but the positivistic individual knows it is a case of an infection with the idea that a certain
root or leaf in the nearby forest can be used as cure, however, the community rather believe that
the forest is an evil forest and this will just make things worse for them overall. Obviously, as
of its positivism prospective relative-ontological-completeness\(^\text{97}\)–of-\(^\text{99}\) reference-of-thought, by
‘intemporal-prioritisation-of-\(^\text{97}\) reference-of-thought’–as-conflatedness\(^\text{12}\)–or-ontological-
reprojecting its mental-disposition will be to unleash its \(^\text{55}\) maximalising-recomposuring-for-
relative-ontological-completeness\(^\text{98}\)—unenframed-conceptualisation intemporalirty\(^\text{92}\)-drive to
supersede the non-positivistic \(^\text{94}\) reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^\text{100}\) that the evil forest brings bad omen substituting it with the positivistic one that the
root or leaf in the forest brings about cure by walking over the supposed ‘evil forest’, and more
than just the circumstantial situation will equally appreciate that positivistic thinking over
animistic or medieval thinking will go a long way in improving the community’s existence. It is interesting to grasp the difference in the dereifying and reifying construal of \textit{attendant-ontological-contiguity} \textit{-educed-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 \textit{attendant-ontological-contiguity} \textit{-educed-existentialising/contextualising/textualising-contiguity} –in-reification/dereification as of their prior relative-ontological-incompleteness reference-of-thought, contrasted with the positivist naturalist conception of \textit{attendant-ontological-contiguity} \textit{-educed-existentialising/contextualising/textualising-contiguity} –in-elucidation-or-reification as-seeking-a-cure as of its prospective relative-ontological-completeness reference-of-thought; and possibly ensuing into a country of the blind scenario. This insight equally highlights the evasiveness of ‘what is meant by proof/evidence’ even in our positivism–procrypticism registry-worldview/dimension as of its prior relative-ontological-incompleteness reference-of-thought, as the notion of proof/evidence is more critically tied down to \textit{attendant-ontological-contiguity} \textit{-educed-existentialising/contextualising/textualising-contiguity} –reification as of singularisation as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism; just as postmodern-thought notional-contiguity/epistemic-contiguity <-profound-supererogation -of-mentally-
aestheticised-postconverging/dialectical-thinking-qualia-schema> in decentering the
‘modern-take thinking’ reveals the underlying bias of the latter meaningfulness-and-
teleology as reflected particularly more vividly in gender, race, class, etc. Interestingly, this
paradox is very much typical of all transcendental situations and explains the universal
‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen as of reasoning-through/messianic-reasoning’ contorted gesturing associated with
transcendental thresholds. As we can garner in this case that the positivist constrained to
existence rather in such a country-of-the-blind scenario cannot simply be deferential to living
and Being as of the non-positivist social-setup value reference while very much aware of the
de-mentative/structural/paradigmatic virtue implications as of prospective positivism
prospective relative-ontological-completeness-of-reference-of-thought, and thus will
‘contortively’ hold on to the reasoning-through/messianic-reasoning possibility of positivistic
value references over non-positivistic value reference, even as the latter is always in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag; with the implication that such
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen/asceticism as of reasoning-through/messianic-reasoning contortion is rather in
transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing of the prior
relative-ontological-incompleteness-of-reference-of-thought and the contorted prospective
relative-ontological-completeness-of-reference-of-thought from their respective
existentialism intelligibility stances. This contortion as of prospective relative-ontological-
completeness-of-reference-of-thought projection is what marks ‘transcendental acts of
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen/asceticism as of reasoning-through/messianic-reasoning’ whether of philosophical implications as with say Socrates or philo-religious implications as of postconverging—nonextricatory-existential-preempting-of-existential-unthought. The contortion arises because inherently the state of prior relative-ontological-incompleteness -of- reference-of-thought ever always fails to accompany prospective state of prospective relative-ontological-completeness -of- reference-of-thought but for the induced crossgenerational transcendental metaphoricity possibility, and the contortion is more of a token as of the metaphoricity possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity and without which token contortion there is ‘no existential reference for such transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, as a gesturing of metaphoricity that is ‘beyond the prior relative-ontological-incompleteness -of- reference-of-thought full meaningfulness-and-teleology implications contemplation’. The contortion implies that there is ‘nothing any more important than upholding the metaphoricity possibility for prospective relative-ontological-completeness -of- reference-of-thought’; as transcendental instigation can’t be of ordinary inclination at one moment and at another moment of transcendental inclination, as this will only ‘teleologically-degrade and devalue’ the implied prospective relative-ontological-completeness -of- reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity into the ordinariness of prior relative-ontological-incompleteness -of- reference-of-thought thus psychoanalytically/exegetically/symbiologically existentially undercutting the token contortion existential reference for prospective relative-ontological-completeness -of- reference-of-thought transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. Thus ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ only evolves into such asceticism’ as of contortive metaphoricity gesturing for prospective relative-ontological-completeness of-reference-of-thought as of postconverging-nonextricatory-existential-preempting-of-existential-unthought; and has historically acted as a sort of internal cultural diffusion disposition. Such a prospective ontological conception of asceticism rather as of reasoning-through/messianic-reasoning asceticism, different from asceticism as reasoning-from-results/afterthought or institutional asceticism, should basically be understood as of the general notion that all human meaningfulness-and-teleology are naturally ‘correlate-aesthetic-constructs as of the various reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation in successive prior relative-ontological-incompleteness towards-ontological-completenessss-of-deprocrypticism’ as of their specific reflection of the very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to–‘human<amplituding/formative–epistemicity>totalising–purview-of-construal’ (just as implied with the case highlighted herein of the ‘ill-health<amplituding/formative–epistemicity>totalising–devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’); and are so derived as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-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’ and construed as of ontologically-veridical difference-conflatedness as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism; with the assertion by this author that there is no accidental human meaningfulness-and-teleology as
prospective psychologismic apriorising/axiomatising/referencing of attendant ontological contiguity educed existentialising/contextualising/textualising-contiguity conflatedness in preconverging-disentailment by postconverging-entailment at a given reference-of-thought de-mentative/structural/paradigmatic nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing narratives) threshold as of its prior relative-ontological-incompleteness construed as uninstitutionalised-threshold, while falsely implying the given reference-of-thought mere identitive conceptualisations ‘candid existential expressiveness’ are existentially veridical; and it is important to grasp that every registry-worldview/dimension is of a reference-of-thought apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument that by its reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation falsely implies that its meaningfulness-and-teleology is necessarily as of ‘identitive amplituding/formative–epistemicity totalising/circumscribing/delineating postconverging—or-dialectical-thinking apriorising-psychologism’ even at its uninstitutionalised-threshold where it is effectively preconverging-or-dementing apriorising-psychologism as its reproducibility—mathesis/motif/thrownness-disposition—as—reproducibility-of-aestheticisation fails to induce an ontologically-veridical reifying trace/ontological-aesthetic-tracing/perspective–ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism–determinism’ of attendant ontological-contiguity educed existentialising/contextualising/textualising-contiguity. We can imagine as of a non-positivistic social-setup reference-of-thought identitive-constitutedness ‘epistemic–totality dereification-in-dissingularisation as to the disjointedness/disentailment-of presencing absolutising-identitive-constitutedness as flawed-epistemicity-relativism–determinism amplituding/formative–epistemicity totalising/circumscribing/delineating meaningfulness-and-teleology, the ‘candid existential expressiveness’ that integrates
superstition as-thinking’ as of its uninstitutionalised-threshold 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-determinism’ of ontological wholeness/nested-congruence’ 
as of knowledge-reification–gesturing<in-prospective_psycho_listic–apriorising/axiomatising/referencing–of-attendant–ontological-
contiguity–educated–existentialising/contextualising/textualising-contiguity> 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-to-
the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness> as–
flawed-epistemicity-relativism-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-dementing–apriorising-psychologism procrypticism–or–disjointedness-
as-of-reference-of-thought’. It is singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism in preempting any such de-mentative/structural/paradigmatic threshold 
construed as uninstitutionalised-threshold as implied by notional–deprocrypticism that 
reflects ‘ontologically-veridical difference-conflatedness as-to-totalitative-reification-in-
projected epistemic-immanence/veridical-epistemicity-relativism-determinism reflecting an
historiality/ontological-eventfulness ontological-aesthetic-tracing perspective ontological-
normalcy/postconvergence-reflected ‘epistemicity-relativism-determinism’ of all such de-
mentative/structural/paradigmatic limits/thresholds-construed-as-mathesis/motif/thrownness-
disposition of reference-of-thought ontological conception. In effect, such a trace/ontological-
aesthetic-tracing perspective ontological-normalcy/postconvergence-reflected ‘epistemicity-
relativism-determinism’ can be construed as a ‘creative metaphoricity tracing’ of human
temporal-to-intemporal ontological-performance including-virtue-as-ontology of human
meaningfulness-and-teleology as of the dynamics of ‘overall human Being-personality-
growth and the implications for its living-personality-growth and institutional-personality-
growth’ implied as of notional–deprocrypticism ontologically-uncompromised—referentialism,
as a fundamental hermeneutic/reprojecting/supererogating/zeroing psychological science which
as of singularisation-as-the-nondisjointedness/entailment-of-prospective-
nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-
determinism articulates-and-rearticulates such tracing/ontological-aesthetic-tracing
perspective ontological-normalcy/postconvergence-reflected ‘epistemicity-relativism-
determinism’ as of comprehensive/totalising-entailing/nested-congruence
apriorising/axiomatising/referencing of attendant ontological-contiguity educed
existentialising/contextualising/textualising-contiguity conflatedness in preconverging-
disentailment by postconverging entailment from a most profound knowledge-reification–
gesturing in prospective psychologismic apriorising/axiomatising/referencing of attendant
ontological-contiguity educed existentialising/contextualising/textualising-contiguity conflatedness
in preconverging disentailment by postconverging entailment depth of
notional–deprocrypticism protracted-consciousness. Such a
hermeneutic/reprojecting/supererogating/zeroing psychology is necessarily cognisant and
departs from a construal of the fundamental instigation of human knowledge and emancipation as of ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’, as establishing in the very first place the prospective relative-ontological-completeness reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so prior to assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring. Hence such a notion cannot be construed on the basis of ordinarily assumed meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring which doesn’t put into question its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as it is rather submerged/drowned into it by mental-disposition reflex; but rather as implied as of reasoning-through/messianic-reasoning, such a hermeneutic/reprojecting/supererogating/zeroing psychology is more about instigating a parrhesiastic psychoanalytic-unshackling soul-searching acumen. In this regard, it is akin for instance to budding-positivism reasoning-through/messianic reasoning implied within a non-positivism/medievalism social-setup, in the sense that that budding-positivism reasoning-through/messianic reasoning then ‘is-not reasoning as-of-yet’ as reasoning is then as of the non-positivism/medievalism social-setup apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument ‘as non-positivism reasoning susceptible to superstition and medieval-scholasticism-like pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation (blurring/undermining-of-prospective-totalising-entailing—as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ) construed as universalisation-directed-rulemaking-over-non-rules—
mentative/structural/paradigmatic Lacanian displacement/decentering of the human subject ‘epistemic-totality\(^n\)/\(^m\) reference-of-thought/epistemic-totalising\(^n\) ~self-referencing-
syncretising/circularity conception of meaningfulness-and-teleology\(^{100}\) 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—meaningfulness-and-teleology\(^{100}\) as of prospective depcrypticism–or–
preempting—disjointedness-as-of—reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as the
fundamental de-mentative/structural/paradigmatic resolution of the ‘positivism–procrypticism
human subject superegoic vices-and-impediments\(^{100}\)’. It should be noted that the way the
construction of knowledge works at reference-of-thought-level of reasoning-through/messianic-reasoning is utterly counterintuitive to how we perceive prospective elucidation of human knowledge and emancipation going by the given reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of reference-
of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology\(^{100}\) aposteriorising/logicising/deriving/intelligising/measuring.
In this regard, we can construe that even the wooden-language\[^{a}\] imbibed—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—
meaningfulness-and-teleology —as-of—‘nondescript/ignorable–void ’—with-regards-to—
prospective-apriorising-implications—mental-disposition in a non-positivism/medievalism
social-setup has a sense of human knowledge development and emancipation but with a mental-
reflex that such a conception is necessarily by way of the non-positivism/medievalism social-
set-up reproducibility—mathesis/motif/thrownness-disposition,—as—reproduciabilty-of-
aestheticisation as of reference-of-thought

In the same vain, the idea that ‘ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen as of reasoning-through/messianic-reasoning’ articulation of prospective ontologically-uncompromised—referentialism notional–deprocrypticism reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology\textsuperscript{40}\textsuperscript{0} 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–\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{00}\textsuperscript{00} as of prospective
notional–deprocrypticism is very much alien to our positivism–procrypticism cloistered-consciousness. In both instances the notion of prospective metaphoricity\textsuperscript{7} is one that
necessarily faces the fact that the human mind is ever always entrapped in an existentially-invested
‘epistemic-totality\textsuperscript{39}/reference-of-thought/epistemic-totalising\textsuperscript{42}~self-referencing-
synchretising/circularity conception of \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{00}’ 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\textsuperscript{3}\textsuperscript{3}\textsuperscript{3}\textsuperscript{3}! In fact such an insight can be extended across ‘intemporal
ontological-faith-notion-or-ontological-fideism\	extsuperscript{9} 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{67} as of difference-
conflatedness –as-to-totalitative-reification-in-singularisation\textsuperscript{60}<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> –as-veridical-epistemicity-
relativism-determinism \textsuperscript{<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\textsuperscript{68} is rather as of base-institutionalisation reproducibility—
mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation, and likewise the
latter doesn’t anticipate the \textsuperscript{104}universalisation reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation, with the latter not anticipating our positivism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation which itself doesn’t anticipate prospective ontologically-uncompromised—referentialism deprocrypticism. The fact is human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor at its uninstitutionalised-threshold (i) implies that the human psychological reflex as of its limited-mentation-capacity at any such uninstitutionalised-threshold (i) ‘is not geared to adhere to abstract ontological-veridicality’ as it will operate its state of dissingularisation—<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive—constitutedness—epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as if in a fully-attained state of singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism, as of the-very-central-implication-of<amplituding/formative—epistemicity>totalising—thrownness-in-existence, as reflected by the successive prior relative-ontological-incompleteness reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation towards ontologically-uncompromised—referentialism deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought; and thus from a strictly ontologically-veridical point-of-view/perspective, and so beyond our enculturated-conception,-normalisation-and-practice-of-psychology and just as various mystical-and-mythical-practices of prior non-positivism registry-worldviews/dimensions were their own sort of enculturated-conception,-normalisation-and-practice-of-psychology as of their own times, the notion of a psychological science as reinforcing/propping-up human psychology in any prior relative-ontological-incompleteness—of—reference-of-thought—meaningfulness-and—
teleology state is downright ontologically ridiculous and the manifestation of an <amplituding/formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag naivety. We can appreciate that the psychoanalytic-unshackling of all prior registry-worldviews/dimensions 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-epistemicity-relativism-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-epistemicity-relativism-determinism, but an ontologically-verbatim psychology rather warrants implying the human subject displacement/decentering as the de-mentative/structural/paradigmatic possibility of the human subject emancipation with regards to the successive prior relative-ontological-incompleteness registry-worldviews/dimensions superegoic vices-and-impediments; wherein postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-from-results/afterthought reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation at its uninstitutionalised-threshold is construed as preconverging-or-dementing—apriorising-psychologism as of prospective postconverging-or-dialectical-thinking—apriorising-psychologism reasoning-through/messianic-reasoning reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation up to the prospective ontologically-uncompromised—referentialism of deprocrypticism. As of its inherent organic knowledge, such a hermeneutic/reprojecting/supererogating/zeroing psychology parrhesiastic articulation as herein ‘doesn’t do gimmicks of communication’ as if to imply any favour whatever as of ‘emotional or whatever feel-good trading for the appreciation
of the possibility for prospective human emancipation’, since by its ‘presencing—
absolutising-identitive-constitutedness\textsuperscript{13} 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—\textsuperscript{16} meaningfulness-and-teleology\textsuperscript{19} projection in any human and no more’ with no point going beyond that point as it then becomes as of intellectual-and-
moral apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity\textsuperscript{63} <shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-
schema>; and so, as its essential \textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} is as of a solipsistic transversality\textsuperscript{<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}} reflection of the ontologically ‘superior party’ that is intrinsic-reality/ontological-veridicality/existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation \textsuperscript{97} <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\textsuperscript{<for-
sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{102}} reflection of its object of study as of existence as the ontologically ‘superior party’ without any need to be involved in any bogus exercises that may imply that gravity may not be 9.8 m/s\textsuperscript{2} on earth if any given human subject isn’t accommodated for in some way somehow however faintly, be it that it may be the case that gravity is not 9.8 m/s\textsuperscript{2} but that as well needs to be established as of the ontologically ‘superior party’ that is existence—as-the-absolute-a-priori-of-
conceptualisation—and—existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation \textsuperscript{97} <as-to-perspective–ontological-normaley/postconvergence-implied–’prospective-aporeticism-overcoming/unovercoming’> as of ontological-primemovers-
totalitative-framework\textsuperscript{23}. But then the human reality across all registry-worldviews/dimensions, isn’t inherently ‘of immediate intellectual responsiveness’ to the notion of its uninstitutionalised-threshold\textsuperscript{03} and the corresponding superseding of this as of prospective institutionalisation; as even the disposition to assume an intellectually enlightening mental-disposition is existentially-invested and not necessarily a given. We can appreciate from our positivistic perspective the ‘obvious reality’ of the fact that superstitious beliefs are bogus, but then paradoxically from the beginning of times superstitious beliefs had pervaded all the echelons of human societies whether as of true belief or opportunistically, and have only been increasingly undermined with the advent of positivistic reasoning at the beginning of modern times about 500 years ago. This has to do with the ‘existentially invested nature as of assumed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation’ of human ‘meaningfulness-and-teleology\textsuperscript{10}’/\textsuperscript{84} 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\textsuperscript{19}–apriorising-psychologism uninstitutionalised-threshold\textsuperscript{10} which it tends to represent as nondescript/ignorable–void (actually speaking of akrasiatic-dragnatured-and-preconverging-or-dementing\textsuperscript{17}-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\textsuperscript{88}–of-reference-of-thought. Human supererogatory-de-mentative constraint is fundamentally associated with poor \textsuperscript{104}universal-transparency\textsuperscript{10}–(transparency-of-totalising-entailing,–as-to-
entailing \(<\text{amplituding/formative–epistemicity}>\) totalising in relative ontological completeness \(\) with respect to social-stake-contention-or-confliction at uninstitutionalised-threshold \(\). This then fails to induce the necessary existential assurance for prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity and on that token fails to tip the balance over the ‘social obfuscation dynamic effect’ of \(<\text{amplituding/formative}>\) wooden-language\(\{\text{imbued—temporal—mere—}\text{form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing—}\text{narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—teleology}\) as of the prior institutionalisation’s ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’ \(\) that stifle the transcendence-and-sublimity/sublimation/supererogatory–de-mentativity possibility for prospective institutionalisation. Thus as of the more critical insight that prospective relative-ontological-completeness of reference-of-thought is actually ontologically transformative as of aetiologisation/ontological-escalation, over mere palliative construals as of the very same prior reference-of-thought in prior relative-ontological-incompleteness, for resolving a given registry-worldview/dimension vices-and-impediments; this notion of human supererogatory–de-mentative constraint is critical for the psychoanalytic-unshackling/prospective-grounding insight underlying dynamism with regards to the human mind prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as implied by a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ that emphasises the ‘Lacanian subject’ growth as of de-mentation\(\langle\text{supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics}\rangle\), rather than a second-guessing mented or stigmatic psychology that fails to integrate the decisively ontological transformative implications of human psychology as of underlying relative-ontological-incompleteness and
relative-ontological-completeness\textsuperscript{88} reference-of-thought\textsuperscript{88} <amplituding/formative-epistemicity> causality~as-to-projective-totalitative~implications-of-prospective-nonpresencing,-for-explicating-ontological-contiguity\textsuperscript{3}, and thus making the given presence reference-of-thought as our positivism–procrypticism ‘all-determinative of what can be construed as psychological emancipation’ as of its <amplituding/formative-epistemicity> totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} despite the fact of its prior relative-ontological-incompleteness\textsuperscript{84} reference-of-thought to futural \textsuperscript{84} Being-development/ontological-framework-expansion~as-to-depth-of-ontologising-development-as-infrastructure-of~meaningfulness-and-teleology\textsuperscript{100} as of prospective notional~deprocrypticism prospective relative-ontological-completeness \textsuperscript{88} of reference-of-thought. The underlying issue here as well as of ontologically-veridical difference-conflatedness \textsuperscript{88} -as-to-totalitative-reification-in-singularisation\textsuperscript{88} as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textsuperscript{2} -as-veridical-epistemicity-relativism-determinism has to do with deficient human capacity for dispensing-with-immediacy-for-relative-ontological-completeness \textsuperscript{88} by-reification/contemplative-distension\textsuperscript{88} (as of human self-surpassing—existentialism-form-factor\textsuperscript{21} in-overcoming—‘notionally-collateralising-beholdening-protohumanity’-to-’attain-sublimating-humanity’-as-to-existence-potency \textsuperscript{38} –sublimating–nascence\textsuperscript{38}, disclosed-from-prospective-epistemic-digression to supersede human temporality\textsuperscript{86} /shortness <amplituding/formative> wooden-language\textsuperscript{26} (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology \textsuperscript{100} -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)}> in construing \textsuperscript{56} meaninglessness-and-teleology beyond the constraint of ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ to a more profound appreciation of the underlying possibility for human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as of human
intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging—de-mentating/structuring/paradigming. In this regard as of lack of dispensing-
with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-
distension is the human temporal inclination to decontortion construed as a disposition to
undermine ‘intemporal ontological-veracity as of universal existential import’ for the sake of
‘temporal narrow-and-specific existentially-invested advantage/interest with little concern
about emancipatory universal ‘meaningfulness-and-teleology’, and so as the very contrary
disposition to reasoning-through/messianic-reasoning contortion. Decontortion as of human
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag—incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation is rather counter to ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality disposition by its
deterministic hanging onto prior relative-ontological-incompleteness—reference-of-
thought reasoning-from-results/afterthought while ignoring/overlooking the ontological-
veracity implications of the trace/ontological-aesthetic-tracing—of reifying
attendant ontological-contiguity—educed—existentialising/contextualising/textualising-
contiguity, and thus adopting a dereification posture as enabled by ‘lack of constraining social
universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness’.

Such a human disposition to decontortion at uninstitutionalised-threshold arise on the naïve
basis that human temporal willing/volition can effectively supersede the ontological
integrity/veracity of meaningfulness-and-teleology as it reflects existence’s
coherence/contiguity as of singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism. But then such a decontortioning disposition as can be manifested by a falsely striving to elevate the temporal frame of our 60–100 years of living above the intemporal/ontological frame of intrinsic-reality/ontological-veridicality/existential-reality is rather definitional of our uninstitutionalised-threshold where we are actually preconverging-or-dementing—apriorising-psychologism and prospectively dialectically-primitive, notwithstanding our attendant-amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiac-drag and vague untransvaluated—temporal-intemporality gesturing. The ontological-contiguity—as-to-the-human-institutionalisation-process can thus be construed as one of increasingly undermining the human subject temporal decontortion disposition not to dispense-with-immediacy-for-relative-ontological-completeness wherein across the successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-as-perspective-ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism—decontortion is ontologically-constrained both as of the ‘dynamic construal of appropriate-as-intemporal existential phenomenality/phenomenal-manifestation and construal of appropriate-as-intemporal existential human mental-disposition’. The former is ontologically-constrained as of ontological-primemovers-totalitative-framework in undermining the human temporal inclination to phenomenality/phenomenal-manifestation decontortion, while human temporal mental-disposition for decontortion is additionally ontologically-constrained with availability of universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative-epistemicity-totalising-in-relative-ontological-completeness}. Relatively objectified phenomenality/phenomenal-manifestation as implied in the natural
sciences is hardly subjected to decontortion while relatively subjective phenomenality/phenomenal-manifestation as implied in the social is rather easily subjected to decontortion as of blurriness and emotional-involvement. In another respect the implications of flawed identitive-constitutedness—as-‘epistemic-totality’—dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—as-flawed-epistemicity-relativism-determinism as of dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—/epistemic-nonimmanence/flawed-epistemicity-relativism-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 meaningness-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-epistemicity-relativism-determinism implied as of dissingularisation—as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness—/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism that in many ways ignores/overlooks knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging-disentailment—by}—postconverging-entailment— as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>

projected epistemic-immanence/veridical-epistemicity-relativism-determinism; and so, as of
their ‘formalisation credo as identitive-constitutedness’<as-to-epistemic-totality ‘-dereification-
in-dissingularisation-<as-to-the-disjointedness/disentailment-of--presencing—absolutising-
identitive-constitutedness > as-flawed-epistemicity-relativism-determinism’ thus leading to
a disposition that considers knowledge as an exercise of mere conceptual patterning inherently

without the constraint of knowledge-reification—gesturing<in-
prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-
contiguity —educed–existentialising/contextualising/textualising-contiguity }—
conflatedness —in—{preconverging-disentailment–by}–postconverging-entailment> as of
existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation —<as-to-perspective—ontological-
normalcy/postconvergence-implied—‘prospective-aporeticism-overcoming/unovercoming’> as its very own transcendental signifier which ultimately manifestly—as-inherently enables
transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as the very essence of
knowledge. This has led in many ways to a dissonance between their knowledge productivity
implications and existential reality wherein for instance psychological and psychiatric science
seems to imply that all along its practice human psychological illnesses have multiplied many
times over as of ever transforming and expanding formalisation credo, while the analytical
tradition of philosophy by the avowals of its internal critics has been involved in a recurrent
second-guessing exercise as of its visceral inclination for ‘abstracting reality by formalisation
outside of social reality’ wrongly mimicking a natural science tradition whose domain-of-study
ecstatically allows for such an attitude/mental-disposition/care–and–episteme'. Such an approach that atomises/takes-to-pieces analysis ‘as supposedly elucidative’ tends to be rather abstract as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—. Such that beyond its abstracting exercise, as when it returns in striving to supposedly elucidate social and other existential phenomenality, it is lost to it that social and other existential phenomenality is already preceding-superseding as of ‘ecstatic totalising-entailing/nested-congruence’, with the consequence that it naively construes of reification as simply projecting ‘the supposedly reifying atomising/taking-to-pieces formalisation analysis’ on the social and other existential phenomenality. Hence it ends up abstractly pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality and thus misrepresenting, denaturing and producing relatively ontologically-flawed meaningfulness-and-teleology. Such articulations tend out to be merely implied decontextualised/abstracted constructs with poor appreciation and construal of their conceptualisations as of underlying relative-ontological-incompleteness/relative-ontological-completeness. 

 ⟨sublimating~referencing/registering/decisioning,—as-self-becoming/self-conflicatedness/formative–supererogating—<projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective—ontological-normalcy/postconvergence>⟩ 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 knowledge-reification–gesturing—<in-prospective psychologismic–apriorising/axiomatising/referencing—{of-attendant-onological—
contiguity -duced—existentialising/contextualising/textualising-contiguity

with regards to the possibility of human transcendence-and-
sublimity/sublimation/supercritical—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-attendant—
ontological-contiguity -duced—existentialising/contextualising/textualising-contiguity

constitutedness—preconverging-entailment 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-attendant—
ontological-contiguity -duced—existentialising/contextualising/textualising-contiguity

—conflatedness—preconverging-disentailment—postconverging-entailment connotative nature of ‘speech activity’ discourse as of its contextualising ecstatic-
totalising-entailing/nested-congruence; such that the former assumes rather an identitive-
constitutedness—epistemic-totality—dereification-in-dissingularisation—as-to-the-
disjointedness/disentailment-of—presencing—absolutising-identitive—constitutedness as—flawed-epistemicity-relativism-determinism

epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
nonpresencing,—for-explicating-ontological-contiguity postas of atomising/taking-to-
pieces formalisation rather than a difference-conflatedness—as-to-totalitative-reification-in-
singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—veridical-epistemicity-relativism-determinism

<amplituding/formative—
epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—
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-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } constitutedsness
in-preconverging-entailment nature outside attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity whereas in
contrast this author construes of the ontologically-veridical reflection of the social purview as
better served by the notion of ‘ontologically-hegemonising-narrative’ ontological-
performance -<including-virtue-as-ontology> as of its reifying
apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-
disentailment–by} postconverging-entailment connotative nature reflecting 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 -<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
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity", and so-construed as of difference-
conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing>-as-veridical-epistemicity-
relativism-determinism<amplituding/formative–epistemicity>causality~as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity: thus further articulating meaningfulness-and-teleology as from prior relative-
ontological-incompleteness to prospective relative-ontological-completeness, and so from
the epistemic/notional perspective of existence-potency—sublimating–nascence, disclosed-
from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism and this ‘ontologically-hegemonising-narrative’
ontological-performance<including-virtue-as-ontology>’ orientation is theoretically,
conceptually and operantly ontologically efficacious inherently by its ecstatic-totalising-
entailing/nested-congruence as it reflects totalisingly-entailing the ‘notional~firstnaturedness—
temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> accordin{as-of-varying-individuations-contextually-
transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-
referencing-and-their-devolved-referencing-imbued-ontological-performance}<including-
virtue-as-ontology}> ontological-performance<including-virtue-as-ontology>—including-
virtue-as-ontology of narratives’ as of the social epistemic-totality of meaningfulness-and-
teleology. This totalising-entailing insight is reflected in the Derridean deconstruction
orientation with its obvious narratology implications pertinence to literary studies as of its
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity} conflatedness in {preconverging-
disentailment by} posteconverging entailment with attendant ontological contiguity—educed–
disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-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-recomposuring’ which speaks of the recurrent edging towards completion of ontological-performance <including-virtue-as-ontology> of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,–as—reproducibility-of-aestheticisation), whereas the
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging entailment 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
This underlying notion of ontological-performance speaks more fundamentally of aetiolisation/ontological-escalation, as explicitly underlined in all transcendence-and-sublimity/sublimation/supererogatory—dementativity elucidating/reifying subject-matters and sciences, unlike approaches that do-not-or-poorly-appreciate the fact that just as scientific studies are transformative the study of the social rightly articulated beyond-institutional-being-and-craft is just as transformative with regards to prospective human 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; even though it is more subject to higher emotional-involvement as of its displacement/decentering-of-the-human-subject. 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—attendant—ontological-contiguity—derived—existentialising/contextualising/textualising-contiguity) geared towards identitive-constitutedness—as-‘epistemic-totality’—dereification-in-dissingularisation—as-to-the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness—as-flawed-epistemicity-relativism-determinism, which by the token of working by atomising/taking-to-pieces formalisation on specific aspects or specific interpretation as of formalisation construct ignores/overlooks ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ as the veridical supposedly coherent ontological-commitment—<implied—self-assuredness-of-ontological-good-faith/authenticity~postconverging—de-mentating/structuring/paradigming—as-being-as-of—
existential-reality in want of knowledge-reification–gesturing-in-prospectivepsychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> for
knowledge as ontologically-veridical 56 meaningfulness-and-teleology 100, as can be validated
and falsified by <amplituding/formative–epistemicity>causality–as-to-projective-totalitative–

This fundamental difference of conceptualisation very often underlies the disagreements between the
analytic philosophical orientation and other philosophical traditions, in the sense that while the
latter might be implicitly implying supposedly coherent ontological-commitment<implied–
self-assuredness-of-ontological-good-faith/authenticity~postconverging–de-
mentating/structuring/paradigming–as-being-as-of-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/ascendancy of ‘axiomatic-construct construal of ecstatic-
existence/the-nature-of-the-world/conditions’ in need of knowledge-reification–gesturing<in-
prospectivepsychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness–in–{preconverging-disentailment–by}–postconverging-entailment> as of
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective–nonpresencing,–for-explicating-ontological-contiguity, and goes on to naively
deploy outside knowledge-reification–gesturing<in-
prospectivepsychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
or in the case of our positivism over prior non-positivism–medievalism. Logic arises as a mental-reflex of the ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ in knowledge construing-as-of-ontology/apriorising/axiomatising/referencing of Being and beings. However, because a reference-of-thought is already an apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation as of its underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking —apriorising-psychologism>, logic seems to be the only mental exercise involved since the underlying affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking —apriorising-psychologism> of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is ever so pervasive-and-transparent to contemplation by mental-reflex, such that when the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking —apriorising-psychologism> of covert flawed-as-dementing apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is implied with regards to say adulthood psychopathic postlogism-slantedness as of the historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'> of its meaningfulness-and-teleology as from difference-conflatedness-as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> -as-veridical-epistemicity-relativism-determinism in ontological-
contiguity, we go on to aposteriorise/logicise/derive/intelligise/measure and thus wrongly validating the flawed affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstruments-validating-measuring-invalidating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism-as-of-the-flawed-as-dementing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments, and so instead of implying its unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstruments-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-slantedness speaks of socially derived affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstruments-validating-measuring-as-to-postconverging-or-dialectical-thinking-apriorising-psychologism of flawed-as-dementing-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstruments, equally requiring unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstruments-invalidating-measuring-as-to-preconverging-or-dementing-apriorising-psychologism; as so implied at the uninstitutionalised-threshold including as of our procrypticism–or–disjointedness-as-of-reference-of-thought. The underlying insight can be garnered as of the temporal meaningfulness-and-teleology in amplituding/formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag reflected as of the prior relative-ontological-incompleteness of a reference-of-thought uninstitutionalised-threshold, for instance with the unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-measuringinstruments-invalidating-
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
peddling of <amplituding/formative> wooden-language—imbued—averaging-of-thought—as-
to-leveling/resentment/closed-construct-of—meaningfulness-and-teleology—as-of-
'nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>
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
of such prospective relative-ontological-completeness—of—reference-of-thought organic
knowledge, and by social-construct destructuring postures of significant-otherness.
Fundamentally thus there de-mentative/structural/paradigmatic divergence imbued notional-
discontiguity/epistemic-discontiguity—<shallow-supererogation—of-mentally—
aestheticised—preconverging/dementing—qualia-schema> of their 
incrementalism-in-relative-
ontological-incompleteness—enframed-conceptualisation from the prospective notional-
contiguity/epistemic-contiguity—<profound-supererogation—of-mentally—
aestheticised—postconverging/dialectical-thinking—qualia-schema> of 
maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, with
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation reflected in affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuring-instrument-validating-measuring—<as-to-postconverging-or-
dialectical-thinking—apriorising-psychologism> as of ontologically-veridical difference-
(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-
relative-ontological-completeness\(^\text{s}\) but as of unaffirmation/deprojection/unde-
assertion/undueness-invalidating-logicising/unsuitable-measuringinstrument-invalidating-
measuring-<as-to-preconverging-or-dementing > apriorising-psychologism> devaluing the
conventioning-referencing as of aristocratic/despotic self-aggrandisement
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in prior relative-
ontological-incompleteness\(^\text{8}\)'s. The point here being that the stake for prospective
transcendence-and-sublimity/sublimation/supererogatory de-mentativity are ever always
beyond any given registry-worldview/dimension <amplituding/formative> wooden-language
(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology > as-of-'nondescript/ignorable–void ‘-with-regards-to-
prospective-apriorising-implications>\} conventioning-referencing \}<amplituding/formative-
epistemicity>totalising–self-referencing-synchronising/circularity/interiorising/akrasiatic-drag <,
and by that token is geared towards antinihilistic undermining of sophistic/pedantic dispositions
as of incrementalism-in-relative-ontological-incompleteness ‘—enframed-conceptualisation.
With the very blurry nature of the social, even with the best of intentions as when continental
philosophers try to engage the analytic tradition, the experience has often turned out poorly
given the failure to explicitly grasp/appreciate the conflicting implications of their differing
knowledge commitments as of supposedly coherent ontological-commitment '<implied—self-
assuredness-of-ontological-good-faith/authenticity ~postconverging—de-
mentating/structuring/paradigmising 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-attendant–ontological-contiguity >educed—
existentialising/contextualising/textualising-contiguity ‘s—reifying-or-elucidating-of-
‘prospective-relative-ontological-completeness ‘; so-rather-enabled<-by-a- nonpresencing-
and is falsifiable by causality-as-to-projective-totalititative-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 knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—conflatedness–in-{preconverging-disentailment_by}–postconverging-entailment> 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 difficultly be said with regards to the overall atomising/taking-to-pieces formalisation approach as of its totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag presumption; which strangely enough has been subjected to no less than five major successive internal indictments but still keeps up its operative predilection of atomising/taking-to-pieces, with this author of the opinion that such an
in-built institutional grip might be in many ways inducing diversion of intellectual and scholarly resources from a more profound advancement of philosophy for greater human transformation implications. It is important to grasp here that ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’ is superseding/preceding as of existence’s ecstatic singularity, such that ontology supersedes logic which is rather ontology’s ‘inner working coherence/contiguity of axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. It is rather ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ that provides the ‘apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as axiomatic-construct’ insight about supposedly coherent ontological-commitment "<implied—self—assuredness-of-ontological-good-faith/authenticity ~postconverging—dem-entating/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 explicited/implicated coherence/contiguity with another/other ‘transversally devolving-or-complementary ontological/axiomatic-construct conceptions’ as of ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’. Interestingly, such notions like experimentation, testing, trials, case studies, observational studies, interview, data analysis, content analysis, statistics and basically overall research orientations and research methods as of their formal study implications are just focussed-and-contrasted extensions, with regards to the general and normal day to day experience about living itself for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that
ecstatic manifestation of existence’ providing insight about supposedly coherent ontological-commitment –<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-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness—in-{preconverging–disentailment–by}–postconverging-entailment 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-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–conflatedness—in-{preconverging–disentailment–by}–postconverging-entailment demand on human living experience for the inspired construing of ‘the ecstatic manifestation of existence and then human experience-and-interpretation of that ecstatic manifestation of existence’ than other more specific domains-of-study for which ad-hoc and focussed domain study methods are pervasively decisive for ontological pertinence. But then
this is more a question of ‘expanded onticising construal of existence as of 
<amplituding/formative–epistemicity>totalising–devolved purviews of existence so-construed
as subject-matters/domains-of-study’. The ontological-veracity and epistemic-veracity of all such 
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality are effectively as of the very same
underlying congruent philosophical domain-of-study construal of ecstatic manifestation of
existence but for their ‘onticising specifisms of existence’s ecstatic manifestation’; as so-
implied as of overall existence metaphoricity’/ecstasy reifying-and-empowering-reflexivity-of-
ecstatic-existence-as-panintelligibility’ (imbued-and-
‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) as of supervening-
conflatedness’. Knowledge as 56 meaningfulness-and-teleology, whether of underlying
ontological-construal or ontical-construal, is epistemically validated as of supposedly coherent
ontological-commitment 66 –<implied—self-assuredness-of-ontological-good-
faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as reflected by ontological-prime movers-totalitative-framework 71.
Inherently, because human-subpotency supposedly coherent ontological-commitment 66
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> is very much intimately
linked with the ontological-performance 71–<including-virtue-as-ontology> of human as of
prospective relative-ontological-completeness appraisal, it is always ever the case that as of human
<amplituding/formative–epistemicity>totalising–thrownness-in-existence 54 the
validation of knowledge as ‘meaningfulness-and-teleology’ as of supposedly coherent
ontological-commitment 66 –<implied—self-assuredness-of-ontological-good-
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-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment conception of the notion of cause-and-effect so-implied herein as ontological-primemovers-totalitative-framework\textsuperscript{73} is actually epistemically-impertinent and flawed; as this traditional conception tends beyond-the-consciousness-awareness-teleology\textsuperscript{100}—<in-preconverging-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/infering-of-elucidation-outside—attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{73}. This apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-entailment nature of the notion of cause-and-effect so-implied veridically as ontological-primemovers-totalitative-framework\textsuperscript{73} 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—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity⁹.

Rather any such science approaches and methodologies striving to validate knowledge as
meaningfulness-and-teleology¹⁰ by the supposedly coherent ontological-commitment—
<implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging—de-
mentating/structuring/paradigming—as-being-as-of-existential-reality> reflected by
ontological-primumovrs-totalitative-framework²³ as to existence-potency—sublimating—
nascence,—disclosed-from-prospective-epistemic-digression, is necessarily instigated as from a
philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding—oneness-of-
ontology-implied-as-of-inherent-existence-coherence/contiguity,—and-so-construed-as-the-
enabler-of-insight-or-intuition- or-foresight-as-of-embodied-consciousness’. Insightfully, while
in many ways such an elucidation hardly needs to be explicited in many a natural science
domain-of-study as of their directly constraining cause-and-effect nature such that such nested-
congruence with existence will often tend to arise naturally as of valid/invalid outcome
constraining of ontological-primumovrs-totalitative-framework²³ as to existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression, this
unexplicited implicitness should not be confused with the notion that the natural sciences are
essentially reduced to their science approaches and methodologies; as is often and awkwardly
naively construed from without in many a social domain-of-study. The fact is notwithstanding
the ‘onticising specifisms of existence’s ecstatic manifestation’ of the 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

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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 attendant ontological-contiguity emitted existentialising/contextualising/textualising-contiguity as of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity emitted existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging entailment; 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 theoremisation 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 attendant ontological-contiguity educed–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 ’;—operative-notional–deprocrypticism⟩ that are actually actively sought in the natural sciences; and this author portends that the suprastructuralism/postmodernism as of notional–deprocrypticism ontology as ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology holds the promise for such effective grand singularised/immanented social conceptualisation.
that doesn’t dodge/ignore/disregard outstanding questions about the human existential reality
including de-mentative/structural/paradigmatic biases arising beyond-the-consciousness-
awareness-teleology \langle \text{preconverging-existential-extrication-as-of-existent-unthought} \rangle
as of human emotional-involvement and sophistic/pedantic distortion of perception of reality
so-implied in our present positivism–procrysticism ‘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\langle \text{postconverging–narrowing-down–sublimation-as-to–}
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \rangle-
reflecting-'immanent-ontological-contiguity \rangle;–as-operative-notional–deprocrysticism) of the
given natural science domain-of-study’ with specialism more of a furtherance of such a
foregrounding\_entailment\langle \text{postconverging–narrowing-down–sublimation-as-to–}
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation \rangle-
reflecting-'immanent-ontological-contiguity \rangle;–as-operative-notional–deprocrysticism)
scheme in a strong arborescent syncing with the subject-matter general-theoretical-level, in
many such social domain-of-study of disparateness-of-conceptualisation\langle \text{unforegrounding-

disentailment,-failing-to-reflect–immanent-ontological-contiguity } \rangle (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–gesturing\langle \text{in-prospective Psychologismic–apriorising/axiomatising/referencing–}
\{\text{of-attendant–ontological–contiguity–educed–existentialising/contextualising/textualising-
contiguity } \rangle–conflatedness -in\{\text{preconverging-disentailment–by}\}–postconverging-
entailment\rangle 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-reflect in its philosophical
depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-
impelled-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’. This weakness is often
reflected in naïve use of statistics and methods as well as drawing out conclusions based rather
on ordinary average-thinking interpretation as of human-subpotency ‘rather than interpretations
and conclusions ensuing naturally and arborescently as from existence-potency ~sublimating–
nascence,-disclosed-from-prospective-epistemic-digression knowledge-reification–gesturing
in-prospective_psychologismic~apriorising/axiomatising/referencing–{of-attendant–
ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}–
conflatedness–in-{preconverging-disentailment–by}–postconverging-entailment> implications
derived from the general-theoretical-level of the subject-matter as reflecting ontological-
contiguity(1) whereas this is ever always the case with good practice in the natural sciences and
just as well as with an increasingly self-conscious social science as specifically upheld by
postmodern-thought. For instance, the internal-coherence/nested-congruence speaking of the
underlying foregrounding__entailment–{postconverging–narrowing-down–sublimation-as-to-
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation”–in-
reflecting–‘immanent-ontological-contiguity”,–as-operative-notional–deprocrypticism)
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–gesturing,<in-
prospective psychologismic–apriorising/axiomatising/referencing. {of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness—in{preconverging–disentailment by}–postconverging entailment>A
as of
objectifying amplified foregrounding entailment{postconverging–narrowing-down–sublimation-as-
to–‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’–in-
reflecting–‘immanent-ontological-contiguity’;<–as-operative-notional–deprocrypticism>, in
order to elucidate the blurriness. Such that quite often as of institutional practice the notion of
amplified foregrounding entailment{postconverging–narrowing-down–sublimation-as-to–
‘existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation’–in-
reflecting–‘immanent-ontological-contiguity’;<–as-operative-notional–deprocrypticism}
is
often misconstrued non-aporetically/undilemmatically/unreframed/untransformed as ‘merely
bringing together disparate conceptualisations for their cross-examination (on the basis of prior
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-
aestheticisation)” in a naïve substitution of the idea that amplified foregrounding entailment
{postconverging–narrowing-down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-
eliciting-of-prospective-supererogation’–in-reflecting–‘immanent-ontological-contiguity’;<–as-operative-notional–deprocrypticism}
truly speaks of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint elicited
reframing/transfoming/reconstrual underlying ‘cogent-unifying-operant-dynamics’ that ‘runs-
through/deflates’ implied conceptualisations in elucidating their ontological-veracity by its
capacity to ‘objectively deflate-all-conceptualisations as of operant amplified formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity as to apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment by}—postconverging-entailment’ 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
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment by}—postconverging-entailment; 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—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-
contiguity }—conflatedness—in-{preconverging-disentailment by}—postconverging-
entailment’ 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—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment> in say physics with the ‘supposed monotony’ of differential equations on physical variables, in chemistry with the ‘supposed monotony’ of valence bonding explaining chemical reactions or in biology with the ‘supposed monotony’ of gene regulation rather ultimately central to all biological processes), with the false implication of construing that disparateness-of-conceptualisation-<unforegrounding-disentailment,-failing-to-reflect-'immanent-ontological- contiguity > is inherently convenient as of a mental-reflex oriented towards ordinary <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to- leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-'nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications>} human-subpotency ways-of-looking-at-things rather than adopting-the-intellectual-hat for reifying the former in a mental-reflex oriented towards existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression <amplituding/formative–epistemicity> causality—as-to-projective-totalitative–implications-of-prospective- nonpresencing, for explicating-ontological-contiguity ways-of-looking-at-things. Critically, lost to many naïve ‘science ideologues’ preaching about modelling the social domains-of-study along the natural sciences, is the fact that more than mere adoption-and-mimicking of scientific methods and approaches, the truly pertinent and decisively scientific notion of the natural sciences lies with their ‘cogent-unifying-operant-dynamics’ from whence statistical, mathematical and other scientific methods become interpretatively intelligible; such that merely adopting-and-mimicking such methods without precedingly construing of the ‘cogent-unifying-operant-dynamics’ of any such social domain-of-study is ‘massively uninsightful/shallow and subject to institutional-being-and-craft sophistic/pedantic misconstrual and manipulation’ as it is rather such a ‘cogent-unifying-operant-dynamics’ as of apriorising/axiomatising/referencing- {of attendant ontological contiguity—educed–existentialising/contextualising/textualising-
contiguity — conflatedness — in {preconverging disentailment by} — postconverging entailment 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 transcendentality-and-sUBLImity implications, and thus reflecting the fact that human knowledge is more completely a two-fold process involving building the right mindset-as-of-prospective-relative-ontological-completeness and thereof the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness as of the amplituding/formative-epistemicity-causality-as-to-projective-totalitative—implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity of apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity} — conflatedness — in {preconverging-disentailment-by} — postconverging-entailment. It is thus not surprising that naive disparateness-of-conceptualisation — <unforegrounding-disentailment,—failing-to-reflect—‘immanent-ontological-contiguity’ > leads to subject-matters and studies whose flawed prior knowledge-reification—gesturing <in-prior_psychologismic—apriorising/axiomatising/referencing—{of-
referring, mentioning and synonymisation of concepts and conceptualisations as of a
presencing—absolutising-identitive-constitutedness
inclination in
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag
that poorly or doesn’t recognise the
transforming nature of concepts and conceptualisations as 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
 thereof
(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>)} involving the displacement/decentering-of-the-human-subject for
the right supererogatory—aucity/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 for prospective meaningfulness-and-teleology as knowledge-reification–
gesturing<-in-prospective_psychologismic~apriorising/axiomatising/referencing-\{of-attendant–
ontological-contiguity –educated–existentialising/contextualising/textualising-contiguity \}=
conflatedness -in-[preconverging-disentailment by]? postconverging entailment>
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-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism in its re-
originary-as-unenframed/unbeholding/outlier-conceptualisation {imbued-
postconverging/dialectical-thinking -'projective-insights'/epistemic-projection-in-
conflatedness "-of-notional-deprocripticism-prospective-sublimation} opened-construct-of-
meaningfulness-and-teleology so-implied with respect to ‘the transcendental-signifier that
is ecstatic-existence’, as so-reflected as of apriorising/axiomatising/referencing- {of-attendant–
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ‘-in-{preconverging-disentailment by}–postconverging-entailment
for
elicitating, deriving and knowledge-reification–gesturing-<in-
prospective psychologismic-apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness ‘-in-{preconverging-disentailment by}–postconverging-entailment> 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-
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-
ormalecy/postconvergence>}. This explains why postmodern-thought cannot truly be
understood in terms–as-of-axiomatic-construct of naïve identitive positivistic modern thought
because the meaningfulness-and-teleology of postmodern-thought only arise rather in the
reification process/gesturing involving the displacement/decentering-of-the-human-subject
implied as from prospective nonpresencing-<perspective–ontological-
normalcy/postconvergence> reflection of its ‘amplituding/formative–
epistemicity>causality~as-to-projective-totalitave–implications-of-prospective-
nonpresencing.-for-explicating-ontological-contiguity of relative-ontological-
incompleteness/ref/relative-ontological-completeness

{sublimating~referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence> for elucidating, deriving and knowledge-reification–gesturing–
in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–
ontological-contiguity _educed–existentialising/contextualising/textualising-contiguity }
— conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> of its

concepts and conceptualisations; as naïve identitive positivistic modern thought in its
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag> very often and systematically rather
construes of such postmodern concepts and conceptualisations substitutively in its
predisposition of presencing—absolutising-identitive-constitutedness by its mere referring,
mentioning and synonymising of postmodern concepts and conceptualisations thus
undermining the inherent postmodern-thought implied elucidation, derivation and knowledge-
reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity _educed–existentialising/contextualising/textualising-
contiguity }— conflatedness -in-{preconverging-disentailment–by}–postconverging-
entailment> of concepts and conceptualisations, and as such identitive positivistic modern
thought fundamentally fails to recognise and factor in the aforementioned postmodern-thought
knowledge-reification–gesturing<in-

prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity _educed–existentialising/contextualising/textualising-contiguity }—
relative-ontological-incompleteness /relative-ontological-completeness


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normaley/postconvergence> in supersedingly inducing its specific implied concepts and
customisations elucidation, derivation and knowledge-reification—gesturing<in-
prospective psychologismic—apriorising/axiomatising/referencing- {of-attendant—ontological—
contiguity —educed—existentialising/contextualising/textualising-contiguity } —
conflatedness —in {preconverging-disentailment by}—postconverging-entailment> of say
space-time, force, etc. In both instances, when interpreted from the relative-ontological-
incompleteness’ perspective in ontologically-flawed \(^{11}\) presencing—absolutilising-identitive-
constitutedness\(^{11}\) 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 \(^{11}\) presencing—absolutilising-identitive-
constitutedness\(^{11}\) with concepts like truth, space, time, force, etc. and the latter rather perceive
these as ontologically-flawed elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity \(^{13}\) as
from the relative-ontological-completeness\(^{13}\) perspective which emphasises construing
existential-reality as it manifests itself as of attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity \(^{13}\) in
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity } —conflatedness —in {preconverging-
disentailment by}—postconverging-entailment; and likewise, the fact that attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity \(^{13}\) in
apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity } —conflatedness —in {preconverging-
disentailment by}—postconverging-entailment ‘epistemically implies human limited-mentation-
capacity-deepening\(^{13}\) for construing ontological-veracity’, thus ‘putting-in-question/deflating by
difference-conflatedness\textsuperscript{12} as to totalititative-reification-in-singularisation <$as-to-the-nondisjointedness/entailment-of-prospective_-nonpresencing$ as veridical-epistemicity-relativism-determinism, all \textsuperscript{8} presencing—absolutising-identitive-constitutedness traditional conceptions beyond their simplistic conceptual-patterning <$as-devoid-of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of ‘prospective-relative-ontological-completeness ‘;–so-rather-enabled<$by-a-nonpresencing-divulging-of-momentous–historiality/ontological-eventfulness /ontological-aesthetic-tracing<$perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> to reflect underlying ecstatic-existence, will tend to be construed from the relative-ontological-incompleteness \textsuperscript{9} perspective in \textsuperscript{8} presencing—absolutising-identitive-constitutedness \textsuperscript{13} as nominalistic rather than as of ‘\textsuperscript{14} 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)

supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –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 <$as-devoid-of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity ‘s–reifying-or-elucidating-of ‘prospective-relative-ontological-completeness ‘;–so-rather-enabled<$by-a-nonpresencing-divulging-of-momentous–historiality/ontological-eventfulness /ontological-aesthetic-tracing<$perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’> by mere referring, mentioning and synonymisation as if these are of
conflicatedness /formative–supererogating—projective/reprojective—aestheticising-re-motif—
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence>/relative-ontological-incompleteness`, such that for instance even
a naive traditional conception of the physics domain-of-study as of atomising/taking-to-pieces
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging-
entailment is shown to be veridically rather as of apriorising/axiomatising/referencing-{of-
attendant-ontological-contiguity—educted—existentialising/contextualising/textualising-
contiguity }—conflictedness—in-{preconverging-disentailment-by}—postconverging-
entailment going by the successive relative-ontological-completeness physics conception of
such notions as space, time, etc. in <amplituding/formative—epistemicity>totalising/circumscribing/delineating development of successive theories say
Cartesian, Newtonian, Einsteinnian, 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
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educted—
existentialising/contextualising/textualising-contiguity }—conflictedness—in-{preconverging-
disentailment-by}—postconverging-entailment 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—toisting—<in-
prospective.psychologismic–apriorising/axiomatising/referencing—{of-attendant-ontological-
contiguity -duced–existentialising/contextualising/textualising-contiguity }

confatedness -in-[preconverging-disentailment by]–postconverging-entailment>

process/gesturing is furthermore reflected in both human scholarly-and-pedagagic exercise wherein subject-matters/domains-of-study are grasped in successive articulations of deeper and deeper hermeneutic/reprojecting/supererogating/zeroing insight as of maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation. The implication here is that postmodern knowledge-reification–gesturing<in-

prospective_psycho}logism~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -duced–existentialising/contextualising/textualising-contiguity }

confatedness -in-[preconverging-disentailment by]–postconverging-entailment>

process/gesturing simply integrates this notion in the sense that top-level postmodern scholars articulate their knowledge-reification–gesturing<in-

prospective_psycho}logism~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -duced–existentialising/contextualising/textualising-contiguity }

confatedness -in-[preconverging-disentailment by]–postconverging-entailment>

process/gesturing at its ‘appropriate hermeneutic/reprojecting/supererogating/zeroing circle level of postmodern knowledge-reification–gesturing<in-

prospective_psycho}logism~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -duced–existentialising/contextualising/textualising-contiguity }

confatedness -in-[preconverging-disentailment by]–postconverging-entailment>’ no different from say top-level physicists and natural scientists articulating their knowledge-reification–gesturing<in-prospective_psycho}logism~apriorising/axiomatising/referencing-

{of-attendant–ontological-contiguity -duced–existentialising/contextualising/textualising-
contiguity }—confatedness -in-[preconverging-disentailment by]–postconverging-entailment>

entailment> process/gesturing at their ‘appropriate
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–gesturing}<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by}–postconverging-entailment>’. Such a supposed scholar or student cannot depart from ordinary/banal <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of− meaningfulness-and-teleology -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–gesturing}<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in-{preconverging-disentailment by}–postconverging-entailment> process/gesturing should be directly and fully grasparable to it as of a
predisposition to \(^5\) incrementalism-in-relative-ontological-incompleteness\(^9\)—enframed-conceptualisation. The fact is the various pedagogic hermeneutic/reprojecting/supererogating/zeroing circle levels of any subject-matter/domain-of-study as of successive \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—unenframed-conceptualisation are meant to transmit a \(\langle \text{amplituding/formative–epistemicity} \rangle \) totalising/comprehensive organic-attitude-to-knowledge which is much more than just its technical knowledge veracity’ and that \(\langle \text{amplituding/formative–epistemicity} \rangle \) 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–gesturing-\(<\text{in-prospective_psychologism~apriorising/axiomatising/referencing}~\{\text{of}~\{\text{attendant~ontological~contiguity}~\text{~educed~existentialising/contextualising/textualising-contiguity}~\}\}~\text{conflatedness~in}~\{\text{preconverging-disentailment~by}~\text{postconverging-entailment}\}~\rangle \) in its \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^8\)—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–gesturing-\(<\text{in-prospective_psychologism~apriorising/axiomatising/referencing}~\{\text{of}~\{\text{attendant~ontological~contiguity}~\text{~educed~existentialising/contextualising/textualising-contiguity}~\}\}~\text{conflatedness~in}~\{\text{preconverging-disentailment~by}~\text{postconverging-entailment}\}~\rangle \)
process/gesturing cannot strive to engage the supposed scholar or student at any such ordinariness/banal wooden-language\(\text{imbu}e\text{d—averaging-of-thought}^{\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of—'nondescript/ignorable—void—with-regards-to-prospective-apriorising-implications'}}\) level of knowledge conception, and implicated in its knowledge-reification—gesturing-\(<\text{in-prospective}\text{psychologismic}^{\text{apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}}\) conflatedness—in—\(<\text{preconverging-disentailment—by}—\text{postconverging-entailment}>\) 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—gesturing-\(<\text{in-prospective}\text{psychologismic}^{\text{apriorising/axiomatising/referencing—of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}}\) conflatedness—in—\(<\text{preconverging-disentailment—by}—\text{postconverging-entailment}>\) priorities.

While in many ways the unblurred/sharply-delineated nature of the natural sciences renders such a ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ more or less very transparent, with regards to the blurriness of the social such a postmodern-thought ‘hermeneutic/reprojecting/supererogating/zeroing circle of levels of understanding’ rather requires increasing familiarisation, habituation and contemplation with regards to such critical texts and analyses (and as is particularly necessary with regards to the ‘parrhesiastic nature of philosophy that is behind the engendering/parrhesiastic-aetheticisation of underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation and thereof derived domains-of-study reified-knowledge as from the underlying reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’, and one’s intemporal solipsistic level of
parrhesiastic contemplation is itself a decisive element for the capacity to appreciate-and-understand philosophical thought more than just an issue of technical acquisition of philosophical knowledge as of mere knowledge mathesis/motif/thrownness-disposition). More critically, social and philosophical knowledge are no different from any other type of knowledge subject to ontological-primemovers-totalititative-framework as of inherent existence/ontological implications, as fundamentally requiring contemplative reification arising with human limited-mentation-capacity-deepening, with the implication that any philosophical, historial and social conception of knowledge is not an imprimatur totalisingly-disentailing—discretion/whim-of-thought exercise on the basis of ‘relie-or-orthodoxy knowledge’ induced disparateness-of-conceptualisation-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–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity } conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment> 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–deprocripticism-prospective-sublimation}> up-to-date knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity } conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment>
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-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-disentailment by] postconverging-entailment> process/gesturing of the specific knowledge area as of inherent existence/ontological implications as to what it brings and reflects about current knowledge-reification-gesturing-<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in {preconverging-disentailment by] postconverging-entailment>; 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–
gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>, 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–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> 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–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity }—conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment> process/gesturing as herein articulated, and whether this very fact isn’t linked to the knowledge-reification–gesturing<in-prospective_psychologismic~apriorising/axiomatising/referencing-
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–
gesturing—epistemological-disentailment—postconverging entailment—passivity
with regards to many a social issue ‘but for adventures into social commentary divorced from
genuine operant knowledge-reification—gesturing—epistemological-disentailment—postconverging entailment—passivity
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 attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing—attendant–ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment—postconverging entailment, 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–gesturing-<in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness—in{preconverging-disentailment-by}–postconverging-entailment>, 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-determinism’>, 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 attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in{preconverging-disentailment-by}–postconverging-entailment’; 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 ‘as-to-the-disjointedness/desentailment-of-presencing—absolutising-identitive-constitutedness as-flawed-epistemicity-relativism-determinism ending up quite often claiming the incoherence of such figures and/or of their narrative accounts, and so in a ‘naive 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–gesturing<in-prospective-psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}—conflatedness—in\{preconverging-desentailment-by\}–postconverging-\text{entailment}\> process/gesturing and thus be able to understand how such knowledge-reification–gesturing<in-prospective-psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}—conflatedness—in\{preconverging-desentailment-by\}–postconverging-\text{entailment}\> 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 \text{attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} in
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-conflatedness-in-preconverging-
disentailment-by-postconverging-entailment 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-attendant-ontological-contiguity-educed
existentialising/contextualising/textualising-contiguity's-reifying-or-elucidating-of
'prospective-relative-ontological-completeness';-so-rather-enabled-<by-a-nonpresencing-
divulging-of-momentous-historiality/ontological-eventfulness/ontological-aesthetic-tracing-
<perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-
determinism'> 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

{<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–gesturing–in-prospective_psychologismic~apriorising/axiomatising/referencing–of-attendant–ontological-contiguity→educed–existentialising/contextualising/textualising-contiguity⟩–conflatedness→in–{preconverging-disentailment–by}–postconverging–entailment⟩ 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 present—absolutising-identitive-constitutedness basis from the vantage perspective of our modern positivism (as being at the receiving backend of the institutional-cumulation/institutional-recomposure→{as-to–historiality/ontological–eventfulness /ontological-aesthetic-tracing–<perspective–ontological–normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’⟩} in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process) but rather the more critical insight lies with its novel and transformative universalising-classificatory knowledge-reification–gesturing–in–prospective_psychologismic~apriorising/axiomatising/referencing–{of-attendant–ontological-contiguity→educed–existentialising/contextualising/textualising-contiguity}→conflatedness→in–{preconverging-disentailment–by}–postconverging–entailment⟩ as opening up the possibility for prospective human reconceptualisation of science providing the backdrop from which modern science took off from the medieval times to the present. Likewise, the transformative nature of budding-positivism more than just as garnered from the precised narrative accounts about budding-positivist thinkers, lies more profoundly with its meaningfulness-and-teleology infrastructure impact on the developing enlightenment social developments and as this budding-positivism metaphoricity
ricochettingly/transepistemically brought about our positivism/rational-empiricism modern society. The analyses of human becoming so-implied as of parrhesiastic and hermeneutic/reprojecting/supererogating/zeroing development is in of itself a pure science that is epistemically-derivable as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-emodied-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–gesturing—<in-prospective_psychologismic~apriorising/axiomatising/referencing-
for prospective human transcendence-and-sublimity/sublimation/superegoatory-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\(^\text{100}\) infrastructure’, something which a ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ as of a wooden-language\(\langle\text{imbued—averaging-of-thought—}\langle\text{as-to-leveling/ressentiment/closed-construct-of—}\text{meaningfulness-and-teleology —as-of—nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications}\rangle\rangle\) 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:\(\langle\text{immanent-ontological-contiguity }\rangle\) 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—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity } —conflatedness —in—{preconverging-disentailment—by}—postconverging—entailment> potentiality of domains-of-study as of their supposedly coherent ontological-commitment <implied—self—
contiguity -educed–existentialising/contextualising/textualising-contiguity }—


prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant-ontological-
subjection to existential/experimental falsifiability\(^1\) 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 apriorising/axiomatising/referencing-

{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-

contiguity }—conflatedness\(^12\) in {preconverging-disentailment by} postconverging-

entailment, ‘the blurriness\(^7\) and remoteness of falsifiability\(^4\) and validation as of

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

prospective- nonpresencing,-for-explicating-ontological-contiguity of conceptualisations’ in

many a social domain-of-study relatively undermines ‘good-practice/epistemic-veracity

selectiveness towards cogent-unifying-operant-dynamics of primemovers’ reflecting

apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –educed–

existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging-

disentailment by} postconverging-entailment, as the latter is inclined to an institutional-

disposition that construes of the unification of disperseness-of-conceptualisation

<unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’>

substitutively as merely ‘human-subpotency institutional-practice driven unification as of vague

contrasting-and-comparison’ rather than as of ‘existence-potency\(^3\)~sublimating–nascence,-
disclosed-from-prospective-epistemic-digression driven \(^4\)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 equally explains this author emphasis that

ontological-veridicality cannot be construed as the mutual-agreement as of human-subpotency
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–
conceptualisation for devolving 58 meaningfulness-and-teleology" aposteriorising/logicising/deriving/intelligising/measuring’ as both
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>}, and as
the originariness-parrhesia,–as–spontaneity-of-aestheticisation enabling the institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>} to occur
reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity 97—of-
the-human-institutionalisation-process 58 as of prospective intemporal parrhesiastic ontological-
faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality reasoning-
through/messianic-reasoning renewing of reproducibility—mathesis/motif/thrownness-
disposition, as–reproducibility-of-aestheticisation for the <cumulating/recomposuring–
attendant-ontological-contiguity >-succession of registry-worldviews/dimensions 54 reference-
of-thought. Obviously given human emotional-involvement, such intemporal parrhesiastic
instigation of prospective reproducibility—mathesis/motif/thrownness-disposition, as–
reproducibility-of-aestheticisation is ascetic as it emphasises that the ontological-
(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\textsuperscript{100}’), reflecting the ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’. For instance with regards to living-development–as-to-personality-development meaningfulness-and-teleology\textsuperscript{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\textsuperscript{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-reification/contemplative-distension\textsuperscript{26} in a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ as of its ‘more and more profound enlarging-framework of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ that ultimately involves major stages like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, and developing into an adult with even greater dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension\textsuperscript{26} as for instance the notion of pleasure is increasingly substituted with that of work-and-pleasure, etc. It is critical to grasp here that such living-development–as-to-personality-development human aestheticisation of meaningfulness-and-teleology\textsuperscript{100} (‘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 apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—
conflatedness in {preconverging-disentailment by} postconverging-entailment involving ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ always entails the three human aestheticisation manifest elements: ‘perceptive motif-manifest aestheticisation as of human conscious-able imagery’, ‘mere-tracial-and-symbolisation-manifest aestheticisation as of human conscious-able works-of-art/artistry’, and ‘signification-as-of-existential-reality-manifest aestheticisation as of human conscious-able intermediating ascriptivity’. This human aestheticisation insight is informing about what exactly is meant by such major stages of human personality development like language acquisition achievement, schooling achievement, greater social autonomy and responsibility achievement, etc. in the sense that the underlying/induced ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ already speaks of the ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ long before a child’s language acquisition achievement recognition, schooling achievement recognition, greater social autonomy and responsibility achievement recognition, etc. More specifically we can thus factor in that language as formally defined, and so specifically as this reflects a particular phonetic/written signification construct, is rather in reality the ‘teleological outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation’ of a rather ‘complex sense of meaningfulness-and-teleology aestheticisation’ induced from a ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ driven ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought’ that starts long before a child’s ‘recognised’ acquisition of any such ‘language-as-phonetic/written-signification-construct outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
institutional-development—as-to-social-function-development

meaningfulness-and-teleology

reactualising as \<amplituding/formative–epistemicity>\totalising\-\~\renewing\-\realisation/\re-
\perception\-re\-thought’ \ in \ difference\-\conflatedness\-\as\-to\-totalitative\-reification\-in-
singularisation\-\<as\-to\-the\-nondisjoinedness\-\entailment\-of\-prospective\-\nonpresencing\>-\as\-
\veridical\-\epistemicity\-\relativism\-\determinism\>\). \ This \ is \ so \ because \ ‘human \<amplituding/formative–epistemicity>\causality\-\as\-to\-projective\-\totalitative\-\implications\-of-
\prospective\-\nonpresencing\,-\for\-\explicating\-\ontological\-\contiguity \ purposefulness-
reflexivity \ for \ prospective \ relative\-\ontological\-completeness \ ‘orientation’ \ 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’, \ as \ of \ apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity - 
\conflatedness \ in \ \{preconverging-disentailment\-by\}–postconverging-entailment (even \as \the \latter \had \been \precedently \contributive \to \that \purposefulness-reflexivity \) \such \that \such \a \human \ ‘institutional\-development\-\as\-to-social\-function\-development \ \meaningfulness\-and-
teleology\> \ outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-
incrusting/plating/coating-as-institutional-\manifestation/conflatedness\> conceptions \ like \ language’ \is \more \critically \a \passive \ready-at-hand \conception \that \is \epistemically/notionally \ever \always \critical \only \as \of \ apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity - 
\conflatedness \ in \ \{preconverging-disentailment\-by\}–postconverging-entailment \as \it \is \adapted \to \ ‘human \<amplituding/formative–epistemicity>\causality\-\as\-to\-projective-
totalitative\-\implications\-of\-prospective\-\nonpresencing\,-\for\-\explicating\-\ontological-
contiguity \ purposefulness-reflexivity \ for \ prospective \ relative\-\ontological\-completeness \ ‘orientation’’. \ This \ basically \explains \the \constantly \developing \nature \of \human \ ‘institutional-
development–as-to-social-function-development
outcome/outfit/shell—construed-historically-as-of-the-specifically-aestheticised-incrusting/plating/coating-as-institutional-manifestation/conflicatedness
conceptions like language’ which are not truly absolutely of present-at-hand as to wrongly imply presencing—absolutising-identitive-constitutedness of meaningfulness-and-teleology (even as the privileged social conceptualisation of say language is as of ‘language as the complete possibilities of language as of an absolute present conception usually of a privileged end-institution purpose’). Insightfully, we can garner that it is ‘human
social-integration-and-evolving’. This is so because given the taxingness-of-originariness any such ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ has to resolve considerably unduly aporetic/undecidable/dilemmatic/indeterminate/deficient/limitative/constraining ontological-performance—including-virtue-as-ontology> of prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for such institutional-development—as-to-social-function-development meaningfulness-and-teleology underlying ‘hermeneutic/reprojecting/supererogating/zeroing reactualising as amplituding/formative—epistemicity>totalising—renewing—realisation/re—perception/re—thought’ to be worth the epistemic-ricochetting/transepistemicity effort, with the preference for any such effort rather directed at the complexification of the prior reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. This will explain for instance why as of the furtherance in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity—institutionalisation-process, the ‘institutional-development—as-to-social-function-development meaningfulness-and-teleology aestheticisation’ with regards to language development hasn’t warranted any ‘high parrhesiastic-pressure-of-aestheticisation for social-integration-and-evolving’ with respect to new language creation but this has rather been directed towards language complexification as of advancing human knowledge and construction-of-the-Self. In the bigger picture, the above human meaningfulness-and-teleology aestheticisation analysis (and as reflected specifically with language acquisition) is reflective of the fact that the specific human-subpotency 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-
normalcy/postconvergence> reflection of \(<amplituding/formative–epistemicity>causality–as-
to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating–
ontical-normalcy/postconvergence>\), of relative-ontological-incompleteness
\(/\)relative-ontological-completeness \(\langle\)sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness \(/\)formative–supererogating–\(<\)projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,–in-perspective–ontological-
normalcy/postconvergence\rangle\), as originariness is ever always about ‘intemporal parrhesiastic
seeding-promise dimensionality-of-sublimating \(<\langle\)amplituding/formative\rangle>
supererogatory–de-
mentativeness/epistemic-growth-or-conflatedness \(/\)transvaluative-
rationalisting/transepistemicity/anamnestic-residuality/spirt-drivenness–equalisation\) of the
registry-worldview/dimension \(\langle\)meaningfulness-and-teleology\rangle\) beyond just its mechanical
reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation
for the possibility of further prospective parrhesiastic instigation as from ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ in contrast to the
essentially mechanical/\(\)mere-form of reproducibility—mathesis/motif/thrownness-disposition,–
as–reproducibility-of-aestheticisation of secondnaturedness. This fundamental originariness and
secondnaturedness conundrum in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity \(\langle\)of-the-human-institutionalisation-process\rangle\) 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 \(\langle\)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\rangle\) its prior
secondnatured reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-
aestheticisation; and so in obfuscation and pedantising/muddling/formulaic-hollowing-out—in-
The possibility for prospective human transcendence-and-sublimity/sublimation/supersublimate/extraordinary in its potentiality for de-mentativity has ever always been able to arise at such uninstitutionalised-threshold of registry-worldviews/dimensions not by a ‘false pretence’ that the ontologically-veridical underlying issue of prospectively-aporetic/prospectively-undecidable/prospectively-dilemmatic/prospectively-indeterminate/prospectively-deficient/prospectively-limitative/prospectively-constraining ontological-performance of prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-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–reproductibility-of-aestheticisation but rather the ontological-veracity of originariness-parrhesia,–as–spontaneity-of-aestheticisation for prospective/renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproductibility-of-aestheticisation; as perfectly understood by the Socratic-philosophers advancing of 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 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 n flocking spread to existence.“

prospective-supererogation\textsuperscript{114}-in-reflecting-‘immanent-ontological-contiguity\textsuperscript{115}; as-operative-notional-deprocrypticism

supererogatory\textsuperscript{119}-acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation. In other words, the uninstitutionalised-threshold\textsuperscript{116} of all registry-worldviews/dimensions as of their shiftiness-of-the-Self\textsuperscript{117} 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\textsuperscript{118}—<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\textsuperscript{119} (\langle\textit{amplituding/formative}\textsuperscript{120}\textsuperscript{121} supererogatory\textsuperscript{122}-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\textsuperscript{123}\rangle\textsuperscript{124}\textsuperscript{125} of the registry-worldview/dimension of meaningfulness-and-teleology\textsuperscript{126} beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’. The fact is that the possibility for prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{127}\textsuperscript{128}–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 \( \langle \text{amplituding/formative} \rangle \text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness} / \text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness-equalisation} \rangle \) renders possible as prospective ontological-veracity is only then epistemic-ricochettingly/transepistemically salvageable as to existence-potency \( \langle \text{sublimating-nascence,-disclosed-from-prospective-epistemic-digression} \text{sublimating-validation/desublimating-invalidation} \rangle \) implications as of ontological-primemovers-totalitative-framework\(^7\). 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-ricochetting/transepistemicity implications of prospective relative-ontological-completeness\(^8\), and rather speaks in effect of a nihilistic \( \langle \text{amplituding/formative} \rangle \text{wooden-language} \rangle \) meaningfulness-and-teleology —as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications\rangle; and this temporal nihilism at uninstitutionalised-threshold \(^9\) has ever always been associated with a corresponding intemporal asceticism\(^4\) for opened-construct-of—meaningfulness-and-teleology\(^10\) (not partaking as of transversality—<for-sublimating—existential-eventuating/denouement>—of-affirmative-and-unaffectative-disambiguated—‘motif-and-apriorising/axiomatising/referencing’\(^11\) in any such ‘wooden
ontological-completeness —by-reification/contemplative-distension\textsuperscript{26} (as of human self-surpassing—existentialism-form-factor,—in-overcoming—‘notionally—collateralising—
beholding-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency
—sublimating—nascence,—disclosed-from-prospective-epistemic-digression to
supersede human temporality
/shortness \textsuperscript{amplituding/\textit{formative}} wooden-language\textsubscript{8} (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}), and likewise between base-institutionalisation and
universalisation, non-positivism/medievalism and positivism/rational-empiricism, and
prospectively positivism—procrypticism and deprocrypticism. But then in reflecting
holographically—\textsuperscript{conjugatively-and-transfusively} the ontological-contiguity\textsuperscript{27}—of-the-
human-institutionalisation-process what is easily lost is exactly ‘this most vital but brittle
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—\textsuperscript{as-so-being-as-of-existential-reality—}
dimensionality-of-sublimating \textsuperscript{amplituding/\textit{formative}} supererogatory—de-mentativeness/epistemic-growth-or-
conflatedness /transvaluative-rationalising/transeptemicity/anamnestic-residuality/spirit-
drivenness—equalisation} element of \textsuperscript{meaningfulness-and-teleology\textsuperscript{100}} instigating the
successive transcendence-and-sublimity/sublimation/supererogatory—de-mentativity-and-
sublimity’, as the very renewing of reproducibility—mathesis/motif/thrownness-disposition,—
as—reproducibility-of-aestheticisation seems to induce a ‘deferment of human instinctual
responsibility’ as to temporally imply ‘human ontological-performance’—\textsuperscript{including-virtue-as—ontology}> strategies are valid by their mechanical/mere-form alignment to any such
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’
inducing human naïve untransvaluated—temporal-intemporality\textsuperscript{52} as of the shiftiness-of-the-
Self\textsuperscript{\textit{7}} of the corresponding registry-worldview/dimension wherein the eliciting of a mutual
sense of temporality/shortness within such a framework as of is wrongly reconstrued as ‘intemporality’ (but then we can garner from our vantage modern positivism perspective that such defective process in prior registry-worldviews/dimensions effectively spoke of their corresponding uninstitutionalised-threshold and the same does applies in our own respect from a prospective perspective). In this regards the prospective notional–deprocrypticism registry-worldview/dimension, as of its notional–deprocrypticism reflexivity of this human limited-mentation-capacity instigating ‘aporeticism overcoming/unovercoming deficiency of ontological-performance’-<including-virtue-as-ontology>’ along the overall ontological-contiguity—of-the-human-institutionalisation-process, effectively elicits originariness-parrhesia,–as–spontaneity-of-aestheticisation but then as of its ‘foregrounding__entailment-{postconverging–narrowing-down–sublimation-as-to-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism) supererogatory–acuity/perspicacity(astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-conceptualisation’, it is not receptive to a human dephasing shiftiness-of-the-Self as of ‘deferment of human instinctual responsibility’ that dehistorialises humankind into Being/Existential homelessness as a vague temporal-to-intemporal nihilism wherein we wrongly deify our presencing—absolutising-identitive-constitutedness while paradoxically failing to articulate a coherent existential narrative underlying human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} dimensionality-of-sublimating\textsuperscript{24} \\
\{\text{amplituding/formative–supererogatory–de-mentativenss/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\} as to difference-conflatedness\textsuperscript{12}—as-to-totalitative-reification-in-


conflatedness \text{in-\{preconverging-disentailment–by\}–postconverging-entailment> capacity. This is achieved rather as of notional–deprocrypticism self-conscious construing of human ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> at constructiveness-of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> and vices-and-impediments\textsuperscript{106} at destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}–of-

ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as inherently defined de-mentatively/structurally/paradigmatically by ‘the \textsuperscript{14} \langle \text{amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective-

nonpresencing–for-explicating-ontological-contiguity} in reflecting holographically-

<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{58} in reflection of underlying human limited-mentation-capacity as of human-subpotency–aporia/undecidability/dilemma/ought-

indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal–
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'–existentialism-form-factor ‘relative-ontological-incompleteness’/relative-ontological-completeness

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

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


This de-mentative/structural/paradigmatic process orientation with regards to human virtue at
constructiveness-of-ontological-performance\textsuperscript{72} \textless{} \textless{} including-virtue-as-ontology \textgreater{} and vices-and-impediments\textsuperscript{106} at destructuring-threshold\{uninstitutionalised-threshold\textsuperscript{103}/presublimating-desublimating-decisionality\} \textless{} of-ontological-performance\textsuperscript{72} \textless{} including-virtue-as-ontology \textgreater{} overrides/supersedes the naïve/ontologically-flawed traditional orientation as of \textsuperscript{30} presencing—absolutising-identitive-constitutedness \textless{} identitive-constitutedness \textless{} as-'epistemic-totality \textsuperscript{36}'-dereification-in-dissingularisation-\textless{} as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness \textless{} as-flawed-epistemicity-relativism-determinism failing to grasp the dynamism implied in the Socratic knowledge-is-virtue insight when it attributes to individuals inherence of good-naturedness or bad-naturedness and ‘failing to construe of the knowledge-driven ontologically-pertinent de-mentative/structural/paradigmatic process as of ‘relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{89}/relative-ontological-incompleteness/relative-ontological-completeness\textsuperscript{88}-(\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>\textsuperscript{12}) as to human-and-social–expectations/anticipations—metaphoricity\textsuperscript{57}–as-rede-mentating/restructuring/reparadigming—psychologism\textsuperscript{90} that then reflects the manifestation of human virtue at constructiveness-of-ontological-performance\textsuperscript{72} \textless{} including-virtue-as-ontology \textgreater{} and human vices-and-impediments\textsuperscript{106} at destructuring-threshold\{uninstitutionalised-threshold \textsuperscript{103}/presublimating-desublimating-decisionality\} \textless{} of-ontological-performance\textsuperscript{72} \textless{} including-virtue-as-ontology \textgreater{}. The bigger point here is that it is at the supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/intelligibility/setup/measuringinstrument –for–conceptualisation of deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought as ‘point of’ \textsuperscript{45} amplituding/formative–epistemicity> causality–as-to-projective-totalitative–implications-of-prospective–nonpresencing.–for-explicating-ontological-
incompleteness / relative-ontological-completeness


apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation as it reflects upon the preceding registry-worldview/dimension

‘notional—procrysticism/notional—disjointedness as of difference-conflatedness—as-to-
totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-
prospective—nonpresencing—as-veridical-epistemicity-relativism-determinism’ in order to

construe/assess/supersede by its induced virtue at the prospective constructiveness-of-
ontological-performance —<including-virtue-as-ontology> over vices-and-impediments at
the destructuring-threshold—{uninstitutionalised-threshold / presublimating–desublimating—
decisionality}—of-ontological-performance —<including-virtue-as-ontology> as of Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology , institutional-development—as-to-social—


lower-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness\(^7\) by-reification/contemplative-distension\(^7\) for living-development—as-to-personality-development’ that contrasts with the registry-worldview’s/dimension’s ‘ordinary/expected/assumed-normal attendant-intradimensional—ontologising—<as-to-attendant-intradimensional—apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-ontological-contiguity\(^6\)> higher-threshold of human limited-mentation-capacity in failing dispensing-with-immediacy-for-relative-ontological-completeness’ -by-reification/contemplative-distension\(^6\) for living-development— as-to-personality-development’ considered as prelogism\(^7\)—(as-of-the—‘intradimensional”

postconverging/dialectical-thinking —apriorising-psychologism,—of—‘attendant-intradimensional—ontologising’<—as-to-attendant-intradimensional—apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-ontological-contiguity >—educing—self-referencing-syncretising—forward-facing—postconverging/dialectical-thinking —apriorising-psychologism>\}) manifestation; so—reflecting ‘a difference-in-kind/difference-in-aposteriorising-or-logicising\(^2\) with regards to the difference between postlogism\(^7\) <decontextualising/de-existentialising<attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising and prelogism\(^9\) attendant-intradimensional—ontologising<as-to-attendant-intradimensional—apriorising/axiomatising/referencing—imbued—<contextualising/existentialising—attendant-ontological-contiguity\(^7\)> as respectively decontextualising/de-existentialising and contextualising/existentialising on the basis of the very same apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\(^3\) of the given registry-worldview/dimension’. The implication here is that ‘postlogism\(^7\)—as-psychopathy—as—of—‘attendant-intradimensional’—preconverging/dementing\(^9\)—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-
‘manifests as ontologically-flawed inordinary/unexpected/anormal catching-up-by-decontextualising/de-existentialising–extrinsic-attribution for social-functioning-and-accordance’ in contrast to ontologically-veridical prelogism ⟨as-of-the-‘intradimensional’-
postconverging/dialectical-thinking –apriorising-psychologism, of-‘attendant-
intradimensional–ontologising’⟩-⟨as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–⟨contextualising/existentialising–attendant-
ontologically-veridical ordinary/expected/assumed-normal contextualising/existentialising—intrinsic-attribution for social-functioning-and-accordance’. Postlogism\textsuperscript{78}—as-psychopathy-as-of-‘attendant-intradimensional’—preconverging/dementing\textsuperscript{19}—apriorising-psychologism,
{⟨‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’, as-so-undermining-the-
attendant-intradimensional–ontologising’⟩-⟨as-to-attendant-intradimensional–
apriorising/axiomatising/referencing–imbued–⟨contextualising/existentialising–attendant-
ontological-contiguity⟩-educing—self-referencing-syncretising–forward-facing–postconverging/dialectical-thinking –apriorising-psychologism⟩’ manifestation is as
from ‘childhood postlogism /psychopathy overt manifestation of <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing⟩-induced-disontologising’ to ‘adulthood postlogism\textsuperscript{77}/psychopathy covert manifestation of

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drag/denatured/preconverging-or-dementing –narratives—of-the reference-of-thought—categorical-imperatives/axioms/registry-teleology)); and so just as its postlogism-as-psychopathy-as-of-‘attendant-intradimensional’-preconverging/dementing—as-apriorising-psycho
gologism-⟨‘<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-
prompted <decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising (but with the contrast that the
relative-ontological-incompleteness or prior–registry-worldview/dimension manifest
‘<decontextualising/de-existentialising–of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’ is rather so-prompted on the basis of the prospective
registry-worldview/dimension change of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as to its inherent
nonpresencing-<perspective–ontological-normalcy/postconvergence> implications of
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity). This explains why the prospective registry-worldview/dimension is rather a difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing as of its
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–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\textsuperscript{76} for living-development–as-to-personality-development’ (and so as from ‘childhood postlogism /psychopathy overt manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’ to ‘adulthood postlogism /psychopathy covert manifestation of <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’) when effective/successful elicits in others corresponding manifestations as of difference-in-kind/difference-in-aposteriorising-or-logicising\textsuperscript{77} (on the basis of the <decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising of the very same registry-worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for aposteriorising/logicising/deriving/intelligising/measuring cognisant-and-integrative social meaningfulness-and-teleology\textsuperscript{78} eliciting adhoc conjugated-postlogism\textsuperscript{79} social dynamics as of conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism-or-social-discomfiture-or-negative-social-aggregation/conjugated-temporal-enculturation-or-temporal-endemisation. Likewise, the same registry-worldview/dimension construed rather as of its ‘relative-ontological-incompleteness\textsuperscript{80} or prior–registry-worldview/dimension manifest preconverging/dementing\textsuperscript{81}–apriorising-psychologism’\textsuperscript{1}\<decontextualising/de-existentialising~of-prospective-apriorising/axiomatising/referencing>-inducing-prospective-disontologising’ as-so-undermining-the’attendant-prospective-registry-worldview/dimension–ontologising’<as-to-attendant-prospective–apriorising/axiomatising/referencing–more-profoundly-sublimating-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–narratives–of-the–reference-of-thought–categorical-imperatives/axioms/registry-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument –for–conceptualisation): whether such a corresponding

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Wherein at the destructuring-threshold—{uninstitutionalised-threshold/presublimating—desublimating-decisionality—of-ontological-performance—<including-virtue-as-ontology>, the given registry-worldview’s/dimension’s reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation is rather related
to as of木质语言 {浸透—时间—自在—虚拟}—
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/intelligibility/setup/measuring/instrument —for—
conceptualisation as renewed 5 meaningfulness-and-teleology infrastructure induced
difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing22). What is central
and critical in this contrastive construal of difference-in-kind/difference-in-aposteriorising-or-
logicising22 and difference-in-nature/difference-in-apriorising-or-axiomatising-or-referencing23
so-reflected in the implications of ‘inordinarily/unexpectedly/anormally <decontextualising/de-
existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>—induced-
disontologising lower-threshold of human limited-mentation-capacity in failing dispensing-
with-immediacy-for-relative-ontological-completeness ’-by-reification/contemplative-
distension26 for living-development—as-to-personality-development’ associated with
postlogism -as-psychopathy-as-of—‘attendant-intradimensional’—preconverging/dementing ‘—
apriorising-psychologism—{‘<decontextualising/de-existentialising—of-attendant-
intradimensional—apriorising/axiomatising/referencing>—induced-disontologising’,—as-so—
undermining-the—‘attendant-intradimensional—ontologising’—<as-to-attendant-intradimensional—
apriorising/axiomatising/referencing—imbed—<ontological-contiguity >—educing—self-referencing-syncretising—forward-
facing—postconverging/dialectical-thinking —apriorising-psychologism>}
and

But by so doing wrongly impliciting as to in-effect absolution-as-to—apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in—preconverging-entailment that humankind has ever always been as of the given prelogism—as-of-the-
‘intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism, of
drawing the implications arising as to ‘relative-ontological-incompleteness’ or prior–registry-worldview/dimension manifest preconverging/dementing –apriorising-psychologism\}
\text{supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness of–apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument for–conceptualisation of recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism and our positivism–procrysticism respectively reflexive of their relative-ontological-incompleteness}\rangle\rangle\rangle\rangle\rangle\rangle.
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩ dispositions of all registry-worldviews/dimensions is very much capable of countenancing however fragile prospective ‘relative-ontological-incompleteness”/relative-ontological-
completeness ⟨{sublimating–referencing/registering/decisioning,–as-self-becoming/self-
conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–
and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-
normalcy/postconvergence⟩⟩ as to human-and-social–expectations/anticipations—
metaphoricity –as-rede-mentating/restructuring/reparadigming–psychologism”; that is, until when that fragility is exploited by temporal sophistic/pedantic dispositions in wrongly and cynically implying the equivalence of prospective intemporal-projection and prior temporal-
projection as to when Ancient-sophists elicit the contemplation of Socratic-philosophers intemporal universalising-idealisation narrative in terms of their epochal <amplituding/formative> wooden-language ⟨{imbued—averaging-of-thought—<as-to-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>⟩⟩ non-
universalising narrative, as to when medieval-scholasticism fail to engage prospective budding-
positivism/rational-empiricism meaningfulness-and-teleology and harkening rather to its dogmatic pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation ⟨{blurring/undermining-of-prospective-totalising-entailing,-
as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-
completeness }⟩, and as to when modern-day pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation ⟨{blurring/undermining-of-prospective-totalising-
entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-
ontological-completeness }⟩ seems to be blinded to the implication of ‘prospective
event/aporeticism overcoming/unovercoming thinking implied 'deprocrypticism–or–preempting—disjointedness-as-of' reference-of-thought’ and take the route of eliciting disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> unconstrained to existential-reality as of ontological-primemovers-totalitative-framework such that even the idea of a human existential narrative tends to be put into question together with a tendency to question the pertinence of historically transformative figures and movements, and so in a ‘disparateness-of-conceptualisation <unforegrounding-disentailment,-failing-to-reflect-‘immanent-ontological-contiguity ’> impotence-inducing exercise’ (as to the fact that where there is uncertainty, whether real or unreal, ontological implications cannot then be effectively derived). The manifest reality of human ontologisation/ontological-veracity/aestheticisation-towards-ontology is thus one that is ever sub-ontological-<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-reflexivity-of-the-full-potency-of-existence’s~sublimating–nascence> as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. This is reflected inherently in the fact that given human limited-mentation-capacity, human aestheticisation is ever always reactualising/recomposuring towards a fully ontologising reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-apriorising/axiomatising/referencing/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-
normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’ rather in apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity \}-confledness -in-\{preconverging-
disentailment by\}-postconverging entailment as of instigative originariness-parrhesia,–as–spontaneity-of-aestheticisation; explaining the de-mentative/structural/paradigmatic nature of human 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 as to the respective possibility bound by either a non-transcendental <amplituding/formative> wooden-language-\{imbued—averaging-of-thought<-as-to-
leveling/ressentiment/closed-construct-of- meaningfulness-and-teleology as-of-
‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications>\} and a transcendental opened-construct-of-\{imbued-postconverging/dialectical-
thinking -'projective-insights’/‘epistemic-projection-in-conflatedness\}'-of-
otional–deprocrypticism-prospective-sublimation\} to any given social-setup by the mere token that it more critically construes of ontologisation/ontological-veracity/aestheticisation-towards-ontology as being within the framework of its value-construct ‘presencing—absolutising-identitive-constitutedness\}' finitism of aestheticisation’ and so in incoherence with outlying implied ‘human-subpotency–aporia/undecidability/dilemma/ought-

nonpresencing-<perspective–ontological-normalcy/postconvergence>/transcending infinitism of aestheticisation possibilities’, as to existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression value-ricochetting/transvaluation—as-to-prospective-relative-ontological-completeness human-and-social—expectations/anticipations—metaphoricity —as-rede-mentating/restructuring/reparadigming—psychologism—<as-from-perspective–ontological-normalcy/postconvergence> necessarily imply the prospective devaluing of the ‘presencing—absolutising-identitive-constitutedness’ finitism of aestheticisation’ implied hierarchisation-of-values. However, the reality as of human limited-mentation-capacity is that however a seemingly universal disposition for ontologisation/ontological-veracity/aestheticisation-towards-ontology furtherance, such a disposition is not open-ended as reflected at any destructuring-threshold—uninstitutionised-threshold /presublimating—desublimating—decisionality—of-ontological-performance — <including-virtue-as-ontology> as of prior reproducibility—mathesis/motif/thrownness—
existentialising/contextualising/textualising-contiguity

— conflatedness in {preconverging-disentailment by} postconverging entailment of originariness-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—

epigistic-perspective-of-projective/reprojective—aestheticising-re-motif—and—re-
apriorising/re-axiomatising/re-referencing—conceptualisation) knowledge-reification—gesturing

<in-prospective_psycho logicalism—anteriorising/axiomatising/referencing—{of attendant—

ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

conflatedness in {preconverging-disentailment by} postconverging entailment>

maximalising) points out that all registry-worldviews/dimensions tend to assume a sub-
ontological—<as-to-the-limitation-of-human-subpotency-in-its-reifying-and-empowering-
reflexivity-of-the-full-potency-of-existence’s—sublimating—nascence> equilibrium at their

prospective destructuring-threshold—{uninstitutionalised-threshold/presublimating—
desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology>

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
relative-ontological-completeness
{sublimating–referencing/registering/decisioning,—as-self-becoming/self-conflatedness


contiguity -deduced-existentialising/contextualising/textualising-contiguity -}
confatedness -in-{preconverging-disentailment-by]-postconverging-entailment> of any
given registry-worldview/dimension is known as its ontological-good-
faith/authenticity\textsuperscript{69}~postconverging-de-mentating/structuring/paradigming\textsuperscript{70} and is intimately
associated with its given shiftiness-of-the-Self\textsuperscript{90}. The ontological-good-
faith/authenticity\textsuperscript{69}~postconverging-de-mentating/structuring/paradigming\textsuperscript{70} speaks of ‘a-
given-developed-level-of-Will/Spirit/Drive in dispensing-with-immediacy-for-relative-
ontological-completeness’ -by-reification/contemplative-distension\textsuperscript{26} (as of human self-
surpassing—existentialism-form-factor,-in-overcoming-‘notionally–collateralising-
beholdening-protohumanity’-to-‘attain-sublimating-humanity’-as-to-existence-
potency’ ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression\textsuperscript{26} to
supersede human temporality\textsuperscript{9}/shortness \textless{amplituding/formative}\textgreater wooden-language\textsuperscript{9}
(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>\textsuperscript{19})’ that then allows for the corresponding
‘reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
reference-of-thought-level
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation for \textsuperscript{10} meaningfullness-and-teleology\textsuperscript{100}
aposteriorising/logicising/deriving/intelligising/measuring’. 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 \textsuperscript{7} 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\textsuperscript{69}~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–reproducibility-of-aestheticisation, and carries the ‘intemporal parrhesiastic seeding-promise dimensionality-of-sublimating supererogatory-de-
mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ of the registry-worldview/dimension ‘meaningfulness-and-teleology’ beyond just its mechanical reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation for the possibility of further prospective parrhesiastic instigation as from ontological-faith-
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’. 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–gesturing—in- 
prospective_psychologismic—apriorising/axiomatising/referencing—of-attendant–ontological-
contiguity—educed–existentialising/contextualising/textualising-contiguity }—
conflatedness—in {preconverging-disentailment by] postconverging-entailment’” and assumes at the given registry-worldview/dimension destructuring-threshold ⟨uninstitutionalised-threshold /presublimating–desublimating-decisionality⟩ of-ontological-
epistemicity>totalising-renewing-realisation/re-perception/re-thought of ontological-veracity will put in question prior reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation as can be reflected in normativities, conventions, practices, etc.’, and this is what explains the prevalence of disparateness-of-conceptualisation

<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/supercrdboration–de-mentativity as rather occuring along its already seconndnatured established reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation normativities, conventions, practices, etc.; and this very much explains why the <cumulating/recomposuring–attendant-ontological-contiguity>
contiguity – deduced – existentialising/contextualising/textualising-contiguity }

not by an articulation along the prior established reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation but rather prospective existence-potency—sublimating–nascence, disclosed from prospective-epistemic-digression constraining parrhesiastic aestheticisation of prospective reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation, that in all three cases looks down upon the notion of human-subpotency sophistic/pedantic pretence of foregrounding entailment-{postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal, eliciting of prospective-supererogation 'in–reflecting–‘immanent-ontological-contiguity ’; as-operative-notional–deprocrypticism} that is no more than complexification of disparateness-of-conceptualisation<unforegrounding–disentailment, failing to reflect–‘immanent-ontological-contiguity ’}. Critically as of such parrhesiastic instigation of prospective relative-ontological-completeness the prior reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation ‘sycophantic-sophistic pretences of candour’ are edgily/incisively trampled-upon parrhesiastically as the Socratic-philosophers go out of their way to highlight the intellectual discredit of the sophists, as budding-positivists go out of their way to highlight medieval-scholasticism dogma, and likewise suprastructuralism/postmodern-thought is beyond just our positivism–procrypticism reproducibility—mathesis/motif/thrownness-disposition, as–reproducibility-of-aestheticisation and as reflected herein with the parrhesiastic highlighting of institutional-being-and-craft and pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing–<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 deprocripticism—or—preempting—disjointedness—as-of-reference-of-thought foregrounding entailment\{postconverging—narrowing-down—sublimation—as-to—existing—as—sublimating-withdrawal,—eliciting—of—prospective-supererogation in—reflecting—immanent-ontological-contiguity;—as—operative-notional—deprocripticism\}
at uninstitutionalised-threshold is necessarily as of prospective parrhesiastic instigation beyond the priorly parrhesiastic instigated reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation. In all these three instances of parrhesiastic instigation for human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it is important to grasp that their validation lies in their ‘parrhesiastic amplituding/formative—epistemicity—totalising—renewing—realisation/re—perception/re—thought of reference—of—thought—level reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of—aestheticisation’ construed as from nonpresencing—perspective—ontological-normalcy/postconvergence reflection of amplituding/formative—epistemicity causality—as—to—projective—totalitative—implications—of—prospective—nonpresencing,—for—explicating—ontological-contiguity of relative-ontological-incompleteness/relative-ontological-completeness sublimating—referencing/registering/decisioning,—as—self—becoming/self-conflatedness /formative—supererogating—projective/reprojective—aestheticising—re-motif—

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Rather the Socratic-philosophers are not obstinate as all the possibility for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that can-exist-as-of-existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression (as from ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-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—gesturing—<in-prospective psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in {preconverging-disentailment—by}—postconverging-entailment>, with respect to human limited-mentation-capacity-deepening) can only arise as to existence-potency ~sublimating-nascence,-disclosed-from-prospective-epistemic-digression implied prospective relative-ontological-completeness parrhesiastic instigation implications of universalising-idealisation as the foregrounding entailment

educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment—in-self-becoming/self-
conflatedness/formative–supererogating> as of non-universalising sophistry reproducibility—
mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation secondnatured
normativities, conventions, practices, etc. as of its lack of prospective Socratic-philosophers
universalising-idealisation/foregrounding—entailment\{postconverging–narrowing-
down–sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-
supererogation ’-in-reflecting–‘immanent-ontological-contiguity ’;–as-operative-
notional–deprocrypticism
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/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/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–gesturing\(<in-
prospective_psychologismic–apriorising/axiomatising/referencing–\{of-attendant–ontological-
contiguity–\}–educed–existentialising/contextualising/textualising-contiguity }—
conflatedness-in-{preconverging-disentailment–by}–postconverging-entailment\}, 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** prospective relative-ontological-completeness** parrhesiastic instigation implications of
‘positivism/rational-empiricism’ as the **postconverging–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-attendant ontological contiguity –
educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment–in-self-becoming/self-
conflatedness /formative–supererogating> as of non-positivism/medievalism dogma
reproducibility—mathesis/motif/thrownness-disposition,—as–reproducibility-of-aestheticisation
secondnatured normativities, conventions, practices, etc. as of its lack of prospective
positivism/rational-empiricism **postconverging–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’; and likewise prospective superstructuralism/postmodern-thought is not
obstinate as all the prospective possibility for our prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity that can-exist-as-of-existence-
potency**—sublimating–nascence,—disclosed–from-prospective-epistemic-digression (as from
ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

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apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality

parrhesiastic seeding-promise dimensionality-of-sublimating

{⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} for prospective knowledge-reification–gesturing-⟨in-


‘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-

attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-

contiguity}–conflatedness –in–{preconverging-disentailment–by}–postconverging-

entailment,-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 foregrounder entailment
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument—conceptualisation’. In furtherance of this prospective epistemic-ricochetting/transepistemicity indictment, this author laments a covert practice of an intellection that has been critical of postmodern-thought but in latter years ‘reformulates the implications of postmodern ideas’ as original thought even as such practices supposedly passes their institutional thresholds of admissibility with the caveat though that much of such thought is poorly operant given its ad-hoc depth of knowledge-reification—gesturing—in-prospective Psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confoundedness—in—preconverging—disentailment—by—postconverging—entailment—process as of disparateness-of-conceptualisation—unforegrounding—disentailment,—failing-to-reflect—immanent-ontological-contiguity implications, and along the same parrhesiastic prospective epistemic-ricochetting/transepistemicity line this author is very much befuddled of a perverted exercise to undermine the originality of this work supposedly because of the theoretical orientation by a naïve ad-hoc synonymising exercise that this author is very much confident fails as it overlooks the coherence and knowledge-reification—gesturing—in-prospective Psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—confoundedness—in—preconverging—disentailment—by—postconverging—entailment—process articulated herein. Generally, such perversion of thought as it discreetly networks fails society
in the long-run when it seems to assume a foreshadowing posture with regards to what can be thought or not thought as of a ‘realpolitiking of thought’ exercise. Such intellectual shadiness of vague highmindedness is no more different from the gross inanity of Ancient-sophists or medieval-scholastic pedants, as of naïve shallow-minded ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation as of a poor sense of intemporality /longness beyond earthly materialism. The transepistemic/epistemic-ricochetting veracity of all singularising/immanenting subject-matters/domains-of-study ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating

foregrounding _ entailment-{postconverging–narrowing-down–sublimation-as-to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)’
reflecting existence’s overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-
panintelligibility -{(imbued-and-‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-
re-motif–and–re-apriorising/re-axiomatising/re-referencing–conceptualisation), as of the
implications of philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-
so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’,
whether with respect to say evolutionary theory in the biological sciences or physics

‘foregrounding _ entailment-{postconverging–narrowing-down–sublimation-as-to
existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-
reflecting-‘immanent-ontological-contiguity ’;–as-operative-notional–deprocrypticism)
thories for instance can ultimately imply the reconceptualisation of ’meaningfulness-and-
teology (0) in order to supersede the fundamental approach of ‘finite categorising axiomatisation’ as of positivism

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foregrounding entailment-(postconverging–narrowing-down–sublimation-as-to–existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ’-in-reflecting-‘immanent-ontological-contiguity ’–as-operative-notional–deprocrypticism) is what validates their maturity/immaturity. It should be noted here as well that it is human limited-mentation-capacity-deepening as of relative-ontological-completeness as of

formalisation approach as of identitive-constitutedness\(^1\)-as-‘epistemic-totality\(^6\)’-dereification-in-dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >-as-flawed-epistemicity-relativism-determinism that goes on to analyse as if all the analysis that has ever been is as of \(^2\) presencing—absolutising-identitive-constitutedness\(^1\) while ignoring the \(^4\)<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-normality/postconvergence}⟩ with respect to temporal-to-intemporal ontological-performance \(^1\)-<including-virtue-as-ontology> as from past to present to future with regards to knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness —in [preconverging-disentailment by] postconverging-entailment>. Another criticism is the inclination for such atomising/taking-to-pieces formalisation predisposition to start out with ad-hoc disparate conceptualisations as of identitive-constitutedness\(^1\)-as-‘epistemic-totality\(^6\)’-dereification-in-dissingularisation-<as-to-the- disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness >-as-flawed-epistemicity-relativism-determinism that often poorly reflect the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality rather than the contrary approach that delves directly in attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity \(^7\) and then reifies-out conceptualisations as of difference-conflatedness\(^1\)-as-to-totalitative-reification-in-singularisation-<as-to-the-
The implication here is that quite often when required to explicate social phenomena outside the framework of such abstract atomising/taking-to-pieces formalisation approach, what happens is that responses will often tend not to be as of the direct import of such analytical atomising/taking-to-pieces formalisation frameworks of supposed reification/elucidation, but rather as extra-contemplative articulations and commentaries that in many ways fall back into the very wooden-language-{imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} that is supposed to be reified but now under the imprimatur of authority. This is very much unlike the case with proponents of ‘ecstatic totalising-entailing/nested-congruence’ whose social and existential analyses are just a natural reification/elucidation projection as from within the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality framework of their study. Furthermore this contrast equally produces other distractive effects in the sense that when such abstract atomising/taking-to-pieces formalisation analysis is presumed to be more profound as of its poorly nuanced interpretation of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity in a rather blurry social domain-of-study, then it assumes that issues of mutual misunderstanding are due to poor writing, poor use of language or ambiguous conceptualisations of such ‘ecstatic totalising-entailing/nested-congruence’ proponents thought, failing to factor in the attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity dereifying effects of abstract atomising/taking-to-pieces formalisation as decontextualising and pulling-apart the ‘ecstatic totalising-entailing/nested-congruence’ of existential phenomenality, wherein the constraining effect of existence/intrinsic-reality/ontological-veridicality as the ‘superior party’ is ignored/overlooked on the naïve token of working on specific aspects or specific
interpretation, and so out of sync with existence/intrinsic-reality/ontological-veridicality. Again, what is loss of critical pertinence here is exactly what is implied by ‘meaningfulness-and-teleology’/knowledge as of knowledge-reification–gesturing<in-prospective_psycho
gnosis–apriorising/axiomatising/referencing–{of-attendant-ontological-
contiguity–edu
ced–existentialising/contextualising/textualising-contiguity} = conflatedness in {preconverging-disentailment-by]-postconverging-entailment>’, as being rather all about elucidating the necessary-existential-states-and-conditions so-construed as ‘axiomatic-construct construal of ecstatic-existence/the-nature-of-the-world/conditions’, and not presuming-and-skirting-around them, before further expanding on the elucidation/reification of their manifestations as validated or can be falsifiable by ontological-prime
movers-totalitative-framework”; or otherwise this simply leads to a loss of the sense of ontologically-veridical reality. Ultimately, such abstract atomising/taking-to-pieces formalisation tendencies and further as of a frequently gestational knowledge state with respect to the possibility for prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, induces a penchant for flawed intellectually supplementing rhetorisation rather than reification as well as naïve focussing on disparateness of conceptualisations-and-interpretations as of lack or poor constraining ontological-prime
apriorising/axiomatising/referencing’ or transversal-analysis-towards-validatory-selectivity-for–fore
grounding–entailment–{postconverging–narrowing-down–sublimation-as-to-
‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-
reflecting–‘immanent-ontological-contiguity ‘;–as-operative-notional–deprocripticism} of conceptualisations-and-interpretations’ as constrained to ontological-prime
movers-totalitative-
development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology; and so when compared to the atomising/taking-to-pieces formalisation notion of truth-value as of ontologically-flawed identitive-constitutedness–as-‘epistemic-totality’–dereification-in-dissingularisation–as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness > as-flawed-epistemicity-relativism-determinism. Such a construal of relative truth doesn’t imply a lack of commitment in truth, but is utterly the contrary as of ‘a much more critical and ontologically decisive commitment to truth and growing truth’ as any pertinent critique can garner in Foucault’s truth-delogocentering works/research-programme and its extensive interpretational citability in other scholarly works/research-programmes as of its scholarly advancing of the humanities and social sciences; as his works/research-programme quest for truth ‘expands the conception of truth beyond our presencing—absolutising-identitive-constitutedness’<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag mental-dispositions as if all the world that has ever existed is as of presencing—absolutising-identitive-constitutedness’, and displaces/decenters the human subject as of its presencing—absolutising-identitive-constitutedness cloistered-consciousness for a more mature and nuanced conception of truth and the implications of truth; and so, beyond the contemplation of naïve atomising/taking-to-pieces formalisation dereifying rhetorisations that border on wooden-language–(imbued—averaging-of-thought–as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void’–with-regards-to-prospective-apriorising-implications>) populist interpretations rather than elevating human ontological construal of the social domain-of-study! It is herein contended that existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal,–eliciting-of-prospective-supererogation <as-to-perspective–ontological–
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-epistemicity-relativism-determinism for knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity of every domain-of-study; as the fact remains that the domain-of-study of the social world is utterly different as of attendant-ontological-contiguity–educed–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 attendant-ontological-contiguity–educed–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-epistemicity-relativism-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 attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity elucidation/reification rather than just mere formalisation as of conceptual patterning for its own sake. The fact is the natural sciences are already naturally constraint to knowledge-reification–gesturing-in-
prospective psychologismic apriorising axiomatising referencing {of attendant ontological contiguity -educated existentialising contextualising textualising contiguity } — conflatedness - in {preconverging disentailment by} postconverging entailment — by the implicated immediate-constraining ontological-primemovers-totalitative-framework transcendence-and-sublimity/sublimation/supererogatory de-mentativity whereas the human world is rather blurry in this regard and hence requires the requisite explicited insight about existence as of its ecstatic singularity for its appropriate approach for transcendence-and-sublimity/sublimation/supererogatory de-mentativity. In many ways such an insight is often implied in the natural sciences as of its relative transparency of cause-and-effect reification of attendant ontological contiguity -educated existentialising contextualising textualising contiguity but not by a naïve/mimicked formalisation as of mere conceptual patterning. Consider in this regard the implications of interpreting natural science transcendental-enabling/sublimating/supererogatory de-mentativity knowledge say between Mendelian heredity and DNA genetics or say Descartes Physics and Newton and Leibniz Physics on the basis of naïve formalisation as of conceptual patterning, then in many ways the latter contributors would be poorly appreciated given that the spectacular transcendence-and-sublimity/sublimation/supererogatory de-mentativity implications of their studies are massively overlooked by a poor appreciation that knowledge is critically all about formalisation as of conceptual patterning rather than knowledge-reification—gesturing<in-prospective psychologismic apriorising axiomatising referencing {of attendant ontological contiguity -educated existentialising contextualising textualising contiguity } — conflatedness - in {preconverging disentailment by} postconverging entailment — amplituding formative epistemicity causality as-to-projective-totalitative-implications-of-prospective nonpresencing—for-explicating-ontological-contiguity . Actually, formalisation in the natural sciences and mathematics is the effective ‘formatting outcome’ of an implicated
same interest-of-study in a generation, and across scientists of the same developing interest-of-study crossgenerationally as of the ‘very same \textcolor{red}{epistemicity} \textcolor{red}{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 \textcolor{red}{including-virtue-as-ontology} the threshold where the theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs projects its prospective relative-ontological-completeness\textcolor{red}{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\textcolor{red}{is effectively preconverging-or-dementing—apriorising-psychologism}; even though both address the ‘very same physics \textcolor{red}{amplituding/formative–epistemicity} \textcolor{red}{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\textcolor{red}{as-epistemic-totality} \textcolor{red}{dereification-in-dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness}> as flawed-epistemicity-relativism-determinism implied dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness> /epistemic-nonimmanence/flawed-epistemicity-relativism-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 knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity} conflatedness \textcolor{red}{in [preconverging-disentailment by] postconverging-entailment} while naively overrating contributions to knowledge of a conceptual patterning orientation, in further
blurring the study of the social with mischaracterisations and poor appreciation of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity implications and ultimately induces self-perpetuating artifices of institutional-being-and-craft that mechanically ‘paradoxically then supersede knowledge’ as of its very organic ontological-good-faith/authenticity. One recurrent consequence of the formalisation credo that keeps on arising for instance in the analytic tradition of philosophy as of its non-totalising-entailing or ‘poor
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }-conflatedness-in-{preconverging-
disentailment-by}-postconverging-entailment 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—attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }. Basically, the underlying implication of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }-conflatedness-in-{preconverging-
disentailment-by}-postconverging-entailment, and so over naïve apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity }-constitutedness-in-preconverging-
entailment, 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
contiguity }—conflatedness—in {preconverging-disentailment-by}—postconverging-entailment> end up transforming subject-matters into descriptive enunciations of weak existentially explanatory and predicative capacity. The entire project of human meaningfulness-and-teleology is nothing but one of creatively elucidating/reifying existence/existential-possibilities, ‘with no out of existence knowledge project’, which is merely delusional. Thus, what is critically missing here is the fundamental constraining reality for creative knowledge-reification—gesturing-in-prospective-psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising textualising-contiguity }—conflatedness—in {preconverging-disentailment-by}—postconverging-entailment>, and so over the mere possibilities for abstracting conceptualisations. This very much explains why many of those who subscribe to the formalisation credo have a poor existential projection and appreciation for grasping the attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity reifying gestures of postmodern-thought and other critical theories, and end up often haranguing such orientations by striving to constrain them on the basis of vague abstractions as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity. This failure in fully appreciating the import of ontologically-veridical difference-conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing>—as-veridical-epistemicity-relativism-determinism ‘repeating/repetition of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for knowledge-reification—gesturing—in-prospective-psychologismic~apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }
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 as of implied singularisation—<as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism has fundamental causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity, as transcendence-and-sublimity/sublimation/supererogatory—dementativity only arise as of human expansion of its reifying grasp of attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity. Consider in this regard that the repeated maximalising-recomposuring—for-relative-ontological-completeness—unenframed—conceptualisation articulation by this author on the theme of conceptual patterning here further complements as of further articulated reification of this very theme elsewhere herein, more than just about a mechanical repeating; and this knowledge-reification—gesturing—<in-prospective—psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity}—conflatedness—in-[preconverging—disentailment—by]—postconverging—entailment> 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 knowledge-reification–gesturing–in-prospective_psychologism–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging-disentailment–by–postconverging–entailment–construal perspective, this is no less silly as dismissing and belittling as unoriginal the ideas of later physicists since their contributions are just more evolved formalisation as of conceptual patterning of concepts originarily/as-of-event available to earlier contributors to the ‘traditional classical mechanics axiomatic-construct’ propounded by Newton together with the conceptual patterning influences of Galileo, Descartes, Leibniz, etc. as of the conceptual patterning of such concepts like space, time, force, etc. Such a conclusion certainly reflects a ‘massive ontological dearth’ in failing to appreciate the creative knowledge-reification–gesturing–in-prospective_psychologism–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in–preconverging-disentailment–by–postconverging–entailment–amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications–of–prospective–nonpresencing.–for-explicating-ontological-contiguity of the latter contributors in both instances. This further speaks of a poor grasp of the human knowledge project as being all about further reifying human grasp of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,–as-to–‘human–amplituding/formative–epistemicity–totalising–purview–of–construal’, with the intellectual’s job to the best of their abilities rather being about orientating its effort for the best possibility to further this goal whether as of critical altogether new thought development or critical recomposuring of prior thought, or both. More likely than not the headway made by prior scholars means that the good intellectual knows as of the true goal of human knowledge advancement beyond just institutional-being-and-craft that their best effort is rather in further advancing/reifying-or-
veridical-epistemicity-relativism-determinism. We can equally appreciate that much of the disseminative rational-empiricism/positivism implications of the works of such pioneers like Copernicus, Galileo, and specifically Descartes, etc. created ‘a rational-empiricism/positivism disseminative metaphoricity orientation making the human subject thinking as of mathesis universalis conceptualisation central’ reflected by Descartes ‘I think therefore I am’, and as followed and adopted to resolve various human knowledge issues by subsequent thinkers in successive generations as of human ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality reasoning-through/messianic-reasoning wherein in their states of undecidability/aporia ‘left it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ rational-empiricism/positivism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, leading to our present refined positivism/rational-empiricism conception! But then because our present ‘positivism—procrypticism human subject is rather undecentered’ relative to the prospective postmodern—notional—deprocrypticism self-conscious mindset we fail to truly appreciate the dementative/structural/paradigmatic disseminative implications of postmodern-thought as of the prospective exercise of ‘leaving it’ to existence as of ontological-primemovers-totalitative-framework as the veritable transcendental-signifier/transcendental-enabling/sublimating/supererogatory—de-mentativity to ‘continually select’ postmodern—notional—deprocrypticism disseminative orientations for transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the same vain that the ‘non-positivism/medievalism undecentered human subject’ failed to truly appreciate the dementative/structural/paradigmatic disseminative implications of prospective
positivism/rational-empiricism thought. On the other hand, recurrent conceptual patternning predispositions and orientations arise because of poor appreciation/reference for judging knowledge often as of poor institutional mechanical conceptualisation of knowledge, wherein the constraining metrics of institutional setups including strangely enough also many such tertiary institutions where poststructuralist thinkers studied-and-taught-as-outlying-intellectuals, ‘apparently and falsely surpass existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation’<as-to-perspective–ontological-normalcy/postconvergence-implied-
‘prospective-aporeticism-overcoming/unovercoming’>. Such institutional nombrilistic inclinations operate on the naivety that institutional processes are inherently reifying by their mere infrastructure and deferential-formalisation-transference, and set up enframed constraints that are in many ways self-defeating for the purpose of profound knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> 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 knowledge-reification–gesturing<in-
conflatedness—in{preconverging-disentailment–by}–postconverging-entailment> here implies human displacement/decentering even though our temporal/shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} dispositions certainly have a hard time assuming the full implications of such prospectively implied transcendental \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}. This further speaks to the fact that human knowledge is much more than distantly/remote

disentailment-by-postconverging-entailment totalising-entailing/nested-congruence given their theoretical, conceptual and operant existential contiguity/congruence as-to-prospective-nondisjointedness/entailment-of-prospective-nonpresencing

with the ecstatic singularity of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-'human-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-epistemicity-relativism-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-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } =

constitutedness’—in–preconverging-entailment token tend to give up on the central issue of
knowledge as of its wholeness/nested-congruence reflection ‘as of creative knowledge-
reification–gesturing—in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in–preconverging-disentailment by}–postconverging-
entailment’ 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-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—constitutedness —in–preconverging-
entailment 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-attendant–ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness —in–preconverging-
disentailment by}–postconverging-entailment 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-
attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in–preconverging-disentailment by}–postconverging-
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-
onontological-completeness—and-by-reification; with human self-consciousness rather prone to its
given reference-of-thought reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for its knowledge
construal. The insight for singularisation—as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing⟩projected epistemic-immanence/veridical-epistemicity-
relativism-determinism being that as of its ‘dispensing-with-shallow-
mathesis/motif/thrownness-disposition’-for-relative-ontological-completeness—and-by-reification,
as increasing prospective relative-ontological-completeness—and-of—reference-of-thought towards
ontologically-uncompromised—referentialism avails, effectively the construal of the social
assumes the requisite reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
wholeness/nested-congruence conceptualisation as of the apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity—reduced—existentialising/contextualising/textualising-
contiguity}—conflatedness—in {preconverging-disentailment-by}—postconverging-
entailment of ‘prospective ontological-normalcy/postconvergence ontologically-
uncompromised—referentialism notional—deprocrypticism

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as implied by
the suprastructuralism conception herein in fully reflecting the ecstatic singularity of
existence—as-the-absolute-a-priori-of-conceptualisation—and—existence—as-sublimating-
withdrawal,—eliciting-of-prospective-supererogation—as-to-perspective—ontological-
ontological-construal defect when naively failing to convey the ‘immanence-function-conflatedness’ implication 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). 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-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness —in—preconverging-entailment. What is misjudged by many naturalistic methodologies with regards to the social is the fact that the very reality as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility –{(imbued-and-

’hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) of an outright social emanance as arising from ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-
as of ‘abstract cumulation of human memorisation and knowledge immanence’ is beyond the human neuropsychological background, and as human consciousness as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) is of an altogether social and socio-psychological immanence; with the implications that a hypothetical instantaneous erasure of all humans memory and knowledge will lead to humankind’s retrograding to its most basic animalistic background potential for social emanence as of the earliest of humans, speaking of an altogether ‘substantive hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity ’ as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility -(imbued-and-
hermeneutically/reprojectively/supererogatingly/zeroingly-educing’–human-subpotency–
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) built up by ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigated ontological-contiguity’–of-the-human-institutionalisation-process—as-of-difference-
conflatedness–as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective–nonpresencing> as-veridical-epistemicity-
relativism-determinism amplituding/formative–epistemicity>causality–as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-
over physics, biology immanence-function-conflatedness\textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over chemistry, neurology immanence-function-conflatedness\textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over biology, mental/psychological immanence-function-conflatedness\textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over neurology, social emanance-function-conflatedness\textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over mental/psychological, and narrativity (hegemonising intemporal-as-ontological narrative metaphoricity\textsuperscript{57} as of historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing-\textless perspective–ontological-normalcy/postconvergence-\textgreater reflected–\textquoteright epistemicity-relativism-determinism\textquoteright) immanence-function-conflatedness \textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over social, and as of reasoning-through/messianic-reasoning immanence-function-conflatedness\textsuperscript{12} reifying-and-empowering-reflexivity-of-ecstatic-existence over reasoning-from-results/afterthought.


This immanence-function-conflatedness\textsuperscript{12} insight is effectively what marks prospective deprocryticism/preempting—disjointedness-as-of- reference-of-thought as of an utterly different protensive self-consciousness from our hesitant and occlusive positivism–
procreticism self-consciousness. Hence existence’s ecstatic singularity is very much akin with the Deleuzian plane of immanence construed herein as of existence’s ecstatic singularity immanence/internal-necessity \[<\text{amplituding/formative-epistemicity}>\text{causality-as-to-projective-totalitative-implications-of-prospective-}\text{nonpresencing,-for-explicating-}\text{ontological-contiguity}\text{of}\text{singulatisation-}<\text{as-to-the-nondisjointedness/entailment-of-}\text{prospective-}\text{nonpresencing}>\] projected epistemic-immanence/veridical-epistemicity-relativism-determinism; the ontological implication here being that ‘we are as potently transcendental as from our flawed \text{apriorising/axiomatising/referencing-}\{\text{of-attendant-}\text{ontological-contiguity-}\text{educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{constitutedness-}<\text{in-preconverging-entailment}>\text{or ‘we are as potently immanent as of our virtuous \text{apriorising/axiomatising/referencing-}\{\text{of-attendant-}\text{ontological-contiguity-}\text{educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{conflatedness-}\text{in}\{\text{preconverging-disentailment-by}\text{-postconverging-entailment}\}. \text{Immanence-function-conflatedness}^{12}\text{points out that the mental-reflex for objectifying discursivity between prospective relative-ontological-completeness\text{and prior relative-ontological-incompleteness}^{89}\text{is fundamentally flawed as of \text{apriorising/axiomatising/referencing-}\{\text{of-attendant-}\text{ontological-contiguity-}\text{educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{constitutedness-}\text{in-preconverging-entailment, as all the objectifying discursivity that is ontologically-veridical is as of the \text{apriorising/axiomatising/referencing-}\{\text{of-attendant-}\text{ontological-contiguity-}\text{educed-}\text{existentialising/contextualising/textualising-contiguity}\}\text{conflatedness-}\text{in}\{\text{preconverging-disentailment-by}\text{-postconverging-entailment}\}\text{of prospective relative-ontological-completeness}\text{over prior relative-ontological-incompleteness}^{89}\text{construed as immanence-function-conflatedness}^{12}. \text{Thus metaphoricity}^{57}\text{of non-positivism mindset ‘supposedly in an objectifying/contending discursivity’ with a positivism mindset registers as of positivism immanence-function-conflatedness}^{12}\text{reflection of the underlying non-positivism mental-}

disposition with regards to such issues like existential desublimation manifestations of
superstition, spiritualism, etc. This same conception holds with the notional–deprocrypticism
immanence-function-conflatedness overriding the meaningfulness-and-teleology of
procrypticism–or–disjointedness-as-of reference-of-thought mindset ‘supposedly in an
objectifying/contending discursivity’ with the notional–deprocrypticism mindset, as the latter
reflects the underlying positivism–procrypticism mental-disposition mindset with regards to
existential desublimation manifestations of disjointedness-as-of reference-of-thought. In both
instances, the issue lies in the lack of a common apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
meaningfulness-and-teleology aposteriorising/logicising/deriving/intelligising/measuring,
with immanence-function-conflatedness implying that all the meaningfulness-and-
teleology is necessarily as of the prospective relative-ontological-completeness over the
prior relative-ontological-incompleteness; respectively as of positivism and deprocrypticism.
If by anticipation we do know immanently that a non-positivism mindset is bound to a non-
positivistic-as-existentially-superstitious
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of 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 \(^1\) is all about reflecting the straightforwardness of ontological-primemovers-totalitative-framework \(^2\) as of singularity-as-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-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 \(^3\) of meaningfulness-and-teleology \(^4\) as if of prospective relative-ontological-completeness \(^5\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Immanence-function-conflatedness \(^6\) equally highlights knowledge as of its essential organic construct implications. As an apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity} \(^7\) constitutedness \(^8\) in–preconverging entailment predisposition tends to imagine that knowledge is basically a cumulative exercise to an already soundly postconvergingly–de-mentated/structured/paradigmed mindset, but nothing could be farther from the truth as knowledge is really an exercise of re-forming-or-reshaping-as-transforming the postconverging–de-mentating/structuring/paradigming of the mind. In other words, it is rather vague to ‘surreptitiously sneak in supposedly positivism knowledge’ into an unquestioned/unchallenged non-positivism mindset, as at best the outcome will be simply a further complexification of the non-positivism mindset apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as with such a reflection as ‘God-of-plane’ in a non-positivism animistic social-setup, speaking of non-positivism complexification and not positivism knowledge acquisition. This is effectively what
validates the notion of the ‘decentering of the human subject’ as central to the very notion of organic knowledge as it enables prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity as of prospective relative-ontological-completeness of reference-of-thought. Such a ‘decentering of the human subject’ implies that the false ontological-certitudes of the non-positivism mindset as of its non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument are necessarily ironically trampled-upon in the discourse of positivism organic knowledge in a non-positivism social-setup. For instance, walking into the evil forest to retrieve a plant cure with induced curing eliciting psychoanalytic-unshackling with respect to the non-positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as its superstitious value-reference structure is shown to be inadequate given that it is the violation of that non-positivism value-reference that is what carries the potential for its prospective emancipation into-and-as-of-the-implications-of a prospective positivism mindset. Thus organic knowledge as of its transcendental implications cannot imply that the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of a prior relative-ontological-incompleteness reference-of-thought is an appropriate framework for prospectively implied reference-of-thought knowledge acquisition. Likewise, it is herein contended that similarly a notional–deprocrypticism contortion reifying gesture necessarily questioning our positivism–procrypticism disjointedness-as-of- reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for the possibility of psychoanalytic-unshackling implications as of the ‘decentering of the human subject’ is the necessary organic knowledge for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of-reference-of-thought transcendence-and-sublimity/sublimation/supererogatory–de-
temporal meaningfulness-and-teleology. The study of the social as of immanence-function-conflatedness insight grasp that the blurriness, and remoteness of cause-and-effect invoke a more refined conception of ontological-primemovers-totalitative-framework as reflecting existence/intrinsic-reality/ontological-veridicality. Such a refinement while cognisant of the pertinence of falsifiability and validation is more in line with the Lakatosian research-programme perspective given the complexity of the social just as many a complex domain in the natural sciences in effect assume the research-programme epistemic model; consider that while the natural sciences are generally more amenable to strong immediate cause-and-effect determination, such complex studies like string theory in physics, medical research, etc. send to assume in effect the research-programme epistemic model. The underlying insight here is that many a complex study purview as well as the study of the social given its poorly constraining immediate cause-and-effect determination, renders knowledge validation more of a ‘construct of comprehensive-coherence and competitive claim to ontological pertinence as of extensive research-programme implications’, but this should however implicitly reflect concurrently the underlying notions of falsifiability-or-deferring-falsifiability and validation-or-deferring-validation. It is herein contended that it is the implicated orientation of many post-structuralists thinking as of the research-programme epistemic model as articulated herein that renders their thought scientifically credible and pertinent as such scholars like Foucault, Derrida, Deleuze, to cite just these few have turn out to be the dominant scholarly-cited authors in the general humanities, and so precisely because of the very thorough knowledge-reification–gesturing and the implicit reification–gesturing–in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity.
conflatedness in [preconverging-disentailment by] postconverging entailment> in their scholarly output, and paradoxically so over purported scholarly approaches ‘supposedly of a more scientific methodology but when evaluated as of such authorial scholarly comprehensive research-programmes’ turn out to be of weaker existential ramifications. This insight equally informs the supplanting conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism herein that it is ultimately as of such comprehensive research-programme epistemic model as articulated herein and its further knowledge-reification-gesturing-<in-prospective-psychologismic-apriorising/axiomatising/referencing-}{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}> conflatedness in [preconverging-disentailment by] postconverging entailment>, as well as of the disposition for advancing overall knowledge-notionalisation level reflecting the ontological-contiguity—of-the-human-institutionalisation-process as to transversality<for-sublimating-existential-eventuating/denouement>—of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ 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] 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
knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment> so-underlied by 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 knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>, Ultimately, postmodern-thought has been unassailable to vague scepticism and ontological-bad-faith/inauthenticity criticism exactly because of its strong scholarly research-programme attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment-by}–postconverging-entailment>, 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 transcendentinal 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 \(<\text{amplituding/formative}}\) wooden-language-{imbued—averaging-of-thought\(<\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}}\text{as-of—nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}\rangle\} socially intelligible meaningfulness-and-teleology\(^{(10)}\) conceptualisation in \(<\text{amplituding/formative–epistemicity}}\) totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \(^1\). Metaphoricity\(^7\) as such ironises on social intellectual nihilism as it is bent on undermining any temporality /shortness as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality solipsistic intemporality /longness parrhesiastic askance, and as of immanence-function-conflatedness\(^1\) ‘highlights and keeps wide-opened the prospect’ for prospective authentic intellectualism by undermining its blending with inauthentic untransvaluated–temporal-intemporality\(^2\) manifestations that usurp and undermine human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity. Further, while ‘human projected conception of knowledge cumulation’ seems to be ever always ‘perceived absolutely as within an only same institutionalisation’\(^5\) reference-of-thought’, with their merits at least for expanding human mastery of its environment at their given level as well as their defects as of undermining the possibility for prospective knowledge, for instance as of the animistic social-setup to perceive its animistic knowledge system as absolute, as of the medieval/non-positivism social-setup to perceive its medieval scholasticism as absolute or as of our positivism–procrypticism social-setup to perceive our positivism–procrypticism humanistic knowledge system as absolute; it is immanence-function-conflatedness \(^1\) by its implied internal-necessity construct that best reflects the reality of human knowledge cumulation by the
ontological-contiguity of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology conception, recognising the underlying retrospective and prospective epistemic dynamics behind knowledge as of protracting self-consciousness over the cloistering self-consciousness of falsely absolutising specific registry-worldviews/dimensions reference-of-thought. With such immanence-function-conflatedness insight, the epistemic and methodological pretences as of our humanistic positivism–procrypticism are evaluated on their true merits, and such an evaluation reveals that such epistemic and methodological pretences while ‘developed institutional practice’ are just that as-more-or-less-mechanically-institutionalised, and that critically from a deeper perspective the reality is that it is the research-programme as articulated above that underlies human knowledge cumulation, and so as of the competitive evaluation of various epistemic and methodological commitments made in immediacy and their ultimate prospective evaluation as of their research-programmes productive outcomes. The research-programme as such can be reconstrued as the reevaluation of any propounded knowledge and epistemic postconverging–dementating/structuring/paradigming as of their ultimate knowledge-reification–gesturing as of their ultimate knowledge-reification–gesturing as of their ultimate knowledge-reification–gesturing with such immanence-function-conflatedness 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 knowledge-reification–gesturing as of their ultimate knowledge-reification–gesturing as of their ultimate knowledge-reification–gesturing.
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-epistemicity-relativism-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-epistemicity-relativism-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 knowledge-reification–gesturing-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}--conflatedness-in-
{preconverging-disentailment-by}–postconverging-entailment>’ that is its
preeminent epistemic and methodological validation, ‘pretences of pre-given epistemic
predispositions’ that do not attend pertinently and similarly to prospective relative knowledge-
reification–gesturing--in-prospective_psychologismic–apriorising/axiomatising/referencing-
{of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}--conflatedness-in-
{preconverging-disentailment-by}–postconverging-entailment> are nothing more but
amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag–predispositions that pretend to
supersede existence—as-the-absolute-a-priori-of-conceptualisation—and-existence—as-
sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective--
ontological-normalcy/postconvergence-implied-*prospective-aporeticism-overcoming/unovercoming*>, and institutionalised, such <amplituding/formative–epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag predispositions may actually be de-mentatively/structurally/paradigmatically stifling for the possibility of prospective knowledge and transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, and more seriously so where the possibility of varied research-programme choices are difficultly entertainable without institutional backing for research needing major funding and/or resources. Finally, the research-programme epistemic model attends to the social as of the reality of human emotional-involvement by its extensiveness. Consider that many a transformative natural science idea have certainly been ‘supposedly gross conceptualisations’ but with varied social responses as of their given social epoch sensitivities; consider in this regard Copernicus and Galileo heliocentric world argument eliciting social sensitivities then and equally stark physics ideas at the beginning of the last century with relativity and quantum mechanics hardly eliciting any social sensitivities, rather as of the disarming effect on conventioning simply on the basis of their matter-of-fact cause-and-effect. In many ways the prospect of prospective knowledge very much lies with a shakeup of the social ‘sense of presence’ and this is not contradictory in the sense that if the present was all that great then its very transcendence-and-sublimity/sublimation/supererogatory–de-mentativity wouldn’t be occurring, and so existence/intrinsic-reality/ontological-veridicality warrants that transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occurs as to conflict with the naïve social ‘sense of presence’ as absolute, and so because it is all about the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-*human<amplituding/formative–epistemicity>totalising–purview-of-construal*’ but with contrastive underlying relative-ontological-incompleteness/*relative-ontological-completeness*
(sublimating~referencing/registering/decisioning,–as-self-becoming/self-conflatedness /formative–supererogating<-projective/reprojective—aestheticising-re-motif–and–re-apriorising/re-axiomatising/re-referencing,-in-perspective–ontological-normalcy/postconvergence>). It is quite absurd to think that the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity especially, as of our apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, lies wholly within the ambit of our ‘sense of presence’ agreeableness; as this rather speaks of the framework of our limited certitudes as this limits/stifles the possibility of further profound knowledge-reification–gesturing—in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –eduued–existentialising/contextualising/textualising-contiguity }—conflatedness –in-{preconverging-disentailment_by}–postconverging-entailment> 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-confoundedness\(^2\) analytical implications equally arise as of the ‘countervailing transversality\(<\text{for-sublimating–existential-eventuating/denouement}>~\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}\)’ relation induced as of ontological-primemovers-totalitative-framework\(^1\) 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\(^3\) to relative institutionalisation so-construed as prospective institutionalisation dissemination\(^4\)’, as this transversality\(<\text{for-sublimating–existential-eventuating/denouement}>~\text{of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing}\) is exactly what validates epistemic-veracity as of prospective relative-ontological-completeness\(^5\) 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\(^6\) \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,~for-explicating-ontological-contiguity},~\text{and~so~as~of~the~de-mentative/structural/paradigmatic~implication~of~singularisation~as-to-the-nondisjointedness/entailment-of-prospective–nonpresencing}>\) projected epistemic-immanence/veridical-epistemicity-relativism-determinism over dissingularisation\(<\text{as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness}>~/\text{epistemic-nonimmanence/flawed-epistemicity-relativism-determinism}\) and its very own epistemic \(<\text{amplituding/formative–epistemicity}>\text{causality~as-to-projective-totalitative–implications-of-prospective–nonpresencing,~for-explicating-ontological-}~\text{epistemology}>\).
contiguity as of the ‘decentering of the human subject’ involved in knowledge-reification–

gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing–{of-attendant–
onotological-contiguity–educed–existentialising/contextualising/textualising-contiguity}={

collapsedness–in–{preconverging-disentailment–by}–postconverging-entailment>. 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-collapsedness ‘as-to-totalitative-reification-in-singularisation’<as-to-
the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality-as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity ‘ is one associated with increasing thinning out of epistemic-veracity as of
prospective relative-ontological-completeness<amplituding/formative–
epistemicity>causality~as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity induced from ontological-
primemovers-totalitative-framework. Central to such epistemic-veracity thinning out is the
very essential process behind increasing ontological-contiguity—of-the-human-
institutionalisation-process which is deferential-formalisation-transference. Besides
deferential-formalisation-transference associated epistemic-veracity relevance for institutional
construction and institutional rules of critical importance for human organisation like political
and legal institutions, such deferential-formalisation-transference associated epistemic-veracity
has been inherently of strongest relevance in knowledge domains more easily amenable to
ontological-primemovers-totalitative-framework and low emotional involvement like the
natural sciences but weakly so inherently in many a social domain-of-study not readily
amenable to strong ontological-primemovers-totalitative-framework and of high emotional
involvement, and as such social domains practically tend to get into amalgamation with the
extended-informality as of its deficit wooden-language—a imbued—
averaging-of-thought—~as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-
teleology—as-of—‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-
implications} epistemic impertinence. Prospective notional—deprocrypticism necessarily
implies a further epistemic-veracity thinning out as of its prospective relative-ontological-
completeness —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-

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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 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 capable of reflecting the unassailability of the most transversally profound theorisations and conceptualisations on the basis of their demonstrable operant implications as of knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing–of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity 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 for transgression-as-to-projective-totalitative-implications-of-prospective nonpresencing,-for-explicating-ontological-contiguity conflatedness—in{preconverging-disentailment—by}—postconverging-entailment> for transcendentence-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
line’ arrived at transversally as of concurrent cause-and-effect determinations that allows for developed singular or near-singular comprehensive explanations of phenomena ‘discarding the demonstrably impertinent conceptions’, while in contrast with many a domain-of-study in the social, without necessarily implying this as all-encompassing but still critically and substantively so, such a spearheading towards the ontologically decisive is lost/obliterated in an approach driven by theoretical and conceptual mutuality/equilibrium rather than a transversality of affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing constraining to the ‘superior party’ that is existence/existential-possibilities, and thus specifically giving room for many an instance of obvious muddlement as well as ontological-bad-faith/inauthenticity with a corresponding relative passivity to social issues and problems as if institutional-being-and-craft was an end in itself as de-mentatively/structurally/paradigmatically knowledge certifying. Furthermore, while the idea of falsifiability and validation have traditionally been associated with the fundamental research methodologies of experimentation and observation, however the complex nature of social phenomena and even some natural science phenomena has dragged out the epistemic-veracity of the scientific methodology. Such that what increasingly underlies the scientific methodology is more extensive as of the reflection of pertinent phenomenality experimented or stated or demonstrated, by the coherence and implied ontological-contiguity of observations, conceptualisations and predictions, in their apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-conflatedness-in-preconverging-disentailment-by-postconverging-entailment totalising-entailing/nested-congruence or how these conflate as of prospective relative-ontological-completeness with existence—as-the-absolute-a-priori-of-conceptualisation-and-existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation-as-to-perspective-ontological-normalcy/postconvergence.
drivenness–equalisation) ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality parrhesiastic askesis-or-acumen behind the ‘inventing’ as of reasoning-
through/messianic-reasoning with respect to ‘upholding and defending ontological-veridicality
beyond constraining-and/or-secondnatured institutionalisation framework’ as well as actually
perpetuating prospective ontologically-veridical sublimation-as-of-deprocrypticism-
immanented-implications, and so as of a fundamental mental-disposition for perpetually
preempting—disjointedness-as-of- inference-of-thought. With the foregoing immanence-
function-conflatedness insight, of most critical importance and decisiveness as de-
mentatively/structurally/paradigmatically anchoring futural Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional–deprocrypticism
meaningfulness-and-teleology is the need for a notional–deprocrypticism reconceptualised
conception of the human construction-of-the-Self. In this regard, we can appreciate critically
that hitherto and as of a natural human predisposition to amplituding/formative–
epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag,
the psychology traditions have tended to ad-hocly construe construction-of-the-Self as of a
human-subpotency flawed absolutising epistemic reference, and so over an existence-
potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression 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{14}. 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\textsuperscript{19} implied flawed prospective ontological-performance\textsuperscript{27}-<including-virtue-as-ontology>. Such a human-subpotency flawed absolutising epistemic reference for meaningfulness-and-teleology\textsuperscript{10} can be construed as of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self /ontological-fracturing/desublimation/gimmickiness complex’; as of ‘human-subpotency temporality’/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance\textsuperscript{27}-<including-virtue-as-ontology> as by its \textit{amplituding/formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance\textsuperscript{27}-<including-virtue-as-ontology> of existence-potency\textsuperscript{38}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality. It is this construction-of-the-Self human-subpotency deficiency element construed as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ that raises-the-charge-that-and-reflects-the-notion-that the mental-disposition of recurrent-utter-uninstitutionalisation is de-mentatively/structurally/paradigmatically bound to fail the ontological-performance\textsuperscript{27}-<including-virtue-as-ontology> of base-institutionalisation mental-disposition, that of base-institutionalisation–ununiversalisation will likewise fail as of \textsuperscript{10}universalisation mental-
determinism. This expansion of the traditional notion of akrasia, as akrasia-susceptibility-or-akrasiatic-drag complex is rather as of the perspective of existence-potency\textsuperscript{3}\textsuperscript{3}~sublimating-nascence-disclosed-from-prospective-epistemic-digression as to ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism
\textless amplituding/formative\textgreater 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\textsuperscript{12}\textless including-virtue-as-ontology\textgreater as of the the-Good/understanding/notional-knowledge-reification-gesturing\textless in-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity.\textgeq conflatedness in \{preconverging-disentailment-by\} postconverging-entailment\textgreater ontological-primemovers-totalitative-framework\textsuperscript{73} construal/conceptualisation with respect to prospective relative-ontological-completeness\textsuperscript{88} 4:\textless amplituding/formative-epistemicity-causality-as-to-projective-totalitative-implications-of-prospective-nonpresencing-for-explicating-ontological-contiguity in accounting for human differences of ontological-performance\textsuperscript{72}\textless including-virtue-as-ontology\textgreater. It is herein contended that such a traditional psychology approach to construction-of-the-Self is constituted as of identitive-constitutedness\textsuperscript{13} as ‘epistemic-totality’ dereification-in-dissingularisation\textless as-to-the-disjointedness/disentailment-of-presencing-absolutising-identitive-constitutedness > as flawed-epistemicity-relativism-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 dementative/structural/paradigmatic rationalised-closedness-of-ontological-performance\textsuperscript{72} 7\textless including-virtue-as-ontology\textgreater of the self ‘as bound to define-and-shape any given registry-
worldview’s/dimension’s specific ontological-performance -<including-virtue-as-ontology>- and- vices-and-impediments\(^{10}\). Rather an ontologically-veridical construction-of-the-Self is necessarily in \textit{apriorising/axiomatising/referencing- \{of-attendant-ontological-contiguity -
educed-\existentialising/contextualising/textualising-contiguity \}\text{-conflatedness}^{12} \text{-in-}\{\text{preconverging-disentailment-by-}\postconverging-entailment\} as of the intemporal absolutising epistemic reference of existence-potency\(^{18}\)-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-confatedness\(^{12}\)-as-to-totalitative-reification-in-singularisation<<\text{-as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>- \text{-as-veridical-}
function-development and living-development–as-to-personality-development. Thus fundamentally the 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-histioriality/ontological-eventfulness/ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'>) with <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions human-subpotency/reference-of-thought induced recurrently from the instigate 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…’ totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag’, and adjust to it by stopping such an epidemic. This is exactly why ontologically-veridical meaningfulness-and-teleology implies a displacement/decentering-of-the-human-subject with its emancipation arising as of its submitting to the ‘superior party’ that is existence/intrinsic-reality/ontological-veridicality as is falsifiable and can be validated by ontological-primemovers-totalitative-framework. Thus intemporal ontological-performance ever always warrants huma 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/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance arises as of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’ equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascent-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human...
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. It is this insight that validates the ontological-veracity of the conception of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’, and it is inherently sovalidated as of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning instigated ontological-contiguity—as-of-the-human-institutionalisation-process—as of difference-confoundedness—as-to-totalitative-reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-
prospective-nonpresencing>-as-veridical-epistemicity-relativism-determinism


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reconstitution/reparation involving dreaming/psychical-reshuffling as unconsciousness; as of a psychological analysis of direct mental-processing ontological-performance — including virtue-as-ontology — implications with respect to the constructiveness-of-ontological-performance — including virtue-as-ontology — of the social epistemic-totality of meaningfulness-and-teleology so-reflecting in construction-of-the-Self all along in reflecting holographically — conjugatively-and-transfusively — the ontological-contiguity — of-the-human-institutionalisation-process. The psychoanalytic pertinence of human akrasia-susceptibility-or-akrasiatic-drag complex, so-implied as ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self/ontological-fracturing/desublimation/gimmickiness complex’, is hinted at even by traditional psychology but rather indirectly as of its ontologically-flawed perspective as of human-subpotency <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag when it recognises that we do fall short of intemporal ontological-performance — including virtue-as-ontology, but strangely enough hardly has there been articulated any conception about this obviously fundamental preconverging/postconverging—dementating/structuring/paradigming ontologically-veridical implication of human-subpotency psyche limitation/compensative complex as from the perspective of existence-potency — sublating—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 <amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag inclination. Thus, human akrasia-susceptibility-or-akrasiatic-drag complex is rather construed here as of the prior relative-ontological-incompleteness <amplituding/formative-epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing, for explicating ontological-contiguity in the shiftiness-of-the-Self as of
living, institutional and Being ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> arising as of human temporality\textsuperscript{72}; wherein ‘human-subpotency temporality’\textsuperscript{72}/shortness flawed absolutising epistemic reference’ as it induces flawed ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> by its \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncrètising/circularity/interiorising/akrasiatic-drag} ‘wrongly seem to advantageously substitute’ for the potent as intemporal absolutising epistemic reference ontological-performance \textsuperscript{<including-virtue-as-ontology>} of the existence-potency \textsuperscript{~sublimating–nascence, disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality perspective. In this regard, traditional psychology fails a theoretical-conceptual-operant accounting for the changing construction-of-the-Self, as reflected by the fact that ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality instigating recurrent shot for prospective relative-ontological-completeness\textsuperscript{8} as reasoning-through/messianic-reasoning enabling in reflecting holographically\textsuperscript{<conjugatively-and-transfusively>} the ontological-contiguity —of-the-human-institutionalisation-process\textsuperscript{8} as of difference-confoundedness\textsuperscript{12}—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism \textsuperscript{<amplituding/formative–epistemicity>causality-as-to-projective-totalitative–implications-of-prospective- nonpresencing, for explicating ontological-contiguity } brings about successively weaker degenerative apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed– existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{1}—in-preconverging-entailment ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self\textsuperscript{72}/ontological-fracturing/desublimation/gimmickiness complex’, with increasing ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> as of the <cumulating/recomposuring–attendant-ontological-}
institutionalisation-process\textsuperscript{68}. That is, in reflecting holographically-<conjunctively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} epistemic-veracity of \textsuperscript{4} foregrounding\_entailment\{postconverging–narrowing-down\_sublimation-as-to–‘existence—as-sublimating-withdrawal,-eliciting-of-prospective-supererogation ‘-in-reflecting–‘immanent-ontological-contiguity ‘; –as-operative-notional–deprocrypticism\} constraining, the ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex’ for everyday existential occurrences as of ‘meaningfulness-and-teleology\textsuperscript{106} ‘is of less-and-less-degenerate epistemic-veracity prompting’, and so successively as from: - the trepidatious-consciousness shiftiness-of-the-Self\textsuperscript{92} complex (by its epistemic non-rules—apriorising/axiomatising/referencing–psychologism,-as-impulsive-or-accidented-or-random-mental-disposition relative ‘neuterising as of its random-as–uncircumscribing/undelineating-as–‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology\textsuperscript{100}), given its early hunter-gather recurrent-utter-uninstitutionalisation perceptivity-as-of-bad-omen \textbf{attendant ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}-lowest-level-reification; - the warped-consciousness shiftiness-of-the-Self\textsuperscript{92} complex (by its epistemic rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism relative \textsuperscript{58}neuterising as of its tendentious–circumscribing-as–‘epistemic-totality\textsuperscript{36}’-or-delineating-as–‘epistemic-totality\textsuperscript{36}’ existential–epistemic-totalisation-scheme-of–‘meaningfulness-and-teleology\textsuperscript{100}), given its animistic base-institutionalisation–ununiversalisation perceptivity-as-of-a-specific-place-or-specific-evil-people-or-specific-evil-period \textbf{attendant ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39}-second-level-reification; - the preclusive-consciousness shiftiness-of-the-Self\textsuperscript{92} complex (by its epistemic universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism


attendant ontological contiguity–educed existentialising/contextualising/textualising-contiguity–full-level-of-reification. This
reality in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{12}\)—of-the-human-institutionalisation-process\(^{13}\) very much explains the statement ‘I know that I know nothing’ made by Socrates reflecting his conception of anamnesis, as the state of human limited-mentation-capacity implies that it is foolhardy to articulate in \(^8\) presencing—absolutising-identitive-constitutedness\(^5\) terms \(^5\) meaningfulness-and-teleology\(^{10}\) as of absolutising reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation but rather ‘the anamnesis of \(^5\) meaningfulness-and-teleology\(^{10}\) reflects prospective originariness-parrhesia,—as—spontaneity-of-aestheticisation as of recurrent transepistemic renewing of reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ (and so, in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\(^{12}\)—of-the-human-institutionalisation-process\(^{13}\) dimensionality-of-sublimating\(^{24}\) (<amplituding/formative> supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) as of difference-conflatedness\(^{12}\)-as-to-totalitative-reification-in-singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism \(^{45}\)<amplituding/formative–epistemicity–causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity>). This explains why Socrates construed knowledge as virtue, given that what approaches absolutising capacity in the human is rather the ‘sense-of-right-orientation with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint of existentially-becoming-and-developing phronetic/practicality situations as to existence-potency\(^{13}\)—sublimating–nascence,–disclosed-from-prospective-epistemic-digression (with anamnesis so-construed as ‘dimensionality-of-sublimating’).
(<amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) mental-disposition’) and not any presencing—absolutising-identitive-constitutedness as reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. This in many ways explains many a critic misinterpretation of a rift between Socrates and Plato as of their emphasis on anamnesis and the forms/ideas on the one hand and Aristotle on the other hand as of his phronesis/practicality emphasis (on the basis of the specific universalising-idealisation phronetic/practicality situations as to its defining existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression). The fact is that Socrates (and as momentously reflected in his abhorrence of writing as of his focus on the ‘very spirit-of-things in his pedagogy’ over ‘mere reproducing by writing that is not necessarily pedagogically instructive’, and thus not contradictory with Plato’s writing as of recording-for-posterity) and Plato were more engaged with establishing overall philosophical insight beyond just their universalising-idealisation renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation over non-universalising sophistry (even as their association of anamnesis with mythical recollection was caught up in the universalising-idealisation apriorising/axiomatising/referencing–psychologism but by the practical demonstration is relevant in all registry-worldviews/dimensions as of the example articulated as well herein by this author with regards to a child’s solipsistic sense of meaning wherein after grasping the rules of additionality even a deliberately collective social misleading will not derail the child’s true sense of meaning) as they factored that any such renewal is being undertaken phronetically/practically with human limited-mentation-capacity that is not of absolutising conceptualisation, speaking prospectively of destructuring-threshold–(uninstitutionalised-threshold /presublimating–desublimating–decisionality)–of-ontological-performance</including-virtue-as-ontology>, and thus what is
more profoundly critical is knowledge-reification–gesturing-

prospective psychologismic–apriorising/axiomatising/referencing- {of attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } — conflatedness -in-{preconverging-disentailment by}–postconverging-entailment> as of the transepistemic implications of human limited-mentation-capacity-deepening . Aristotle as successor to their thought effectively had to move on to more fruitfully and complementarily elaborate phronetically/practically the implications of universalising-idealisation

meaningfulness-and-teleology infrastructure as of science, practical-virtue, rationality, etc., rather than just theoretically reiterating his predecessors, and as such phronesis as of reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation is what induces attendant ontological-contiguity educed–existentialising/contextualising/textualising-contiguity and thus allows prospective dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–de-

mentativeness/epistemic-growth-or-conflatedness /transvalutive-


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

⟨<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–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity } =
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment> projection insight. In other words, Socratic anamnesis anticipates the implications of knowledge as virtue in the sense that human knowledge-reification–gesturing-<in-prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity } =
conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>, and so in all domains without exception, is one of a dynamic complementary relationship between dimensionality-of-sublimating ⟨<amplituding/formative>supererogatory–dementativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ and phronesis attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity in order to grasp ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression as so reflected with prospective originariness-parrhesia,–as–spontaneity-of-aestheticisation for renewed reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation. In this regards, Socratic philosophy as of its knowledge is virtue contention recognises that the impression-driven/good-naturedness/wishfulness of any given reproducibility—mathesis/motif/thrownness-disposition,–as–reproducibility-of-aestheticisation whether as of non-universalising sophistry or even prospective Socratic-philosophers
universalising-idealisation is not sufficient to ‘absolutely capture’ ecstatic-existence-as-transcendental-signifier—becoming-spontaneity-implications reflected as existence-potency—sublimating-nascence-disclosed-from-prospective-epistemic-digression, and that such a possibility lies in perpetual knowledge-reification-gesturing—conflatedness—disposition as of the-Good/understanding/notional—knowledge-reification—gesturing—ontological-primemovers-totalitative-framework. Thus Socratic philosophy as of its very ‘anamnesis core implications’ doesn’t only supersedes prior non-universalising sophistry with universalising-idealisation but it can equally be said that it anticipates prospective positivism/rational-empiricism phronesis as it reconceptualises science, practical-virtue, rationality, etc. in superseding universalising-idealisation phronesis 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-epistemicity-relativism-determinism—as-amplituding/formative-epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—
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–procrysticism 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–procrysticism perspective as of its prospective relative-ontological-completeness will be less complexed in identifying the mental flaw of the universalisation–non-positivism/medievalism manifestation of akrasia-susceptibility-or-akrasiatic-drag complex "<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of the former’s <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as it underlies non-positivism preconverging-or-dementing–apriorising-psychologism acts ‘like say a plot to accuse someone of sorcery’ than its own akrasia-susceptibility-or-akrasiatic-drag complex "<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ as of its <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag underlying nondescript/ignorable–void (actually speaking of akrasiatic-drag-denatured-and-preconverging-or-dementing–narratives) of its preconverging-or-dementing–apriorising-psychologism acts of disjointedness ‘say like a plot to frame-up someone’; as the latter on occasion as of a positivism–procrysticism wooden-language (imbuend—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—
veridical protractedness of the notional-deprocrypticism protensive self-consciousness as of its reference-of-thought as can be conveyed with an elucidative storied-construct/ontologically-valid-narration. In many ways, akrasia-susceptibility-or-akrasiatic-drag complex is simply a validation of the fundamental preconverging/postconverging-de-mentating/structuring/paradigmimg of the human psyche as it is caught up between dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and singularisation-as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing projected epistemic-immanence/veridical-epistemicity-relativism-determinism of prospective relative-ontological-completeness of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. Such a notional-deprocrypticism articulation herein of akrasia-susceptibility-or-akrasiatic-drag complex as the de-mentative/structural/paradigmatic constraining pervasiveness of any given registry-worldview/dimension akrasia-susceptibility-or-akrasiatic-drag complex as of its uninstitutionalised-threshold construes that: as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-‘human-totalising-purview-of-construal’, the affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-
postconverging-or-dialectical-thinking\textsuperscript{31} apriorising-psychologism\textsuperscript{20} of prospective relative-ontological-completeness\textsuperscript{53} like base-institutionalisation with regards to Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} as from its singularisation–<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism perspective, lent to the akrasiatic judgment of prior relative-ontological-incompleteness\textsuperscript{11} like recurrent-utter-uninstitutionalisation as from its dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness\textsuperscript{14} > /epistemic-nonimmanence/flawed-epistemicity-relativism-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–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} <amplituding/formative– epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,–for-explicating-ontological-contiguity. and as of social-stake-contention-or-confliction it further elicits sophistic/pedantic significant-otherness dispositions inclined to undermine such prospective transcendental implications as it falsely absolutises the conventioning-referencing of recurrent-utter-uninstitutionalisation over any such implied prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising- development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} of prospective base-institutionalisation; as so reflected across the successive uninstitutionalised-threshold\textsuperscript{103} in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{97}–of-the-human-institutionalisation-process\textsuperscript{58} inducing human transcendence-and-
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 but rather such is rather acting as a constrained metaphoricity upon a social-setup supposedly coherent ontological-commitment <implied—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-
infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, this author is of the
opinion that any intellectual endeavour must precedingly guarantee that it is truly involved in a
transparent ontological reification exercise exclusively as of the full existence-
potency ~sublimating–nascence,-disclosed-from-prospective-epistemic-digression reflection
of its ontological-veracity or ontological-impertinence, and so rather than subject to sophistry,
as the latter instance will fundamentally undermine and ridicule the underlying intellectual a
priori aspiration for reification. In this regards, and as of extensive contemplation, it is herein
contended that in many ways such ontological virginity with regards to intellectual practice
today is covertly being undermined at the more fundamental level of social emancipation contemplation, and explains why it has herein been seen as relevant to introduce the notion of ontological-bad-faith/inauthenticity anticipating of such anti-intellectual dispositions. As of a further indictment, this author is sceptical of ‘covert cohorting initiatives’ that substitute intellectual work for ontological-veracity with ‘politicised intellectualism’ as to which type of theories can be entertained or not, as if there can be knowledge without knowledge! Such cohorting initiatives pretences like those of many supposedly ‘thinking political societies’ since the end of the Cold War have rather had catastrophic consequences on the world all round in terms of the price of wars including with regards to the hegemonising policies these covert initiatives were supposed to instigate. Generally, the idea that such entities and initiatives covertly undermining the sovereignty of democracies, serve any given society, nation or human progressive purposes is rather counterproductive, as in fact this actually disrupts the natural course of sensible human answers to problems and issues and because of their parochial vision end up aggravating and escalating them, furthering a social narrative of double standards. The last frontier one can contemplate of with regards to such a proclivity is when it comes to undermining the intellectual sovereignty as of prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology. 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~firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor there is an effective mechanism of human registry-worldview’s/dimension’s institutionalisation that draws out the best from mankind, and the more critical problem for human emancipation arises as of the contending sophistries that confuse-and-disrupt-as-of-significant-otherness that institutionalisation mechanism in one way or the other, and that’s why at all stages of human history, the reasoning-through/messianic-reasoning disposition has more critically focussed rather on calling out the prospective institutionalisation perturbation of such sophistries; especially when these show no qualm in integrating the most ignoramus of <amplituding/formative> wooden-language{imbued—averaging-of-thought—<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications>} dispositions as of a supposed notion of intellectual advancement. In this regards, this author is very much proud of the theoretical orientation taking herein as of a strictly ontological-veracity inclination as to the reality of the fact that existence-potency ‘~sublimating–nascence,—disclosed-from-prospective-epistemic-digression supersedes human-subpotency, and it is the latter that adjusts to the former. This is exactly what is reflected by ontological-fracturing, wherein the potential for ontological-normalcy/postconvergence is de-mentatively/structurally/paradigmatically fractured-at-given-ontologically-compromised-thresholds in the <amplituding/formative-epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of the successive given levels in reflecting holographically-<conjugatively-and-transfusively>
beyond-the-consciousness-awareness-teleology\textsuperscript{100}<-in-preconverging-existential-extrication-as-of-existential-unthought>-\textsuperscript{1}\ only human intemporal ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}> by mental-reflex, rather than the reality of human temporal-to-intemporal ontological-performance\textsuperscript{72}<-\textit{including-virtue-as-ontology}> of any given idealisation; speaking of the reality that any idealisation construed as of rules, institutional essence, institutional processes and ideals is de-mentatively/structurally/paradigmatically bound to be ontological-fractured as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional~firstnuturedness—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<-\textit{indeferential-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}<-\textit{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<sup>72</sup>-<including-virtue-as-ontology> in that individual or institution rather than just identitive inherence. In the bigger scheme of things, human registry-worldview’s/dimension’s institutionalisation outcome as of percolation-channelling<-in-deferential-formalisation-transference> doesn’t substitute for the <amplituding/formative>totalising-renewing-realisation/re-perception/re-thought as of the underlying dimensionality-of-sublimating (⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ individuation disposition that of reasoning-through/messianic-reasoning brought about secondnatured institutionalisation. The bigger point here is that there is never going to be an inherent suprasocial or <amplituding/formative>wooden-language⟨imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-’nondescript/ignorable–void’-with-regards-to-prospective-apriorising-implications⟩ framework that ‘invents’ and accounts for prospective social transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation, in the way that human idealisation is often wrongly construed and propounded. All the human idealisation that exists is as of effective individuals and institutional intemporal individuation projection for prospective <amplituding/formative–epistemicity>totalising-renewing-realisation/re-perception/re-thought of what they as of reasoning-through/messianic-reasoning idealise as from their underlying baseline registry-worldview/dimension reference-of-thought and the subsequent secondnatured institutionalisation of its given intemporal ontological-performance<sup>72</sup>-<including-virtue-as-ontology>; and so, beyond the naivety of construing a given registry-worldview/dimension reasoning-from-results/afterthought as a suprasocial or <amplituding/formative>wooden-language-{imbued—averaging-of-thought-as-to-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications–⟩ absolutising epistemic reference of ontological-veracity for prospective transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity idealisation. We can garner that it is
intemporal individuations transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning in recurrent-utter-uninstitutionalisation that induced prospective
base-institutionalisation and not a suprasocial or <amplituding/formative> wooden-language
{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–
meaningfulness-and-teleology–as-of–‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications–⟩ absolutising epistemic reference in recurrent-utter-
uninstitutionalisation, likewise for prospective universalisation and not a suprasocial or
<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-
‘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-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications–⟩}
absolutising epistemic reference of universalisation–non-positivism/medievalism; and so prospectively it is naivety as well to construe that we do
have a suprasocial or <amplituding/formative> wooden-language-{imbued—averaging-of-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning and subsequent secondnatured institutionalisation. Critically, it is this grasping-and-nurturing-appropriate-intemporal-individuation projection ontological-performance\textsuperscript{72}—\textlt{including-virtue-as-ontology}\textgreater{} over the flawed notion of individual inherent and institutional inherent absolutising epistemic reference of intemporality\textsuperscript{72}, as of the awareness of the reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, that underlies the ontological-contiguity\textsuperscript{72}–of-the-human-institutionalisation-process\textsuperscript{72} as of its retrospective, present and prospective possibilities. This doesn’t speak of subjectivity, no more than a doctor’s judgment is necessarily subjective as to the fact of its validation going by the primacy of the ‘superior party’ that is existence-potency\textsuperscript{73}–sublimating–nascence, disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality reflected in effective remedy as of ontological-primemovers-totalitative-framework\textsuperscript{73} over imagined \textlt{amplituding/formative}\textlt{wooden-language}{\textlt{imbued—averaging-of-thought}{\textlt{as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology}} as-of–‘nondescript/ignorable–void ’–with-regards-to-prospective-apriorising-implications}\textgt{ opinionatedness, but rather that human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity idealisation is more operantly and effectively as of solipsistic projection of intemporal individuations dimensionality-of-sublimating \textlt{amplituding/formative}\textlt{supererogatory–de-mentativeness/epistemic-growth-or-conflatedness} /transvalutive-rationalising/transepistemicity/anamnestic-residuality/spirit–
drivenness–equalisation) epistemic internalisation for intemporal ontological-performance

-<including-virtue-as-ontology>. The secondnatured institutionalisation as reflected as of suprasocial or <amplituding/formative> wooden-language-⟨imbuéd–averaging-of-thought-

-<as-to-leveling/ressentiment/closed-construct-of– meaningfullness-and-teleology -as-of-

-‘nondescript/ignoreable–void ’-with-regards-to-prospective-apriorising-implications⟩} abstract integration/assimilation of such resultant intemporal ontological-performance

-<including-virtue-as-ontology> is ever always ontologically jeopardisable/compromisable as of the de-

-mentative/structural/paradigmatic reality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-

-‘notional–firstnaturenedness—temporal-to-intemporal-dispositions-<so-construed-as-from-

-perspective–ontological-normalcy/postconvergence’–existentialism-form-factor, wherein human temporal individuations are ever always bound to prospectively denaturing secondnatured institutionalised intemporal ontological-performance

-<including-virtue-as-ontology> at the uninstitutionalised-threshold as without the constraining prior institutionalisation mechanical-knowledge the underlying ontological-faith-notion-or-

-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality sense of intemporal-

-projection behind its ‘inventing’ is lost; as is needed for prospective institutionalisation prospective relative-ontological-completeness epistemic want of prospective reasoning-

-through/messianic-reasoning to overcome the prior relative-ontological-incompleteness

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

-prospective–nonpresencing,-for-explicating-ontological-contiguity. Interestingly, thus if there is no suprasocial or <amplituding/formative> wooden-language-⟨imbuéd–averaging-of-

epistemicity>totalising-purview-of-construal’ we can as well appreciate, going by the
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity of difference-
conflatedness >-as-to-totalitative-reification-in-singularisation<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism over identitive-constitutedness >-as-‘epistemic-totality’ >-
dereification-in-dissingularisation<as-to-the-disjointedness/disentailment-of- presencing—
absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism,
that there was no suprasocial or <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> } absolutising epistemic reference for the transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity idealisation of say Plato’s idea concept
nor say Descartes’s cogito concept but in both cases for their operant prospective intemporal
individuation transversality<for-sublimating–existential-eventuating/denouement>–of-
affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ intemporal projection as of ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-
through/messianic-reasoning and corresponding secondnatured institutionalisation of
intemporal ontological-performance –<including-virtue-as-ontology>. Likewise, it is herein
contended that this difference-conflatedness >-as-to-totalitative-reification-in-singularisation-
<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-
epistemicity-relativism-determinism <amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
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 <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality>’ for its effective functioning which lays it prospectively exposed to metaphoricity as of prospective ontological-primemovers-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 difficultly renege, as of contradictory and incoherent implications, on such critical prospective ontological-veracity implications of such prospective relative-ontological-completeness of meaningfulness-and-teleology. It is this element that equally ultimately renders the study of the social, notwithstanding its strong underlying amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, as of potentially the same ontological-performance <including-virtue-as-ontology> possibility as with the natural sciences. That is the apparent conventioning-referencing of the social as of an immediacy perspective naively implies the social is of a poor supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> but from a more profound level of appreciation this not the case as explained above, as in effect a society/social-setup conventioning projects correspondingly a profound supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of its ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality’.
existential-reality with respect to its social-stake-contention-or-confliction’ which is then enabling for the critical metaphoricity of prospective meaningfulness-and-teleology of ontological-veracity implications of ontological-primemovers-totalitative-framework as of prospective relative-ontological-completeness. In other words, as of transversality of affor-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 of sublimating–nascence,-disclosed-from-prospective-epistemic-digression
sublimating-validation/desublimating-invalidiation 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-
nondisjointedness/entailment-of-prospective- nonpresencing> -as-veridical-epistemicity-
relativism-determinism <amplituding/formative–epistemicity> causality as-to-projective-
totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-
contiguity’ ultimately has a direction as of intemporal-preservation-entropy-or-contiguity—or–
onontological-preservation, notwithstanding de-mentative/structural/paradigmatic implications of
‘human notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning<as-of-varying-
individuations-contextually-transverse-desublimation/sublimation,–as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance ≪including-virtue-as-ontology≫ at 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-determinism’≫ 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 causal—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
relativism-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 relativism-determinism perspective. Further, the implication as well is that the adjudicator as to transcendental-signifier/transcendental-enabling/sublimating/supererogatory—d-mentativity with regards to truth as it enables transcendence-and-sublimity/sublimation/supererogatory—d-mentativity then is existence-potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression as of its 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-epistemicity-relativism-determinism 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\textsuperscript{100} transmission/spreading perspective, the supposedly coherent ontological-commitment\textsuperscript{4} \textless{}implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textless{}as-being-as-of-existential-reality\textgreater{} so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity\textsuperscript{66} \textsuperscript{~postconverging–de-mentating/structuring/paradigming \textless{}as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ exposes it to the metaphoricity\textsuperscript{57} 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\textsuperscript{57} constraining is very much unlike what we may naively imagine the prior human meaningfulness-and-teleology\textsuperscript{100} to be from an after the fact analysis; since such a process is much more critically more than just ‘mere transmission/spreading of scientific and liberal meaningfulness-and-teleology\textsuperscript{100} for say a suprasocial or <amplituding/formative> wooden-language-{(imbued—averaging-of-thought-\textless{}as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology -as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} human mindset processing’, but critically was an epistemic-ricochetting/transepistemicity process that was in many ways beyond-the-consciousness-awareness-teleology\textsuperscript{100} \textless{}in-preconverging–existential-extrication-as-of-existential-unthought\textgreater{} unlike our subsequent reasoning-from-results/afterthought contemplation afterwards ‘wrongly implying a metaphoricity\textsuperscript{57} as of a self-consciously instigated prior suprasocial or <amplituding/formative> wooden-language\textsuperscript{8} { (imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–
of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality for reasoning-through/messianic-reasoning. We can appreciate as well in the bigger scheme of things the ontological-veridicality of this scepticism with regards to any such suprasocial or wooden-language-{imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> epistemic-veracity pretence, as expressed before with respect to Plato’s idea universalisation involving the undermining of the suprasocial epistemic-veracity pretence associated with sophistry or Descartes’ cogito implications of positivism/rational-empiricism involving the undermining of the suprasocial epistemic-veracity pretence of medieval-scholasticism pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation- ⟨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 ⟩<amplituding/formative—epistemicity>totalising~devolved—purview/domain-of-construal-as-intrinsic-reality/ontological-veridicality/existential-reality’ as of prospective relative-ontological-completeness ’-of-axiomatic-construct-or-’ reference-of-thought, the epistemic-veracity as implied in succession from Corpenicus, Galileo, Descartes, Newton, Leibniz, Faraday, Rutherford, Poincaré, Einstein, Bohr up to our very present 21st century physics is mostly as of ricochetting prospective nonpresencing-<perspective–ontological-normalcy/postconvergence>. In a certain way this is obvious, when we appreciate that having the right epistemic-veracity should provide the direct possibility for constructing its dementative/structural/paradigmatic meaningfulness-and-teleology as knowledge, such that the fact that a domain-of-study prospective knowledge possibility is thresholding/has-attained-its-limits somewhere is ever always directly related to the fact that its epistemic-veracity has
equally thresholded/attained-its-limits, with the possibility for prospective breakthrough arising as of shifting epistemic-veracity; such that we can appreciate that the history of physics or any domain-of-study can be construed as the history of its developing epistemic-veracity in succession as ultimately constrained to ontological-primemovers-totalitative-framework validation-and-falsifiability. Naivety will be the pretence of constraining the possibility for transcendence-and-sublimity/sublimation/superrerogatory-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/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology as say the commonality of such metaphoricity inclined re-originary–as-unenframed/unbeholdening/outlier-conceptualisation-\(\text{(imbued-postconverging/dialectical-thinking-'projective-insights'/epistemic-projection-in-conflatedness--)\endgroup\text{—of-notional-deprocrypticism-prospective-sublimation)}\) thinkers sharing a common emancipatory metaphoricity mathesis/motif-thrownness-disposition like Socrates, Plato, Aristotle and their schools with their universalisation projection or the Descartes, Galileos, Copernicuses, Newton, etc. with budding-positivism/rational-empiricism. But rather beyond such shared prospective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for meaningfulness-and-teleology that is instigative, metaphoricity is critically about the prospective ricochetting postconverging–de-mentating/structuring/paradigming implications for
inducing such prospective \(^5\) meaningfulness-and-teleology\(^{100}\) implications on the fabric of the social as an epistemic-totality\(^7\) framework (beyond-the-consciousness-awareness-teleology\(^{100}.\) <in-preconverging-existential-extrication-as-of-existential-unthought>\), as the supposedly coherent ontological-commitment\(^{1}\) <implied—self-assuredness-of-ontological-good-faith/authenticity \(^{9}\) postconverging–de-mentating/structuring/paradigming \(^{7}\) as-being-as-of-existential-reality> of 'self-assuredness-of-ontological-good-faith/authenticity \(^{9}\) postconverging–de-mentating/structuring/paradigming \(^{7}\) as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ of the social-setup exposes it to such an epistemic-ricochetting/transepistemicity metaphoricity\(^7\). This is so because in the long run transversality\(<\)for-sublimating–existential-eventuating/denouement>\(\right\)of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ \(\right\)of temporal-to-intemporal–ontological-performance\(^7\)–<including-virtue-as-ontology>\(\right\)of-narratives is rather as of ontological-primemovers-totalitative-framework\(^7\) selecting/skewing-towards intemporality\(7\) /ontological-veracity as to existence-potency\(^7\) sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism. It is important thus to grasp that a social-setup value construct lies somewhere between the possibility of its conventioning-referencing and its \(^{9}\) presencing—absolutising-identitive-constitutedness\(^1\) 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 \(^5\) meaningfulness-and-teleology\(^{100}\) inducing of metaphoricity\(^7\). 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 including our modern period, is a flawed appraisal; as in many ways, beyond our <amplituding-formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag perception, a closer look at institutional functioning easily points out the pre-eminence of spurious institutional-being-and-craft muddlement highlighting an uninstitutionalised-threshold as of the privileging of conventioning-referencing over purely prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, and in many ways this explains at the more socially visible spectrum that is politics, the perceived political impotence today. This insight is critical for appreciating the implication of the conception of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional~deprocrypticism metaphoricity in our positivism–procrypticism; as its brings to the self-consciousness the reality that the implication of such a notional-deprocrypticism articulation is bordering on the limits/thresholds of our institutional capacity for prospective Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of a privileging of conventioning-referencing disposition to adopt and assume intellectual nihilism at such an uninstitutionalised-threshold; it is herein contended that the reality is similar to that which scuppered Arabic medieval science or scuppered medieval China progressiveness.
\{<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation\} as of its populism and pecuniary value drive substituting for intellectual reification, and as so increasingly reflected mediatically. This human contrastive mental-disposition to prospective Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology and presencing—absolutising-identitive-constitutedness conventioning-referencing speaks at a more fundamental level of the reality that the human subject is not psychologically necessarily driven by an absolute commitment to prospective ontological-veracity given its registry-worldview/dimension de-mentative/structural/paradigmatic ‘human akrasia-susceptibility-or-akrasiac-drag/shiftiness-of-the-Self’/ontological-fracturing/desublimation/gimmickiness complex; and thus that it has an ontological-veracity destructuring-threshold\{uninstitutionalised-threshold/presublimating—desublimating-decisionality\}—of-ontological-performance—<including-virtue-as-ontology>, where beyond-the-consciousness-awareness-teleology—<in-preconverging-existential-extrication-as-of-existential-unthought> it will relate to ontological-veracity as relatively impertinent on critical occasions as of its apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
\{<amplituding/formative—epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiac-drag\}, and so-reflected socially as of the
uninstitutionalised-threshold. The underlying insight about such ontological-veracity destructuring-threshold~{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}~of-ontological-performance~{-<including-virtue-as-ontology> is that the state of human-subpotency is one where overall its capacity to reflect existence-potency~{sublimating–
nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-
uncompromised-ontological-normalcy/postconvergence/referentialism is inherently limited such that human meaningfulness-and-teleology construal ever always varies as of ‘individual whim/impulsion narratives ontological-performance~{-<including-virtue-as-ontology>’, ‘<amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-
to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology as-of-
nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\) narratives ontological-performance~{-<including-virtue-as-ontology>’, ‘suprasocial narratives ontological-performance~{-<including-virtue-as-ontology>’ and ‘ontologically-hegemonising-narrative ontological-performance ~{-<including-virtue-as-ontology>’, with the latter as critically bound to fulfil ontological-veracity as of its direct and utter subjection to the superior party that is existence-potency~{sublimating–nascence,-disclosed-from-prospective-epistemic-digression as to intrinsic-reality/ontological-veridicality as of ontological-primemovers-
totalitative-framework and then its percolation-channelling~{in-deferential-formalisation-
transference> implications, while it can be appreciated that the preceding three dispositions as of their \<amplituding/formative–epistemicity>totalising~self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag are not critically as so-committed to ontological-veracity. Narratives as such are the very \<amplituding/formative–
epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag drive for human meaningfulness-and-teleology underlying language development, wherein ‘ontologically-hegemonising-narrative ontological-performance~{-<including-virtue-as-


<amplituding/formative–epistemicity>causality~as-to-
projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-
ontological-contiguity of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-
Self /ontological-fracturing/desublimation/gimmickiness complex’; as reflected as of
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>
projected epistemic-immanence/veridical-epistemicity-relativism-determinism over
dissingularisation-<as-to-the-disjointedness/disentailment-of- presencing—absolutising-
identitive-constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-
determinism. Basically, the possibility in reflecting holographically-<conjugatively-and-
transfusively> the ontological-contiguity’—of-the-human-institutionalisation-process’ arises
as of human generation of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accordioning-{as-
of-varying-individuations-contextually-transverse-desublimation/sublimation,--as-to-the-
redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-
imbued-ontological-performance -<including-virtue-as-ontology>\ Ontological-performance’ -
<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as of the specific
destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-
decisionality}–of-ontological-performance -<including-virtue-as-ontology> of ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self’/ontological-
fracturing/desublimation/gimmickiness complex’. It is ultimately ‘ontologically-hegemonising-
narrative’\ Ontological-performance’\<including-virtue-as-ontology>’ that is implicated with
respect to the supposedly coherent ontological-commitment \<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 in reflecting
holographically-youngly-and-transfusively—of-human-institutionalisation-process can effectively be construed as of the dynamism of the
narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ which reflect human-subpotency \textsuperscript{45} <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{71}, towards the hegemony of ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ rather reflecting existence-potency\textsuperscript{8}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression as validated or invalidated by ontological-prime-movers-totalitative-framework\textsuperscript{71}, thus involving the displacement/decentering-of-the-human-subject with regards to human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity arising as of constraining to existence/intrinsic-reality/ontological-veridicality. As such we can appreciate that our present positivism institutionalisation outcome is the result of prior institutional-cumulation/institutional-recomposure\textsuperscript{46} ⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>⟩ in succession of mainly the ‘ontologically-hegemonising-narrative\textsuperscript{1} ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ as to existence-potency\textsuperscript{8}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression, while all ‘individual whim/impulsion narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’, ‘<amplituding/formative> wooden-language\textsuperscript{56} ⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩} narratives ontological-performance -<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>’ as of human-subpotency constraining were discarded. The implication here is that prospective relative-ontological-completeness will necessarily imply a discarding of our present positivism–procrypticism ‘individual whim/impulsion narratives ontological-
performance<sup>72</sup>-<including-virtue-as-ontology>, ‘<amplituding/formative> wooden-language</sup><sup>76</sup://{imbued—averaging-of-thought←as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology ←as-of—'nondescript/ignorable–void'←with-regards-to—prospective-apriorising-implications}> narratives ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ and ‘suprasocial narratives ontological-performance<sup>71</sup>-<including-virtue-as-ontology>’ as of human-subpotency, for futural Being-development/ontological-framework-expansion←as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology</sup><sup>70</sup> as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ as to existence-potency<sup>19</sup>—sublimating–nascence,—disclosed-from-prospective-epistemic-digression involving the displacement/decentering-of-the-human-subject; reflecting the latter’s profoundness in dispensing-with-immediacy-for-relative-ontological-completeness ←by—reification/contemplative-distension<sup>26</sup> as enabling Being-development/ontological-framework-expansion←as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology</sup><sup>90</sup>. This author further contends that as of our positivism–procrypticism uninstitutionalised-threshold</sup><sup>103</sup> in disjointedness-as-of</sup><sup>24</sup> reference-of-thought, futural Being-development/ontological-framework-expansion←as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology</sup><sup>8</sup> as of prospective notional–deprocrypticism ‘ontologically-hegemonising-narrative<sup>71</sup> ontological-performance<sup>72</sup>-<including-virtue-as-ontology>’ is not meant in anyway to be explicative, as of the idea of falsely validating our defective</sup><sup>8</sup> procrypticism—or—disjointedness-as-of—reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, thus wrongly inducing</sup><sup>8</sup> procrypticism—or—disjointedness-as-of—reference-of-thought</sup><sup>4</sup> <amplituding/formative—epistemicity>totalising—self-referencing—</sup> syncretising/circularity/interiorising/akrasiatic-drag</sup><sup>11</sup>; but rather has to project as of prospective

meaningfulness-and-teleology\(^{100}\) as of prospective notional–deprocrypticism institutionalisation based on \(^{17}\) deprocrypticism–or–preempting—disjointedness-as-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising}, \text{and so just as with the positivism projection of the requisite percolation-channelling-<in-deferential-formalisation-transference> of positivism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}\)

\(<\text{amplituding/formative–epistemicity}>\text{totalising–self-referencing-syncretising/circularity/interiorising as the mechanism of prospective positivism institutionalisation rather than engaging in defective non-positivism/medievalism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument}\)

otherness to the individual), and as this social-construct conventioning-referencing is thereof reflected in its relationship with inherent ontological-veracity as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology, that goes into building the individual capacity to uphold ontological-veracity when the social-construct as its significant otherness is constructive/institutionalising/nascent–sublimating-decisionality of meaningfulness-and-teleology as knowledge while by the same token can undermine the individual capacity to uphold ontological-veracity when the social-construct as significant otherness is as of destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance –<including-virtue-as-ontology> of meaningfulness-and-teleology as knowledge; as social-construct settings are fundamentally the background of significant otherness for their inherent generalised purposefulness and their enlivening of the possibility for individual human purposefulness as well, such that beyond-the-consciousness-awareness-teleology –<in-preconverging-existential-extrication-as-of-existential-unthought> the notion of ontological-veracity is not necessarily of absolute pertinence to the individual as of pure-ontology implications of aetiologisation/ontological-escalation where individual possible construal of ontological-veracity is subject to its perception/engagement/endearment of specific and/or underpinning–suprasocial-construct settings significant otherness destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance –<including-virtue-as-ontology> implications of its possible constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity. This destructuring-threshold–{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance –<including-virtue-as-ontology> effect of social-construct settings with regards to individual possible
constructive/institutionalising/nascent–sublimating-decisionality construal of ontological-veracity is validated by the idea that even the most assured critique in the ontological-veracity of their ideas when this elicits the uninstitutionalised-threshold cannot just articulate them as if the social-construct is ‘purely/absolutely receptive-as-constructive/institutionalising/nascent–sublimating-decisionality to ontological-veracity’ but need to implicitly recognise the social-construct predisposition to destructure such meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-threshold, and so in order by its dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension 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-existential-reality> so-implied as of a social-setup ‘self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality with respect to its social-stake-contention-or-confliction’ opens it up to prospective intemporal-as-ontological-metaphoricity, it is rather ‘naïve to construe of social-stake-contention-or-confliction in any social-setup as absolutely about ontological-veracity’ giving a social-construct predisposition to destructure meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-and-accordance at its uninstitutionalised-
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

for

affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuring/instrument-validating-measuring<as-to-postconverging-or-dialectical-thinking

apriorising-psychologism of

of prospective registry-worldview/dimension. The ultimate point

here being that critically the notion of human transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity more often than not occur as ‘reasoning-
through/messianic-reasoning projection-beyond-the-presencing-human-self-consciousness-as-
reinventing-prospective–nonpresencing<perspective–ontological-
normalcy/postconvergence–human-self-consciousness’ rather than as it can wrongly be
implied with ‘reasoning-from-results/afterthought postures as of
presencing—absolutising-
identitive-constitutedness self-consciousness mastery and direction’ which are rather
ontologically-flawed
<amplituding/formative–epistemicity>totalising–self-referencing-
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
meaningfulness-and-teleology as of its conventioning-referencing for social-functioning-
and-accordance at its uninstitutionalised-threshold, and enable the construal of prospective
ontological-veracity by ‘ontologically-hegemonising-narrative ontological-performance–
<including-virtue-as-ontology>, as of ontologically-veridical difference-conflicatedness–as-to-
totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism, over


‘nondescript/ignorable—void ’ with regards to prospective-apriorising-implications>}' narratives ontological-performance’<including-virtue-as-ontology>' and ‘suprasocial narratives ontological-performance’<including-virtue-as-ontology>' in their various flawed identitive-constitutedness ‘as—epistemic-totality’<as-to-

the-disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness > - as-flawed-epistemicity-relativism-determinism postures. The social epistemic-totality reality of the metaphoricity flux of temporal-to-intemporal—ontological-performance’<including-virtue-as-ontology>-of-narratives thus implies that in effect a social-setup is a construct of

‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence> accordioning-{as-of-varying-

individuations-contextually-transverse-desublimation/sublimation, as-to-the-

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

imbued-ontological-performance’<including-virtue-as-ontology> ontological-performance’<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’ as an epistemic-totality of meaningfulness-and-teleology, wherein the most totalisingly-entailing/ontologising/institutionalising of narratives as of ‘ontologically-hegemonising-narrative > ontological-performance’<including-virtue-as-ontology>’ is de-

mentatively/structurally/paradigmatically superseding over more specific and spurious temporal—ontological-performance’<including-virtue-as-ontology>-of-narratives but with all such temporal-to-intemporal—ontological-performance’<including-virtue-as-ontology>-of-narratives susceptible to recombination in unsuspecting ways given human-subpotency—
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and are variously enabled or inhibited in different spheres/settings wherein the extended-informality including the extended-informality of institutional frameworks is more susceptible to spurious and specific temporal–ontological-performance\textsuperscript{72}—<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 \textsuperscript{72}—<including-virtue-as-ontology>—of-narratives, thus leading to their possible ontological denaturing\textsuperscript{15} as of uninstitutionalised-threshold\textsuperscript{10} implications. Ultimately, it is herein contended that conceptualising ontological-veracity reflecting existence-potency\textsuperscript{38}—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\textsuperscript{100} rather boils down to grasping prospective relative-ontological-completeness\textsuperscript{59}—<amplituding-formative–epistemicity>causality—<as-to-projective-totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-contiguity as of notional–deprocrypticism. Effectively prospective meaningfulness-and-teleology\textsuperscript{100}, as articulated from ‘ontologically-hegemonising-narrative\textsuperscript{71} ontological-performance\textsuperscript{72}—<including-virtue-as-ontology>’ reflecting existence-potency\textsuperscript{79}—sublimating–nascence,—disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can be
construed as: prospective relative-ontological-completeness rede-
mentating/restructuring/reparadigming in superseding/undermining/deflating the ‘relative-
ontological-incompleteness’ perception of prospective relative-ontological-completeness postconverging–de-mentating/structuring/paradigming’; wherein the relative-ontological-
completeness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its rede-mentating/restructuring/reparadigming substitutes for the relative-ontological-
incompleteness apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and so as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality, as-to-
‘human<amplituding/formative–epistemicity>totalising~purview-of-construal’. This knowledge notion, construed as organic-knowledge, involving articulating prospective
meaningfulness-and-teleology as of its postconverging–de-
mentating/structuring/paradigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument substituting of prior
meaningfulness-and-teleology preconverging–de-mentating/structuring/paradigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument can be referred to as
supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation with regards to human limited-mentation-capacity-deepening as of
prospective psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring;
speaking of the recurrent edging towards completion of ontological-performance as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-
derdetermination-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\[^{22}\] -<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 \[^{84}\]reference-of-thought-level induces the ontological-contiguity\[^{72}\]—of-the-human-institutionalisation-process\[^{68}\] as of difference-confoundedness\[^{12}\]—as-to-totalitative-reification-in-singularisation<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>-as-veridical-epistemicity-relativism-determinism in ontological-contiguity\[^{67}\] from notional—deprocrypticism. In other words, ontologically-veridical meaningfulness-and-teleology\[^{100}\] 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-epistemicity-relativism-determinism of meaningfulness-and-teleology\[^{100}\]’, rather than surreptitiously sneaking around and getting the root or leaf cure from the evil forest as remedy but then failing as of the prospective relative-ontological-completeness possibility for superseding/undermining/deflating-the-evil-forest-notion to enable the animistic social-setup to put into question and supersede the existential implications of its prior ‘presencing—absolutising-identitive-constitutedness’ preconverging—de-mentating/structuring/paradigming
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for prospective nonpresencing-<perspective—ontological-normalcy/postconvergence> rede-mentating/restructuring/reparadigming

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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-epistemicity-relativism-determinism of meaningfulness-and-teleology; in both cases, as of the-very-same-immanent-existence/intrinsic-reality/ontological-veridicality,-as-to-
conceptualisation that induces the animistic social-setup reference-of-thought-level prospective society-wide transcendence-and-sublimity/sublimation/supererogatory-dementativty into positivism/rational-empiricism. Thus, the prospect of all human meaningfulness-and-teleology arises as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-

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supererogatory – acuity/perspicacity/astuteness/edginess/incisiveness – of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument – for–
conceptualisation. We can appreciate in this regards that the <cumulating/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions ^ reference-of-
thought are actually in a supererogatory – acuity/perspicacity/astuteness/edginess/incisiveness–
of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument – for–
conceptualisation relation with each other as of prospective relative-ontological-completeness ^
with regards to construing the very same <amplituding/formative–
epistemicity> totalising/circumscribing/delineating purview-of-construal-as-existence: wherein
base-institutionalisation rulemaking edgily/incisively reconstrues existence as of rulemaking
over recurrent-utter-uninstitutionalisation construal of existence as of non-rules—
apriorising/axiomatising/referencing–psychologism; ^ universalisation edgily/incisively
reconstrues existence as of universalisation-directed-rulemaking over base-
institutionalisation–ununiversalisation construal of existence as of rulemaking;
positivism/rational-empiricism edgily/incisively reconstrues existence as of positivising/rational-empiricism-based-universalisation-directed-rulemaking over
universalisation–non-positivism/medievalism construal of existence as of universalisation-
directed-rulemaking; and prospectively, notional–deprocrypticism edgily/incisively reconstrues
existence as of preempting—disjointedness-as-of- reference-of-thought,—as-to-
<amplituding/formative–epistemicity> growth-or-conflatedness /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 over positivism–procrypticism
construal of existence as of positivising/rational-empiricism-based-universalisation-directed-
rulemaking. We thus appreciate that such reconstrual of existence is as of maximalising–
recomposing-for-relative-ontological-completeness—an-unenframed-conceptualisation
implying-the-affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism—an-altogether-prospective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument and not
incrementalism-in-relative-ontological-incompleteness—an-enframed-conceptualisation which
will wrongly imply the affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring-<as-to-postconverging-or-dialectical-thinking—
apriorising-psychologism>
of-the-priorly-superseded
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument instead of its
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring-<as-to-preconverging-or-dementing—
apriorising-psychologism>.

Supererogatory-acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation as-of-contrastive-preconverging-or-dementing—apriorising-psychologism-
and-postconverging-or-dialectical-thinking—differentiation reflection of
historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-
ormaley/postconvergence-reflected—epistemicity-relativism-determinism—highlights ‘human
akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self—ontological-
fracturing/desublimation/gimmickiness complex’ as of temporal-to-intemporal—ontological-
performance—<including-virtue-as-ontology>—of-narratives as so-disambiguated as of
reference-of-thought—devolving-level difference-conflatedness—as-to-totalitative-
reification-in-singularisation—<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing—as-veridical-epistemicity-relativism-determinism—reflected as the differing
temporal-to-intemporal ontological-performance\(^2\)\(<\text{including-virtue-as-ontology}>\) in the
historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>\) at the given uninstitutionalised-threshold \(^0\), thus articulating the social epistemic-totality\(^6\) possibility of
‘notional–firstnaturedness—temporal-to-intemporal-dispositions\(<\text{so-construed-as-from-perspective–ontological-normalcy/postconvergence}>\) accordioning\(<\text{as-of-varying-individuations-contextually-transverse-desublimation/sublimation, as-to-the-redounding/wavering/waveforming—of-their-referencing-and-their-devolved-referencing-imbued-ontological-performance }<\text{including-virtue-as-ontology}>\) ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\)-including-virtue-as-ontology of narratives’. ‘ontologically-hegemonising-narrative\(^7\) ontological-performance\(^7\)-\(<\text{including-virtue-as-ontology}>\) as intemporal/ontological is thus effectively as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \(<\text{imbued-and-}\)
existence-potency\textsuperscript{11} ~ sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism contrastive disclosing of ‘human akrasia-susceptibility-or-akrasiatic-drag/shiftiness-of-the-Self \textsuperscript{12}/ontological-fracturing/desublimation/gimmickiness complex’, and so-disambiguated ontologically as of \textsuperscript{13}reference-of-thought- devolving-level ontologically-veridical difference-conflatedness \textsuperscript{14}~ as-to-totalitative-reification-in-singularisation \textsuperscript{15}<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> \textsuperscript{16}~ as-veridical-epistemicity-relativism-determinism ‘differentiating/disambiguating transversality-\langle for-sublimating–existential-eventuating/denouement\rangle’ of ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-\langle so-construed-as-from-perspective–ontological-normalcy/postconvergence\rangle according\langle as-of-varying-individuations-contextually-transverse-desublimation/sublimation,-as-to-the-redounding/waver/waveforming–of-their-referencing- and-their-devolved-referencing-imbued-ontological-performance \textsuperscript{16}<including-virtue-as-ontology\rangle \textsuperscript{17}ontological-performance \textsuperscript{18}<including-virtue-as-ontology>-including-virtue-as-ontology of narratives’; wherein what marks out temporal–ontological-performance \textsuperscript{19}of-narratives is their ‘overt untransvaluated–temporal-intemporality \langle preconverging\rangle existential-extrication-as-of-existential-unthought akrasia-susceptibility-or-akrasiatic-drag complex’ as of the dynamic implications of direct and conjugating human temporal dimensionality-of-sublimating \langle \langle amplituding/formative\rangle supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluativerationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\rangle \textsuperscript{24}manifestation of postlogism \textsuperscript{25}slantedness/\langle ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{26}reference-of-thought- devolving-level difference-conflatedness \textsuperscript{27}as-
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. The possibility of ‘ontologically-hegemonising-narrative’ as construed from existence-potency as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism is what allows for veridical aetiology/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-epistemicity-relativism-determinism over dissingularisation-absolutising-identitive-constitutedness/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism, just as with the natural sciences and so beyond the notion of subjectivity as of ontological-prime-movers-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.
threshold /presublimating–desublimating-decisionality\rangle \text{-}of-ontological-performance\rangle ^{72}\langle\text{including-virtue-as-ontology} \rangle \text{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^{88} \text{and thus the knowledge for that given right mindset-as-of-prospective-relative-ontological-completeness^{88} as of projected apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}–conflatedness^{12} \text{in} \{\text{preconverging–disentailment-by}\} \text{-postconverging-entailment}. This is very much unlike the Ricoeurian narrative theory conception that while of palliative and practical significance is in relative apriorising/axiomatising/referencing\{-of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity \}–constitutedness^{11} \text{in} \{\text{preconverging–entailment} \text{since it poorly deals with logocentrism implications as of prior relative-ontological-incompleteness^{79} 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^{69} \text{—of-the-human-institutionalisation-process as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology^{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 \rangle \text{/presublimating–desublimating-decisionality} \text{–of-ontological-performance}^{72}\rangle \text{-}
nature speaking of its reasoning-from-results/afterthought, with regards to its capacity-and-disposition to uphold prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity ontological-veracity/ontological-veridicality; as so implied in the epistemic-ricochetting/transepistemicity unorthodoxy herein expounding futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism, just as with the unorthodoxy of postmodern-thought or generally the unorthodoxy of all prospective transcendence-and-sublimity/sublimation/supererogatory~de-mentativity meaningfulness-and-teleology whether with regards to the Socrates/Plato/Aristotle, 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 )~of-ontological-performance as of ontologically neutral/objective terms–as-of-axiomatic-construct such displacement/decentering-of-the-human-subject narratives like Derridean deconstruction narrative or Foucauldian genealogy-knowledge-and-power-discourse narrative. However, the capacity to appreciate the ontological neutrality/objectivity of a decentering narrative like deconstruction as being fully more of a purely ontological notion is caught up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction in disjointedness-as-of-reference-of-thought, and thus deconstruction will tend to be deficiently construed in terms–as-of-axiomatic-construct of the circumstantial social primacy of this temporal framework social-stake-contention-or-confliction over its fuller pure-ontology as of prospective relative-ontological-completeness deprocrypticism; explaining in many ways the difficulty for
Derrida to define deconstruction. Again, such a social situation is no more different with say the articulation of budding-positivism/rational-empiricism science in say a non-positivism/medievalism social-setup as caught up in the universalisation–non-positivism/medievalism prior relative-ontological-incompleteness temporal framework of social-stake-contention-or-confliction, such that the more ontologically pure idea we may appreciate today as science is poorly disentangled from that circumstantial social primacy of the non-positivism/medievalism social-stake-contention-or-confliction like the entrenched interests that will rather focus mindsets rather in a nominal adversarial binarity perspective as of defending or attacking the traditional scholasticism pedantic literature over a more pure, nuanced and enlightening ontology contemplation of science as of prospective relative-ontological-completeness positivism, as a result of the failure of dispensing-with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor,in-overcoming-'notionally-collateralising-beholdening-protohumanity'-to-'attain-sublimating-humanity'-as-to-existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression to supersede human temporality/shortness wooden-language (imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology as-of-'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications)); which will explain in many ways the difficulty of the Copernicuses, Galileos, Descartes’, Diderots, etc. so effectively enculturate their budding-positivism. With respect to deconstruction in this regard, it is herein contended that such a Derridean deconstruction notion like binary opposition effectively speaks of the fact that it is encrusted/caught-up in our positivism–procrypticism prior relative-ontological-incompleteness human social-stake-contention-or-confliction as of its disjointedness-as-of-reference-of-thought but that a more fuller pure-ontology appreciation of the deconstruction
notion as of prospective relative-ontological-completeness\textsuperscript{83} notional–deprocrypticism rather subsumes all such binary opposition conceptions basically into the binarity of intemporal\textsuperscript{}/longness and temporality\textsuperscript{/}shortness as to human limited-mentation-capacity relative ontological-performance\textsuperscript{72}–<including-virtue-as-ontology>. It is effectively from this fuller pure-ontology perspective of prospective relative-ontological-completeness\textsuperscript{83} notional–deprocrypticism that we can appreciate more profoundly the\textsuperscript{105} 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{105} universal ontological profundity for analysing everything as of prospective relative-ontological-completeness\textsuperscript{83} notional–deprocrypticism herein construed as human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation–<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing> ; with the implied knowledge emancipation rather construed as of mutual human emancipation beyond just the idea of a decentering narrative being about stronger and weaker but transcending that framework of contemplation in projecting of aetiologisation/ontological-escalation/otherliness as of a converging vision of emancipation as conjoint human emancipation, as the reality of the supposedly unemancipated speaks of the ontological emancipative deficiency of the supposedly emancipated in need of the latter’s state very own deconstructing. Such a mutual-emancipation appreciation of deconstruction will appreciate for instance that the civil war ending slavery in the U.S. was both as emancipative to its practitioners as well as to the freed beyond just the overall social adversariality practical implications, just as in decolonising terms it will appreciate that the more matured as mutually-emancipative notion of decolonisation involved both the capacity of colonised territories to attain and choose independence in mutual cooperation and even in other cases with such territories choosing to follow a mutually respectful and healthy relationship with the
metropolitan country which in a few cases turn out to be more beneficial to both. In this regards, we can appreciate that the human predisposition not to dispense-with-immediacy-for-relative-ontological-completeness/contemplative-distension as of a nominal adversarial binarity predisposition in many ways renders such an ontologically more profound construct of deconstruction difficult. In this very contrastive sense with regards to our present prospective relative-ontological-completeness positivism/rational-empiricism, we don’t ideally construe of science as of its pure-ontology as discriminatorily selective in its conclusions and we further appreciate that its usefulness is universally emancipatory as of social-stake-contention-or-confliction, and so in both instances with regards to say medicine or civil technology or consumer technology or even scientific and technological nomenclatures; with any such discriminatorily selective predisposition and failure to share its usefulness being an indictment of a lack of the requisite liberalism for perpetuating human scientific progress and basically overall human emancipation. Ultimately, the social-construct as of its constructive/institutionalising/nascent–sublimating-decisionality and destructuring-threshold\[\text{uninstitutionalised-threshold} /\text{presublimating–desublimating-decisionality}\]~of-ontological-performance~\[\text{including-virtue-as-ontology}\] nature inherently points out why human transcendence-and-sublimity/sublimation/superrorogatory-de-mentativity as of intemporal metaphoricity epistemic pertinence doesn’t lie with any inherent suprasocial frame-work or inherent \[\text{wooden-language}\text{(imbued—averaging-of-thought—}\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\text{—as-of—’nondescript/ignorable–void’—with-regards-to-prospective-apriorising-implications})\] framework. The fact is that the inherent human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions~<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor 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-epistemicity-relativism-
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-ricochetting/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 parresiastic askesis-
or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness can as to
existence-potency sublating-nascence, disclosed-from-prospective-epistemic-digression
ontological-prime_movers-totaliative-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-in-confaltedness’ ~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-infrastructur-of-meaningfulness-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 ‘akrasiac’ rather than the traditional derivations ‘acric’ or ‘akric’ to mark such a break, and further the term ‘antiakrasiac’ also along the same lines is further meant to emphasise the underlying idea that akrasia is a ‘notion of lack’ which ‘anti disposition’ as of relative-ontological-completeness is then about superseding the lack, and such relative-ontological-incompleteness is superseded rather as of supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
virtue-as-ontology’). This existence-potency\(^1\)<sub>1</sub> -sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective reflects the fact that as of our human-subpotency, beyond-the-consciousness-awareness-teleology\(^1\)<sub>0</sub>-<in-preconverging-existential-extrication-as-of-existential-unthought>\(^5\)<sub>6</sub> 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\(^1\)<sub>4</sub>, so-reflected with the \(<cumulating/recomposuring–attendant-ontological-contiguity >\) successive registry-worldviews/dimensions\(^8\)<sub>4</sub> 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\(^1\), 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\(^4\); and this with respect to our articulated–or–acquiesced-to\(^5\) meaningfulness-and-teleology\(^1\)<sub>100</sub> ontological-performance\(^1\)<sub>7</sub>-<including-virtue-as-ontology>, such that inherently our ontological-performance\(^7\)<sub>1</sub>-<including-virtue-as-ontology> is ever always constrained as of constructive and destructuring-threshold\(\{uninstitutionalised-threshold \>/presublimating–desublimating-decisionality\)–of-ontological-performance\(^7\)<sub>1</sub>-<including-virtue-as-ontology> of\(^5\) meaningfulness-and-teleology\(^1\)<sub>100</sub>. The destructuring-threshold\(\{uninstitutionalised-threshold \>/presublimating–desublimating-decisionality\)–of-ontological-performance\(^1\)<sub>7</sub>-<including-virtue-as-ontology> of human articulated–or–acquiesced-to\(^5\) meaningfulness-and-teleology\(^1\)<sub>100</sub> ontological-performance\(^7\)<sub>1</sub>-
<including-virtue-as-ontology>, and as de-mentatively/structurally/paradigmatically reflected at the uninstitutionalised-threshold \(^1\), 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 \(^38\)–sublimating–nascence,-disclosed-from-prospective-epistemic-digression ontological-veracity perspective insight of affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring-as-to-postconverging-or-

dialectical-thinking–apriorising-psychologism>. This is the overall notion explaining human akrasia-susceptibility-or-akrasiatic-drag complex, and so as of human limited-mentation-capacity notional implications. Thereafter, understanding of this human ‘ontologically-flawed antiakrasiatic disposition’ is all about conceptualising the effective operant ontologically-constraining conditions as of human existential-instantiations given our limited-mentation-capacity implied as of temporality/shortness and intemporality/longness implications, and so construed epistemically as ontological-normalcy/postconvergence analysis. Insightfully, we can appreciate that the absolute human ontologically-veridical antiakrasiatic disposition can only be as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism so-reflected with futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldview/dimension, over human-subpotency–as-of-ontologically-compromised-epistemic-abnormalcy/preconvergence so-reflected variously with the preceding cumulating/recomposuring–attendant-ontological-contiguity-successive registry-worldviews/dimensions; wherein notional–deprocrypticism as to existence-potency–sublimating–nascence,-disclosed-from-prospective-epistemic-digression will rather
speak of prospective ‘ontologically-hegemonising-narrative’\textsuperscript{71} ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology>’ which as of its inherent constructive ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> 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 antiakrasiac disposition boils down to construing the underlying human mental-processing disposition, construed as of phenomenal-abstractiveness implications, as from human-subpotency dispositional possibilities of ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> to existence-potency\textsuperscript{73}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression possibility of ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology>. In this respect, we can appreciate that the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \textsuperscript{84}reference-of-thought in reflecting holographically<-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process \textsuperscript{88}are effectively differing de-mentative/structural/paradigmatic antiakrasiac 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–meanings-and-teleology\textsuperscript{100} as of prospective deprocrypticism. We can further appreciate that all the <cumulating/recomposuring–attendant-ontological-contiguity >-successive registry-worldviews/dimensions \textsuperscript{84}reference-of-thought are marked at their \textsuperscript{84}reference-of-thought\textsuperscript{53}devolving-level by temporal-to-intemporal ontological-performance\textsuperscript{72}<-<including-virtue-as-ontology> speaking of differing ontological-performance\textsuperscript{71}<-<including-virtue-as-ontology>-including-virtue-as-ontology of intemporal and disambiguated temporal
ontologically-flawed antiakrasiatic-disposition as of postlogism\(^7\)-slantedness/\(^8\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation reflecting wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology \(\langle\)}. This analysis so far sums up the overall framework of human temporal-to-intemporal ontologically-flawed antiakrasiatic disposition as of the social epistemic-totality\(^9\) of meaningfulness-and-teleology\(^{10}\) in reflecting holographically-\(<\)conjugatively-and-transfusively> the ontological-contiguity\(^7\)—of-the-human-institutionalisation-process\(^{12}\). Further and of much more profound reification implications, is the reality that the social-construct constructive and destructuring nature can be fundamentally accounted for by the fact that human antiakrasiatic disposition aspiration is truly reflected as from the effective implications of the intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning ‘seeding promise of human-subpotency ontological-performance’—<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating-nascence-as-of-its-coherence/contiguity’; thus with the latter reconceptualised as ‘human-subpotency equivalence/correspondence antiakrasiatic-aspiration ontological-performance—<including-virtue-as-ontology>’. This reflects the epistemic-veracity of construing human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance—<including-virtue-as-ontology>’ of its articulated—or—acquiesced-to meaningfulness-and-teleology\(^{10}\) as from existence-potency\(^9\)—sublimating—nascence,—disclosed-from-prospective-epistemic-digression ontological-performance—<including-virtue-as-ontology>, which
underlies beyond-the-consciousness-awareness-teleology\textsuperscript{100} -\text{in-preconverging-existential-extrication-as-of-existential-unthought} the \textsuperscript{104} universal-transparency \textsuperscript{105} -\langle \text{transparency-of-totalising-entailing, as-to-entailing, \text{-amplituding/\text{-formative-epistemicity}}-totalising-in-relative-ontological-completeness} \rangle of the social epistemic-totality\textsuperscript{16} of \textsuperscript{76} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{72} -\langle \text{-including-virtue-as-ontology} \rangle/institutionalisation/nascent-sublimating-decisionality—by—destructuring-threshold\textsuperscript{10} -\langle \text{uninstitutionalised-threshold} /\text{presublimating-desublimating-decisionality} \rangle -\text{-of-ontological-performance} \textsuperscript{72} -\langle \text{-including-virtue-as-ontology} \rangle in ‘a metaphorising vacillating-conception’ of the social epistemic-totality\textsuperscript{16} of \textsuperscript{76} meaningfulness-and-teleology\textsuperscript{100} as can be fully reflected from existence-potency\textsuperscript{76} -sublimating-nascence, disclosed-from-prospective-epistemic-digression epistemic perspective in ontological-normalcy/postconvergence. This thus points out that human-subpotency ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’\textsuperscript{72} -\langle \text{-including-virtue-as-ontology} \rangle supposedly of \textsuperscript{104} universal-transparency\textsuperscript{105} -\langle \text{transparency-of-totalising-entailing, as-to-entailing, \text{-amplituding/\text{-formative-epistemicity}}-totalising-in-relative-ontological-completeness} \rangle is mainly and rather the overtly presumed social posture of articulated—or-acquiesced-to \textsuperscript{57} meaningfulness-and-teleology\textsuperscript{100} ontological-performance\textsuperscript{71} -\langle \text{-including-virtue-as-ontology} \rangle, and that human-subpotency implications of human limited-mentation-capacity induces covert-pretence-of-equivalence/correspondence-antiakrasiatic-aspiration-ontological-performance\textsuperscript{72} -\langle \text{-including-virtue-as-ontology} \rangle construed as destructuring-transitoriness\textsuperscript{18} -as-of-deratiocination/deratiocontiguity; as implying in effect a destructuring-by-flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{76} -\langle \text{shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema} \rangle of
disposition’ can then be reflected in an infinite number of propositions by that notional-confinedness 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-implied—self-assuredness-of-ontological-good-faith/authenticity—postconverging-de-mentating/structuring/paradigming—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-prime-movers-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—attendant—ontological-contiguity—in—preconverging—entailment and not in apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—in—preconverging—entailment by—postconverging—entailment with existence-as-of-existential-instantiations as failing to reflect the given amplituding/formative—epistemicity totalising—thrownness-in-existence devolving apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument
‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’, and seem to imply that propositions themselves have their attitude rather than the fact that the true ontological-depth lies with the underlying ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ in notional–conflatedness with existence-as-of-existential-instantiations which is thus reflected in the devolving specific propositions aposteriorising/logicising/deriving/intelligising/measuring, wherein for instance as of a totalising-entailing insight one or a few propositions in a series of propositions uttered may actually decisively imply a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating–narrative-disposition’ of temporal-as-ontologically-flawed meaningfulness-and-teleology or intemporal-as-ontologically-veridical meaningfulness-and-teleology with regards to revealing the series of propositions implied phenomenal-abstractiveness as of ontologically-flawed destructuring-transitoriness as-of-deratiocination/deratiocontiguity as when respectively projecting a destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance-{including-virtue-as-ontology} as of notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-
epistemicity \textgreater totalising/circumscribing/delineating preconverging/dementing \textendash qualia-schema\textquotesingle and \textless amplituding/formative\textendash epistemicity \textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking \textendash qualia-schema\textquotesingle; and further the notion of propositional attitude fails to reflect the fact of varying registry-worldviews/dimensions as of relative-ontological-incompleteness /relative-ontological-completeness \textlangle sublimating\textendash referencing/registering/decisioning,\textendash as-self-becoming/self-conflatedness /formative\textendash supererogating\textendash projective/reprojective\textendash aestheticising-re-motif\textendash and\textendash re-apriorising/re-axiomatising/re-referencing,\textendash in-perspective\textendash ontological-normalcy/postconvergence\textrangle with their varying \textlangle amplituding/formative\textendash epistemicity \textgreater totalising\textendash thrownness-in-existence \textrangle reference-of-thought-level apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument \textlangle amplituding/formative\textendash epistemicity \textgreater totalising/circumscribing/delineating\textendash narrative-dispositions\textrangle 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 \textlangle amplituding/formative\textendash epistemicity \textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking \textendash qualia-schema\textquotesingle and \textlangle amplituding/formative\textendash epistemicity \textgreater totalising/circumscribing/delineating preconverging/dementing \textendash qualia-schema\textquotesingle\textrangle, 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 \textquotesingle God-of-plane\textquotesingle, a further proposition as of positivism aposteriorising/logicising/deriving/intelligising/measuring like \textquotesingle wings generate lift\textquotesingle will just as well elicit a further proposition of non-positivism/superstitious
aposteriorising/logicising/deriving/intelligising/measuring ‘along the lines of a superstitious
effect from the wings’; with the positivism relative-ontological-completeness perspective
rather reflecting the non-positivism/superstitious relative-ontological-incompleteness perspective as of a ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ while the latter perspective wrongly holds on to an ontologically-flawed ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking’–qualia-schema’. This is the fundamental conception underlying the notion of ‘de-mentation
the fundamentally induced destructuring-by-flipping/transitioning-induced-notional-discontiguity/epistemic-discontiguity\textsuperscript{-shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-schema}\textsuperscript{-of-metaphysically-apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument is the very same destructuring apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of instigating disjointedness-as-of\textsuperscript{-discontinuousness/as-of\textsuperscript{-reference-of-thought that prolongs as of <amplituding/formative–epistemicity>totalising/self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into its lingering social manifestation (just as the non-positivism/superstitious apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument for aposteriorising/logicising/deriving/intelligising/measuring enters a lingering social manifestation in striving to interpret positivism meaningfulness-and-teleology 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 \textsuperscript{19}–qualia-schema’); with 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\textsuperscript{-reference-of-thought prospectively constructiveness perspective rather reflecting it veridically as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing \textsuperscript{19}–qualia-schema’ while our positivism–procrypticism prospectively destructuring perspective rather reflecting wrongly as of ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating postconverging/dialectical-thinking–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-epistemicity-relativism-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<including-virtue-as-ontology> of any given registry-
worldview/dimension as of its ‘equivalence/correspondence antiakrasiatic-aspiration
ontological-performance<including-virtue-as-ontology>’ is limited due to human limited-
mentation-capacity with regards to the intemporal ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-
reasoning that establishes prospective reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
aposteriorising/logicising/deriving/intelligising/measuring ontologically-veridical
meaningfulness-and-teleology(10), such that this reproducibility—mathesis/motif/thrownness-
disposition,–as–reproducibility-of-aestheticisation
of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument thus necessarily
has a de-mentative/structural/paradigmatic prospective destructuring-threshold
{uninstitutionalised-threshold/presublimating–desublimating-decisionality}–of-ontological-
performance<including-virtue-as-ontology> that is susceptible to its very own ontologically-
flawed manifestation of its <amplituding/formative–epistemicity> wooden-language-(imbued—temporal–
mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing–

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narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-
teleology } so-implied as of postlogism”-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation
instigated as of ‘<amplituding/formative–epistemicity>totalising~random-as-impulsive
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity ‘<shallow-supererogation -of-mentally-
(aestheticised~preconverging/dementing –qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,
totalising~nominal-as-tendentious ‘<amplituding/formative–epistemicity>destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity ‘<shallow-supererogation -of-mentally-
(aestheticised~preconverging/dementing –qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of- presencing—absolutising-identitive-
constitutedness > /epistemic-nonimmanence/flawed-epistemicity-relativism-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-epistemicity-relativism-determinism’, and ‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity ‘<shallow-supererogation -of-mentally-

perspective as of ontological-veracity. Such covert-pretence-of-equivalence/correspondence–
antiakrasia-asp-ontological-performance-as-including-virtue-as-ontology-as-to
destructuring-transitoriness-as-of-deratiocination/deratiocontiguity destructuring consequence
arises-and-is-reflect more fully and operantly as of human-subpotency destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity-as-shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing–qualia-schema in dissingularisation-as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness/>epistemic-nonimmanence/flawed-epistemicity-relativism-determinism of
the ‘possibilities-of-human-phenomenal-abstractionness with respect to their
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for ontological-
performance-as-including-virtue-as-ontology’, as deviating-from/being-wrongly-imputed-as-
of existence-potency-as-sublimating–nascence,-disclosed-from-prospective-epistemic-digression
epistemic perspective of ontological-performance-as-including-virtue-as-ontology construed
as ‘equivalence/correspondence antiakrasia-attainment ontological-performance-as-
including-virtue-as-ontology’, and the social dynamics developing thereof as of social-stake-
contention-or-confliction. Thus human-subpotency destructuring-disposition—
flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity-as-
shallow-supererogation-of-mentally-aestheticised-preconverging/dementing–qualia-
schema in dissingularisation-as-to-the-disjointedness/disentailment-of-presencing—
absolutising-identitive-constitutedness/>epistemic-nonimmanence/flawed-epistemicity-
relativism-determinism of the ‘possibilities-of-human-phenomenal-abstractionness with respect
to their apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument for
ontological-performance-as-including-virtue-as-ontology’, so-conceptualised from the
perspective of existence-potency-as-sublimating–nascence,-disclosed-from-prospective-
epistemic-digression as the latter reflects ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance’—<including-virtue-as-ontology>, vary as of human-subpotency ‘<amplituding/formative–epistemicity>totalising–random-as-impulsive destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity’—<shallow-supererogation- of-mentally-
aestheticised-preconverging/dementing—qualia-schema> in dissingularisation—<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>—/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’,
totalising—nominal—as-tendentious ‘<amplituding/formative–epistemicity>destructuring-
disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-
discontiguity’—<shallow-supererogation-of-mentally-
aestheticised-preconverging/dementing—qualia-schema> in dissingularisation—<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-
constitutedness>—/epistemic-nonimmanence/flawed-epistemicity-relativism-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-epistemicity-relativism-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-
protensive-consciousness <amplituding/formative-epistemicity> totalising/circumscribing/delineating qualia-schema disambiguation of the other consciousnesses in relative-ontological-incompleteness as of positivism–procrypticism occlusive-consciousness <amplituding/formative-epistemicity> totalising/circumscribing/delineating qualia-schema, universalisation–non-positivism/medievalism preclusive-consciousness <amplituding/formative-epistemicity> totalising/circumscribing/delineating qualia-schema, base-institutionalisation–ununiversalisation warped-consciousness <amplituding/formative-epistemicity> totalising/circumscribing/delineating qualia-schema and recurrent-utter-uninstitutionalisation trepidatious-consciousness <amplituding/formative-epistemicity> totalising/circumscribing/delineating qualia-schema). But then at prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance^\textsuperscript{7}–<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/intelligibility/setup/measuring/instrument in <amplituding/formative-epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag , though from existence-potency^\textsuperscript{7}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic perspective of analysis as of prospective relative-ontological-completeness^\textsuperscript{7} it is shown to be ontologically-flawed. Basically thus prospective destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance^\textsuperscript{7}–
<including-virtue-as-ontology> renders the instigation of the categorising register, the qualifying register, the tendentious register and the impulsive register, as of operant meaningfulness-and-teleology, susceptible to be <amplituding/formative> wooden-language-{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought—categorical-imperatives/axioms/registry-teleology} so-implied as of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It is only <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness as of its mental-processing persistently pervasive existential reshuffling thoughtfulness as from human anxiety that is bound at destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–ontological-performance to reconstrue the prospective constructiveness-of-ontological-performance -<including-virtue-as-ontology>/institutionalisation of meaningfulness-and-teleology as so-reflected from existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression epistemic/notional perspective of analysis as of prospective relative-ontological-completeness to be ontologically-veridical. It is in this way that <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism phenomenal-abstractiveness expands the frontiers of human knowledge as ‘ontologically-hegemonising-narrative’ ontological-performance’-<including-virtue-as-ontology>’, and thereof instigating the knowledge mechanism as it subsequently and summarily parcels out as of a depth-of-mental-processing-reflexes-contiguity into the more fully operant meaningfulness-and-teleology of lesser-and-lessor phenomenal-abstractiveness mental-processing tasking, as from the categorising register, the qualifying register, the tendentious register and the impulsive


‘<amplituding/formative–epistemicity>totalising–intervalist-as-categorising in and destructuring-disposition—flipping/changing/transitioning-induced-notional-discontiguity/epistemic-discontiguity &lt;shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema&gt; in dissingularisation-&lt;as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-
constitutedness &gt; /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism’, and as these covertly pass as being of ‘<amplituding/formative–epistemicity>totalising–ratio-
contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation-&lt;as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing&gt; projected epistemic-
immanence/veridical-epistemicity-relativism-determinism’ thus undermining ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ &lt;including-
virtue-as-ontology&gt;’. Destructuring-transitoriness ’-as-of-deratiocination/deratiocontiguity as of elicited covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-
ontological-performance’ &lt;including-virtue-as-ontology&gt; articulated–or–acquiesced-to ‘meaningfulness-and-teleology’ at ‘reference-of-thought’ devolving-level, is induced as of destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity &lt;shallow-supererogation -of-mentally-
aestheticised–preconverging/dementing –qualia-schema&gt; in dissingularisation-&lt;as-to-the-
disjointedness/disentailment-of– presencing—absolutising-identitive-
constitutedness &gt; /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism as &lt;amplituding/formative&gt; wooden-language-{imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology } so-implied as of postlogism’-slantedness/”ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of--presencing—absolutising-identitive-
constitutedness>/epistem-nonimmanence/flawed-epistemicity-relativism-determinism as of
covert-pretence-of-equivalence/correspondence–antiakrasiatic-aspiration-ontological-
performance>/<including-virtue-as-ontology> as to destructuring-transitoriness -as-of-
deratiocination/deratiocontiguity thus inducing the overlooking as marginal of the
destructuring-disposition—flipping/changing/transitioning-induced-notional-
discontiguity/epistemic-discontiguity <-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of--presencing—absolutising-identitive-
constitutedness>/epistem-nonimmanence/flawed-epistemicity-relativism-determinism, and
thus defining the specific sustainable destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance72 -
<including-virtue-as-ontology> parasitism in 4 <amplituding/formative–
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 3
as of any given registry-worldview’s/dimension’s uninstitutionalised-threshold103, and is so-
reflected as of its endemised/enculturated social construal of the ‘types of vices-and-
impediments106 that can be overlooked’ beyond-the-consciousness-awareness-teleology100-<in-
preconverging–existential-extrication-as-of-existential-unthought>, determining its
uninstitutionalised-threshold03. Critical to the social manifestation of destructuring-
transitoriness -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 <-shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema> in dissingularisation-<as-to-the-
disjointedness/disentailment-of-presencing—absolutising-identitive-

constitutedness⟩>/epistemic-nonimmanence/flawed-epistemicity-relativism-determinism at its destructuring-threshold-(uninstitutionalised-threshold /presublimating–desublimating-
decisionality⟩-of-ontological-performance⟩-<including-virtue-as-ontology⟩, to then reflect of such ‘pretence of equivalence/correspondence antiakrasiac-aspiration ontological-
performance⟩-<including-virtue-as-ontology⟩’ as if of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance⟩-<including-virtue-as-ontology⟩’ and to assent to such a state of affairs. Destructuring-transitoriness/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 construal of the social-construct in its constructiveness-of-ontological-performance⟩-<including-virtue-as-ontology⟩ as of ‘equivalence/correspondence antiakrasiac-aspiration ontological-performance⟩-<including-virtue-as-ontology⟩’, with such destructuring deficiency defining its uninstitutionalised-threshold. Destructuring-transitoriness/as-of-deratiocination/deratiocontiguity as it speaks to the reference-of-thought-devolving-level is a most potent social phenomenon in the extended-informality rather than defined-and-constrained formalised social-settings (though it more fundamentally speaks of the uninstitutionalised-threshold implied overall registry-worldview/dimension prospective dementative/structural/paradigmatic ontological-performance⟩-<including-virtue-as-ontology⟩ deficiency), as of the dearth of ontologically-hegemonising-narrative as of ‘<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism constructiveness disposition in singularisation-<as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’ in the extended-informality with the
antiakrasiatic-aspiration ontological-performance\textsuperscript{72},\textsuperscript{77} \textless including-virtue-as-ontology\textgreater, thus distinctly destructuring. It is important to grasp here that this destructuring-threshold\textsuperscript{73} \textless uninstitutionalised-threshold / presublimating–desublimating-decisionality \textgreater–of-ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater analysis is notionally/epistemically as to existence-potency \textless 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–procripticism disjoinedness-as-of-reference-of-thought human-subpotency social-stake-contention-or-confliction perspective wherein the human-subpotency \textless amplituding/formative–epistemicity \textgreater totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} perspective of analysis as of its prior relative-ontological-incompleteness\textsuperscript{39} apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument will rather be in a pedantising/muddling/formulaic-hollowing-out—-in-subontologisation/subpotentiation-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness undisambiguated appraisal of its destructuring-threshold\{uninstitutionalised-threshold / presublimating–desublimating-decisionality\}–of-ontological-performance\textsuperscript{72} \textless including-virtue-as-ontology \textgreater in contrast to the epistemic/notional veracity of existence-potency \textless 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 \textless 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\textsuperscript{11} -as-of-deratioicination/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 \textquote{equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72} -<including-virtue-as-ontology>} as of positivism ontologically-hegemonising-narrative not necessarily telling from within the perspective of the non-positivism human-subpotency social-stake-contention-or-confliction narratives, but for the implied prospective metaphoricity\textsuperscript{77} as prospective ontologically-hegemonising-narrative of positivism. Insightfully, such an ontological-normalcy/postconvergence destructuring-threshold\{uninstitutionalised-threshold /presublimating–desublimating–decisionality\} -of-ontological-performance\textsuperscript{72}-<including-virtue-as-ontology> analysis insight is more like a projective contrast as with the case of the BODMAS characters deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{4} <amplituding/formative–epistemicity> causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity operation of Arithmetic construed as of dissingularisation<as-to-the-disjointedness/disentailment-of-presencing—absolutising-identitive-constitutedness> /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism in epistemic-abnormalcy/preconvergence\textsuperscript{20} and with regards to our normally conceived apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument\textsuperscript{4} <amplituding/formative–epistemicity> causality -as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity for the operation of Arithmetic as of singularisation<as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing> projected epistemic-immanence/veridical-epistemicity-relativism-determinism in ontological-normalcy. Basically, such an ontological-
normalcy/postconvergence destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}-of-ontological-performance

disentailment–by}–postconverging–entailment with the social epistemic-totality of meaningfulness-and-teleology). This psychodynamic operant apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging–
threshold /presublimating–desublimating-decisionality/of-ontological-performance

<including-virtue-as-ontology> metaphorising vacillating-conception of the social epistemic-totality of ‘meaningfulness-and-teleology’; as can veridically be construed from existence-potency–sublimating–nascence, disclosed-from-prospective-epistemic-digression epistemic perspective as of ontological-normalcy/postconvergence with respect to assessing ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’.

This destructuring-threshold /presublimating–desublimating-decisionality/of-ontological-performance

<including-virtue-as-ontology> analysis further highlights the ‘transitive nature’ of the human psyche across the various registry-worldviews/dimensions uninstitutionalised-threshold in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process with respect to destructuring at all uninstitutionalised-threshold; as so-implied by de-mentation-supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics. The comprehensive social susceptibility to destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as the defining element of the social-construct destructuring is what underlies passive to active social mobbishness phenomena as of human limited-mentation-capacity social dynamic implications of lacking social ontologically-hegemonising-narrative. The failing cogency and individual wariness of the social as of the lack of a comprehensive expectation of ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance’ arises because of destructuring-transitoriness-as-of-deratiocination/deratiocontiguity as of its implied destructuring-threshold /presublimating–desublimating-decisionality/of-ontological-performance

<including-virtue-as-ontology> parasitism amplituding/formative epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
as beyond-the-consciousness-awareness-teleology\textsuperscript{16} \textit{<in-preconverging-existential-extrication-as-of-existential-unthought>}, this reflects the individual psyche conception of the social especially as of its extended-informality as not necessarily of high operant ‘equivalence/correspondence antiakrasiatic-aspiration ontological-performance\textsuperscript{72} \textit{<including-virtue-as-ontology>}, and is further reflected in a social dynamics of dual overt and covert implicated interpretations of social phenomenality arising as of beyond-the-consciousness-awareness-teleology\textsuperscript{16} \textit{<in-preconverging-existential-extrication-as-of-existential-unthought>}, cognisance-and-adaptation to the reality of the ontologically compromisable possibility of social \textsuperscript{7} ‘meaningfulness-and-teleology\textsuperscript{10}. Insightfully, it can be appreciated that the ontological-contiguity\textsuperscript{7}—of-the-human-institutionalisation-process\textsuperscript{15} is one long process involving the undermining of destructuring-transitoriness\textsuperscript{18}–as-of-deratiocination/deratiocontiguity at uninstitutionalised-threshold\textsuperscript{14} with relative ‘equivalence/correspondence antiakrasiatic-attainment ontological-performance\textsuperscript{72} \textit{<including-virtue-as-ontology>’ as of ontologically-hegemonising-narrative\textsuperscript{1} implied as of prospective ‘\textit{<amplituding/formative–epistemicity>totalising–ratio-contiguity/ratiocination-as-referentialism constructiveness disposition in singularisation\textsubscript{<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing-> projected epistemic-immanence/veridical-epistemicity-relativism-determinism’}. In this regard, we can appreciate anthropologically as of human limited-mentation-capacity-deepening \textsuperscript{1} implications the destructuring-transitoriness\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\textsuperscript{72} \textit{<including-virtue-as-ontology>’}. We can similarly project of the same with respect to our positivism–procrypticism disjointedness-as-of-
epistemic-perspective-of-projective/reprojective—aestheticising-re-motif—and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation⟩ of the social-construct as from
the elucidation/reification as ‘destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance
⟨including-virtue-as-ontology⟩ analysis’ is rather notionally/epistemically reflective of the
social-construct constructiveness-of-ontological-performance⟨including-virtue-as-ontology⟩,
as such an antiakrasiatic analysis of uninstitutionalised-threshold notionally/epistemically
reflects the ontological-contiguity—of-the-human-institutionalisation-process; and so,
similarly as the analysis of prospective possibilities of disease and illness is not about being
pessimistic about the biology of human beings but is notionally/epistemically reflective of the
possibility for the further development and provision of medicine and healthcare, and just as the
projective analysis of lack of science and technology capacity is not about being pessimistic
about human technical development but is notionally/epistemically reflective of the possibility
for the further invention of technologies and scientific discoveries. We can appreciate here that
the very same epistemic/notional conceptualisation with respect to the human subject as with
natural subject-matters elicits in the former high emotional involvement whereas the latter as of
its direct causality~as-to-projective-totalitative-implications-of-prospective- nonpresencing-for-explicating-ontological-contiguity elicits
low emotional-involvement, but for the case where with regards to high and conflicting human
social-stake-contention-or-confliction even the natural domain is not immuned from high
emotional-involvement as with the climate change issue for instance. The point being made
here is that sober analyses of the social as herein articulated tends to elicit naïve criticism that
human progress happens anyway, but then such naïve criticism only recounts the fact of human
progress while failing to be reifying and is actually dereifying when by its ‘implicated passivity
implications for prospective human progress’ it fails to account for how human progress occurs
in the very first place or even whether there is any underlying process for its occurrence or non-occurrence. Actually, human progress occurs because of effective human constructive disposition to supersede identified-and-defined destructuring-threshold-\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{72}-\<including-virtue-as-ontology> and as reflected at uninstitutionalised-threshold\textsuperscript{103}. As the Copernicuses, Galileos, Darwins, Diderots, etc. of the world with their subsequently metaphorising societies didn’t progress on the basis that human progress occurs anyway but because they effectively superseded their identified-and-defined ontological-performance\textsuperscript{72}-\<including-virtue-as-ontology> destructuring-threshold-\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{72}-\<including-virtue-as-ontology> and uninstitutionalised-threshold \textsuperscript{116}, and it is this difficult task of crossgenerational mobilisation that enables the prospective constructiveness-of-ontological-performance\textsuperscript{72}-\<including-virtue-as-ontology> for human 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. The implicated passivity behind such reflections that human progress occurs anyway again highlights why the intemporal mental-dispositions behind the superseding of destructuring-threshold\textsuperscript{9}\{uninstitutionalised-threshold /presublimating–desublimating-decisionality\}-of-ontological-performance\textsuperscript{72}-\<including-virtue-as-ontology> need to be integrated into the very core of such secondnated formulaic/mechanical-knowledge outcome as part and parcel of knowledge, construed as organic-knowledge. Otherwise, the very vocation behind such organic-knowledge end up being denatured as of deficient apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, and this inevitably actually occurs and reoccurs throughout the ontological-contiguity\textsuperscript{97}—of-the-human-
nascence,-disclosed-from-prospective-epistemic-digression epistemic-or-notional-projective-perspective for aetiologisation/ontological-escalation such temporal-dispositions are rather unwarranted and irrelevant since such aetiologisation/ontological-escalation is rather geared towards the prospective relative-ontological-completeness implored social-stake-contention-or-confliction as of human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming and not the prior relative-ontological-incompleteness social-stake-contention-or-confliction in extricatory/temporal preconverging-de-mentating/structuring/paradigming; and candidly so to the extent that the intemporal-as-ontological dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension (as of human self-surpassing—existentialism-form-factor—in-overcoming—‘notionally-collateralising-beholdening-protohumanity’—to—‘attain-sublimating-humanity’—as-to-existence-potency ~sublimating—nascence,—disclosed-from-prospective-epistemic-digression to supersede human temporality/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 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 <amplituding/formative—
epistemicity>totalising/circumscribing/delineating preconverging/dementing –qualia-schema’ in
syncretising/circularity/interiorising/akrasiatic-drag’, 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 ‘
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 ‘
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–attendant-ontological-contiguity >
successive registry-worldviews/dimensions. It is the possibility for the human mind to dement
as of a ‘
preconverging/dementing –qualia-schema’ by its self-conscious
<amplituding/totalising>dementative/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 ‘

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ununiversalisation, universalisation–non-positivism/medievalism with respect to positivism, and our present positivism–procrypticism with respect to prospective depacropticism. The fact is, even the said prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity emancipators across the \textless cumulating/recomposuring–attendant-ontological-contiguity \textgreater -successive registry-worldviews/dimensions in reflecting holographically-\textless conjugatively-and-transfusively\textgreater the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} are just as equally relatively enmeshed in many ways with their \textquote{reference-of-thought old psychology \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating preconverging/dementing \textless qualia-schema}, like say Newton\’s involvement with alchemy, and the idea of projecting to a prospective \textless amplituding/formative–epistemicity\textgreater totalising/circumscribing/delineating postconverging/dialectical-thinking \textless qualia-schema\textgreater speaks of a first level of human uninhibitedness/decomplexification that is exactly what allows for human emancipation. This further shows how our seemingly objectified \textquote{presencing—absolutising-identitive-constitutedness} positivism–procrypticism disposition is all-encompassing as of our \textless amplituding/formative–epistemicity\textgreater totalising–self-referencing–syncretising/circularity/interiorising/akrasiatic-drag when we construe of ourselves as \textquote{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{7}–\textless including-virtue-as-ontology\textgreater reflected as of \textless amplituding/formative–epistemicity\textgreater 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{72}—
determinism. Thus the ontological-contiguity\(^6\)—of-the-human-institutionalisation-process\(^5\)

‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infraststructure-of—meaningfulness-and-teleology\(^10\)’ highlights
that as of our positivism–procrypticism \(\langle\text{amplituding/formative}\rangle\) wooden-language\(\langle\text{imbued—averaging-of-thought}–\langle\text{as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology}\rangle\) -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-
implications\rangle\) as of its ontologically-flawed identitive-constitutedness\(^1\)-as-‘epistemic-
totality\(^3\)’-dereification-in-dissingularisation\(\langle\text{as-to-disjointedness/disentailment-of-
presencing—absolutising-identitive-constitutedness}\rangle\) -as-flawed-epistemicity-relativism-
determinism\(^4\), we are involved in a fundamental disjointedness-as-of-‘reference-of-thought in
the sense that we seem to imply in our \(\langle\text{amplituding/formative-epistemicity}\rangle\) totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^3\) that our ‘positivism–
procrypticism attendant-ontology—as-of-conventioning-referencing’ as reflected by our
positivist science-ideology and humanism ideology seemingly surpasses the very ‘true-
ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-
ontologising-development-as-infraststructure-of—meaningfulness-and-teleology\(^10\)’ in reflecting
holo\(\langle\text{conjugatively-and-transfusively}\rangle\) the ontological-contiguity\(^6\)—of-the-
human-institutionalisation-process\(^5\) that engendered our positivism/rational-empiricism
creating as of epistemic-rico\(\langle\text{conjugatively-and-transfusively}\rangle\) the said science without the science-ideology and the said
human emancipation without the humanism ideology. This fundamental disjointedness explains
why and how our positivist science-ideology and humanism ideology so-misconstrued beyond-
the-consciousness-awareness-teleology\(^4\)-\(\langle\text{in-preconverging-existential-extrication-as-of-
existential-unthought}\rangle\) rather turns out to be denaturing\(^5\) 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’ as of its implied intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as-reproducibility-of-aestheticisation registry-worldviews/dimensions; and so critically by the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. In this regards, as applies with our positivism–procrystalism and so just as with any other prior relative-ontological-incompleteness registry-worldviews/dimensions <amplituding/formative> wooden-language {imbued—averaging-of-thought<-as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} as of their ontologically-flawed identitive-constitutedness | -as-‘epistemic-totality’ | -dereification-in-dissingularisation<-as-to-the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -as-flawed-epistemicity-relativism-determinism , there has always been an ontologically-flawed inclination that the given registry-worldview’s/dimension’s ‘attendant-ontology—as-of-conventioning-referencing’ in its

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apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument predilection is further subject to its internal social-stake-contention-or-confliction sophistry, with the implications that all prospective transcendence-and-sublimity/sublimation/supererogatory-dementativity meaningfulness-and-teleology\(^\text{10}\) as reasoning-through/messianic-reasoning must necessarily be wary of all such sophistry that go on to emphasise logic as of the deficient destructuring-threshold\(\langle\text{uninstitutionalised-threshold} /\text{presublimating-desublimating-decisionality}\rangle\) of ontological-performance \(\langle\text{including-virtue-as-ontology}\rangle\) and thus fails reification as of prospective existence-potency\(\langle\text{sublimating-nascence,-disclosed-from-prospective-epistemic-digression}\rangle\) causality\(\langle\text{amplituding/formative-epistemicity}\rangle\) as to projective-totalitative-implications-of-prospective-\(\langle\text{nonpresencing,-for-explicating-ontological-contiguity}\rangle\) of aetiologisation/ontological-escalation in relative-ontological-completeness\(\langle\text{true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology}\rangle\) points out that our positivism/rational-empiricism induced science-ideology and humanism ideology as ‘attendant-ontology—as-of-conventioning-referencing’ is the outcome in reflecting holographically-\(\langle\text{conjugatively-and-transfusively}\rangle\) the
ontological-contiguity[^67]—of-the-human-institutionalisation-process[^68] ‘true-ontology—as-of-
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of—[^4] meaninglessness-and-teleology[^100], and that any such
qualia-schema’ and preconverging-or-dementing ‘apriorising-psychologism destructuring-threshold→{uninstitutionalised-threshold /presublimating–desublimating-decisionality}→of-ontological-performance →<including-virtue-as-ontology> as reflected by ‘<amplituding/formative–epistemicity>totalising/circumscribing/delineating preconverging/dementing ‘qualia-schema’. Ultimately, human ‘de-mentation\(\) (supererogatory→ontological→de-mentation-or-dialectical→de-mentation→stranding-or-attributive-dialectics) is the notion underlying human self-consciousness as of construction-of-the-Self all along in reflecting holographically<conjugatively-and-transfusively> the ontological-contiguity→of-the-human-institutionalisation-process\(\) ‘true-ontology—as-of-Being-development/ontological-framework-expansion→as-to-depth-of-ontologising-development-as-infrastructure-of→meaningfulness-and-teleology\(\)’. It all arises from the ‘human capacity for decomplexified/uninhibited preconverging-or-dementing\(\)→apriorising-psychologism’ in order to then ‘prospectively induce originarily/as-of-event\(\) prospective postconverging-or-dialectical-thinking\(\)→apriorising-psychologism’. In this regards, we can factor in for instance that more critically rather than construing the prospective reification of the humanities and philosophy for instance in terms of breakthroughs along the lines of say exceptional methods or capacity along the lines of our ‘positivism–procrypticism attendant-ontology—as-of-conventioning-referencing’, the reality of any such transcendence-and-sublimity/sublimation/supererogatory→de-mentativity will rather be ‘a more candid face-up with our \(\) procrypticism–or–disjointedness-as-of–reference-of-thought\(\) as herein implied by this author as of the notion of ‘beyond-the-consciousness-awareness-teleology\(\)→<in-preconverging–existential-extrication-as-of–existential-unthought> institutional-being-and-craft, muddlement and other intellectual complexes/inhibitions’ that de-mentatively/structurally/paradigmatically as of a destructuring-threshold→{uninstitutionalised-threshold /presublimating–desublimating-decisionality}→of-ontological-performance\(\)→
<including-virtue-as-ontology> cloud/undermine the potential for further intellectual emancipation, and so similar to the breakthrough that brought about budding-positivism/rational-empiricism as of say the reasoning-through/messianic-reasoning Galilean gesturing postconverging–de-mentating/structuring/paradigming based on the fact that looking in the telescope we can appreciate how the planets moved around the sun and as this budding-positivism/rational-empiricism reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation was relayed by other budding-positivists, and so over the deconstructing-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}—of-ontological-performance—<including-virtue-as-ontology> of traditional medieval no-trouble disposition to perceive and take comfort in traditional medieval-scholasticism reasoning-from-results/afterthought pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining-of-prospective-totalising-entailing, as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness} as if critical reification will arise by that pathway. In other words, the possibility of all huma prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity arises not as we may naively construe vaguely as of exceptional occurrence on the basis of incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disposition but rather more concretely only after human decomplexing/uninhibiting de-mentative/structural/paradigmatic development ‘weaning humankind from its traditional complexes/inhibitions reasoning-from-results/afterthought conceptualising flaws’ that then brings about the corresponding existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression level for human emancipation as of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; and this is effectively reflected in all cases of human transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. Whether of
low or high emotional-involvement, it is inevitably the case that the de-mentative/structural/paradigmatic possibility for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity ever always and has ever always involved or been-grounded-on-prior ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality’ parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning recurrent shot for completeness as of successive reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation’ inducing the displacement/decentering-of-the-human-subject as of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; as we can appreciate for instance that without the secondnatured institutionalisation arising as from the Galilean gesturing reasoning-through/messianic-reasoning highlighted above, there wouldn’t have been the human psychology reflected in the displacement/decentering-of-the-human-subject as of the resultant reasoning-from-results/afterthought later on in the 20th century to acquiesce to such breakthroughs like theory-of-relativity-together-with-quantum-mechanics—axiomatic-constructs with barely any social contestation. Thus psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, as of human de-mentation—supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics—implied prospective postconverging-or-dialectical-thinking—apriorising-psychologism and prior preconverging-ordementing—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—
contextualising/existentialising/instantiative-devolving-meaningfulness’. It is this
induced
meaningfulness-and-teleology that renders it necessarily an exercise of
syncretising/circularity/interiorising/akrasiatic-drag as of existence-in-devolving-existential-
instantiations; such that the construal of human meaningfulness-and-teleology is rather as
of the given registry-worldview/dimension ‘apriorising-teleological-thresholding–as-teleological-
framework/narrative-framework of contextualising/existentialising/instantiative-devolving-
meaningfulness’, as of
registry-worldview/dimension ‘implied and underlying background Being-development/ontological-
meaningfulness-and-teleology devolved institutional-development–as-to-social-function-
development as of its devolving living-development–as-to-personality-development’ reflecting
its

more spontaneously, a postconverging-or-dialectical-thinking–apriorising-psychologism representation is construed as of the projection to a given registry-worldview/dimension ‘ontological-depth framework of

more spontaneously, a postconverging-or-dialectical-thinking–apriorising-psychologism representation is construed as of the projection to a given registry-worldview/dimension ‘ontological-depth framework of

<amplituding/formative-epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity<sup>46</sup>. 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-determinism'> is hardly reflected as it tends to induce a naïve, flawed and incomplete representation of the past as being mainly as of the ‘cumulation of human postconverging-or-dialectical-thinking<sup>20</sup>–apriorising-psychologism representations <amplituding/formative-epistemicity>totalising/circumscribing/delineating–narratives and as this is often further skewed towards the locus of the present registry-worldview/dimension (positivism/rational-empiricism) postconverging-or-dialectical-thinking<sup>20</sup>–apriorising-psychologism representation’,
and thus in many ways failing to project fundamentally the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—’notional–firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—’—existentialism-form-factor and further
fails to echo the metaphoricity /existential-ecstasy of the sublimating ’historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—’epistemicity—relativism—determinism’> of
epistemicity>totalising–thrownness-in-existence appraisal but then enabling the
meaningfulness-and-teleology validatory possibility of any such state of
<amplituding/formative–epistemicity>totalising–thrownness-in-existence by way of
<amplituding/formative–epistemicity>causality as-to-projective-totalitative–implications-of-
prospective–nonpresencing–for-explicating-ontological-contiguity. The ecstatic singularity
of existence is the very shepherding/ushering/heralding possibility for existence’s intelligibility.
Thus the supervening unity of all existential sublimation manifestations arises as of their
notional–conflatedness intelligibility derived from the primordial ineffability of
‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-
coherence/contiguity, and so construed as the enabler-of-insight-or-intuition-or-foresight-as-
of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment
<implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-
existential-reality> as of <amplituding/formative–epistemicity>causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-
subpotency potential to manifest as human); and this primordial ineffability is thus the
epistemic guidance for the construal of intelligibility in all existential sublimation
manifestations. This never failing ‘coherence/contiguity-of-superseding–oneness-of-ontology-
implied-as-of-inherent-existence-coherence/contiguity, and so construed as the enabler-of-
insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying
supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-
good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-
of-existential-reality> as of <amplituding/formative–epistemicity>causality as-to-projective-
totalitative–implications-of-prospective–nonpresencing–for-explicating-ontological-
contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human), as shepherding/ushering/heralding the possibility of intelligibility to arise, is ‘the outstanding/in-waiting/in-abeyance/in-pending of existence as to existence-potency sublimating–nascence,-disclosed-from-prospective-epistemic-digression that is perpetually stood out’ for ‘phenomenal/manifest–subpotencies–(in-transitive-conflatedness reflexivity,-in-the-full-potency-of-existence’s sublimating–nascence)–in—
<amplituding/formative–epistemicity>totalising–thrownness-in-existence ,<of surrealistic–as-pseudoreal–epistemic-abnormalcy is the metaphoricity /ecstasy of existence in its supervening notional–conflatedness intelligibility. This basically captures the very notions of
the ‘overall epistemically phenomenal/manifest reifying and empowering reflexivity in apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-}{educed-}
existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-
disentailment-by}—postconverging-entailment of phenomenal/manifest—subpotencies-{in-
transitive-conflatedness—reflexivity—}{in-the-full-potency-of-existence’s—sublimating—
nascence} speaking of ecstatic-existence as-the-absolute-a-priori’, and not panpsychism as to imply apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-}{educed-}
existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging-
entailment of universal intelligibility as of a universal mind) wherein inherent existence’s ecstatic supervening-conflatedness is the phenomenal/manifest metaphoricity /ecstasy of intelligibility as reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—
re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation). Such an epistemic notion as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility—{(imbued-and—‘hermeneutically/reprojectively/supererogatingly/zeroingly-
educing’—human-subpotency—epistemic-perspective-of-projective/reprojective—aestheticising—
re-motif—and—re-apriorising/re-axiomatising/re-referencing~conceptualisation) conceives of ontological-veracity/ontological-performance—including-virtue-as-ontology> of ‘phenomenal/manifest—subpotencies—{in-transitive-conflatedness—reflexivity—}{in-the-full-
potency-of-existence’s—sublimating—nascence—in—amplituding/formative—
epistemicity>totalising—thrownness-in-existence }—<of—surrealistic-as-pseudoreal—
epistemic-abnormalcy> as of transepistemic/epistemic-ricochetting veracity on the basis of the latter inherently implied supposedly coherent ontological-commitment—<implied—self-
assuredness-of-ontological-good-faith/authenticity—with—postconverging-de-

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

epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
apriorising/re-axiomatising/re-referencing–conceptualisation) with regards to all phenomenal/manifest–subpotencies<(in-transitive–confoundedness reflexivity–in-the-full-

potency–of-existence’s–sublimating–nascence) in <amplituding/formative–

existentialising/contextualising/textualising-contiguity }–confoundedness in {preconverging–

disentailment–by}–postconverging-entailment (and not apriorising/axiomatising/referencing–
{of–attendant–ontological-contiguity educed–existentialising/contextualising/textualising-
contiguity }–constitutedness in–preconverging-entailment as is easily mistaken from an ontologically-flawed

contiguity -educed–existentialising/contextualising/textualising-contiguity

 conflatedness ‖ in {preconverging-disentailment-by} postconverging-entailment as constructiveness-of-ontological-performance ‖ <including-virtue-as-ontology> and ontologically-flawed apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } —

 constitutedness ‖ in preconverging-entailment 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-
deteminacy/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-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic seeding–
displaying ‘<amplituding/formative> wooden-language-(imbued—temporal—mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-
teleology } of such reproducibility—mathesis/motif/thrownness-disposition,—as—
reproducibility-of-aestheticisation’, but necessarily implies as of its organic-knowledge
implications a secondnaturing ontological-contiguity —of-the-human-institutionalisation-
process implicated convergence of reasoning-through/messianic-reasoning in the elicited
notional—deprocrypticism reasoning-from-results/afterthought reflected as of a conception of
notional—deprocrypticism that is more than just its reproducibility—mathesis/motif/thrownness-
disposition,—as—reproducibility-of-aestheticisation but is reflexive of the assimilation of the
‘intemporal seeding promise of human-subpotency ontological-performance —<including-
virtue-as-ontology> equivalence/correspondence with the full-potency-of-
existence’s—sublimating—nascence-as-of-its-coherence/contiguity’ behind the reasoning-
through/messianic-reasoning inducing the <cumulating/recomposuring—attendant-ontological-
contiguity >-successive registry-worldviews/dimensions in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-
institutionalisation-process. In this regards, throughout the ontological-contiguity —of-the-
human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology”, the requisite dispensing-with-immediacy-for-relative-
ontological-completeness ’—by-reification/contemplative-distension (as of human self-
surpassing—existentialism-form-factor,-in-overcoming—‘notionally—collateralising-
beholdening—protohumanity’—to—‘attain—sublimating—humanity’—as-to-existence-
potency—sublimating—nascence,—disclosed—from-prospective-epistemic-digression
to supersede human temporality/shortness <amplituding/formative> wooden-language.

The inevitability of a projection for the 'universalising-idealisation coherence of contemplation' as of dispensing-with-immediacy-for-relative-ontological-completeness-by-reification/contemplative-distension associated with the Socratic/Platonic/Aristotelian individual emancipation as of universalising-idealisation was effectively in reaction to the sophists—ideal-type-or-individuation eliciting-of-immediacy-as-of-relative-ontological-
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 preconverging-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\(^8\)-dereification for \(<\text{amplituding-formative}>\) wooden-language-{imbued—

averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} disposition, and when the outcome of reasoning-through/messianic-reasoning dispensing-with-immediacy-for-relative-ontological-completeness\(^8\) -by-reification/contemplative-distension\(^2\) 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\(^8\) 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\(^7\)—of-the-human-institutionalisation-process\(^8\) as the ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\(<\text{amplituding-formative}>\) meaningfulness-and-teleology\(^7\)’, what is peculiar about sophistry is that the whole tale of humanity starts-and-ends by their given registry-worldview/dimension and other registry-worldviews/dimensions are just other ones and have nothing to say about the
present one as of an overall human tale, as the threat of rationalising the implications of such a
human existential tale perpetuation may jeopardise their present social-stake-contention-or-
confliction temporal interests; and this pattern of sophistic/pedantic interpretation is the same at
each and every given registry-worldview/dimension as it is obviously not oblivious to the
reasoning-through/messianic-reasoning which organic-contemplation spans registry-
worldviews/dimensions and identifies the nature of the sophistic/pedantic inclination in each
and every one of the registry-worldviews/dimensions. Inevitably thus since the possibility for
human ideal as of prospective transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity implications necessarily involves a parrhesiastic reifying gesture of dispensing-
with-immediacy-for-relative-ontological-completeness -by-reification/contemplative-
distension which is ‘never always the easiest of notion’ for human
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
disposition, especially as this often always implies the displacement/decentering-of-the-human-
subject, it is inevitably the case that such ideal as of ‘intemporal ontological-faith-notion-or-
ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning’ has to reckon
with the temporal social-stake-contention-or-confliction human sophistry eliciting-of-
immediacy-as-of-relative-ontological-incompleteness —dereification for
<amplituding/formative> wooden-language-{imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
’nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}
disposition meant at stifling the possibility for prospective transcendence-and-
In all such instances as was realised by universalising-idealisation philosophers Socrates/Plato/Aristotle as well as budding-positivists, the notion of dialogical-equivalence—<as-to-psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity→educt→existentialising/contextualising/textualising-contiguity}→ conflatedness→in→{preconverging–disentailment→by}→postconverging–entailment→,→in→self-becoming/self-conflatedness→/formative–supererogating> and intellectual-and-moral-equivalence is not a given, and as the sophists commit to sophistry the genuine intellectual holds it against the sophists to imply they are effectively of ‘apriorising–teleological-degradation→in–notional–discontiguity→/epistemic–discontiguity’—<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→{of→attendant→ontological-contiguity→→educt→→existentialising/contextualising/textualising-contiguity}→ conflatedness→→in→{preconverging–disentailment→by}→postconverging–entailment→,→in→self-becoming/self-conflatedness→/formative–supererogating>, as the latter notion only arises as of mutual apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument in relative-ontological-completeness as of the underlying registry–worldview/dimension reference-of-thought—<amplituding→formative–epistemicity>→totalising→devolved–apriorising-rule; as there can be no genuine contention between a universalising-idealisation mindset and a sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset or a positivising/rational-empiricism mindset and medieval pedantic/dogmatic mindset, if just for the mere sake of preserving and avoiding the denaturing of the universalising-idealisation meaningfulness-and-teleology or positivising/rational-empiricism meaningfulness-and-
teleology\textsuperscript{100}. 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\textsuperscript{113} arise in the first place; and the sophisticated/pedantic treachery/muddlement/acting-out of usurping such difficult quest for its temporal social-stake-contention-or-confliction has always been addressed not by a faulty pretence of mutually objectifying intellection between genuine intellectualism and sophistry, which is of flawed epistemic-veracity and thus ontological-veracity, but rather a blunt parrhesiastic disavowal of such sophisticated/pedantic treachery/muddlement/acting-out for what it essentially is; as with the\textsuperscript{104} 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\textsubscript{<as-to-psychologismic\textendash apriorising/axiomatising/referencing\textendash {of-attendant\textendash ontological-contiguity \textendash educed\textendash existentialising/contextualising/textualising-contiguity }\textendash conflatedness \textendash in\textendash {preconverging-disentailment–by} \textendash postconverging-entailment,-in-self\textendash becoming/self-conflatedness /formative–supererogating\textendash> arises as of the mental-reflex that ordinarily all meaningfulness-and-teleology\textsuperscript{100} 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\textsubscript{<as-to-psychologismic\textendash apriorising/axiomatising/referencing\textendash {of-attendant\textendash ontological-contiguity \textendash educed\textendash existentialising/contextualising/textualising-contiguity }\textendash conflatedness \textendash in-}
from a sovereign construct grounded on sovereign choice whether there is ontological-veracity or ontological-impertinence. The human existential tale as ‘humanity project’ has ever always been one of ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen for originary/as-of-event reasoning-through/messianic-reasoning’ as implied in the ‘seeding promise of human-subpotency ontological-performance’-<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s—sublimating—nascence-as-of-its-coherence/contiguity’. The seconndnatured 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—gesturing—in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—{preconverging—disentailment—by}—postconverging—entailment> role and as beyond-the-consciousness-awareness—teleology<in-preconverging—existential—extrication—as-of-existential—unthought> surreptitiously defining what can be thought or not thought. The fact is such implied underpinning—suprasocial-constructs are mainly seconndnatured 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—teleology, as the social knowledge—reification—gesturing—<in-prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity}—
contiguity }—conflatedness—in {preconverging disentailment by}—postconverging entailment> 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-preconverging–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...
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—as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing; psychology fails ontologically when it naively and wrongly construe of our given positivism—procrypticism relative-ontological-incompleteness—of-reference-of-thought apriorising/axiomatising/referencing—psychologism as being of ontological-normalcy/postconvergence to go on to imply a practice of reification of psychological traits is what is emancipatory of the human condition with the implication that any given registry-worldview/dimension in relative-ontological-incompleteness—of-reference-of-thought say animistic or medieval could just as well be considered in ontological-normalcy/postconvergence and that what is emancipatory of the human condition is the reification of psychological traits as of its 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 meaninglessness-in-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—transfusively the ontological-contiguity—of-the-human-institutionalisation-process underlined as of human limited-mentation-capacity-deepening antiakrasiatic disposition since this is effectively what de-mentatively/structurally/paradigmatically by the induced ontological-performance—<including-virtue-as-ontology> enables the superseding-and-deflating of the overall individual and social vices-and-impediments arising as of the relative-ontological-incompleteness of
the successive registry-worldviews/dimensions; and wherein our conception of historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing/<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism > turns out to be rather skewed towards our positivism–procrypticism <amplituding/formative–epistemicity> totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{13} perspective with the implication of history considered mainly as of succession of postconverging-or-dialectical-thinking\textsuperscript{20}–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\textsuperscript{17}/ontological-aesthetic-tracing/<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism > ontologically-hegemonising-narrative\textsuperscript{1} implications reflecting the dynamics of human postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism representation as of human de-mentation\textsuperscript{1} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics), as such historiality/ontological-eventfulness\textsuperscript{17}/ontological-aesthetic-tracing/<perspective–ontological-normaley/postconvergence-reflected–epistemicity-relativism-determinism > can very much inherently grasp the metaphoricity\textsuperscript{17} of human meaningfulness-and-teleology\textsuperscript{100} as implied by its ‘apriorising-teleological-thresholding–as-teleological-framework/narrative-framework of contextualising/existentialising/instantiative-devolving-meaningfulness’, since ‘individual-collective-and-social constructiveness-of-ontological-performance\textsuperscript{77}–<including-virtue-as-ontology> or destructuring-threshold–{uninstitutionalised-threshold }/presublimating–desublimating-decisionality}–of-ontological-performance\textsuperscript{72}–<including-virtue-as-ontology> as of any given registry-worldview/dimension\textsuperscript{84} reference-of-
referencing-syncretising/circularity/interiorising/akrasiatic-drag by its reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument but then is warranted to ontologically-complete itself successively as of base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument. The human then is what is warranted to reconstrue Rousseauian perfectibility out of its flawed constructiveness-of-ontological-performance -<including-virtue-as-ontology> as of its destructuring-threshold-{uninstitutionalised-threshold /presublimating–desublimating-decisionality}–of-ontological-performance -<including-virtue-as-ontology>, as it can’t pretend to avoid this purposefulness as it is, as of its any presencing—absolutising-identitive-constitutedness state, the outcome of such purposefulness as relayed with the ontological-contiguity—of-the-human-institutionalisation-process ‘true-ontology—as-of-Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology’. This coherently explains the inevitability of human ‘intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen’ for originary/as-of-event reasoning-through/messianic-reasoning prospective relative-ontological-completeness -of- reference-of-thought; as when the organic-knowledge avails it is much more than just an idea of choice but rather an obligation as of the implied inherently antiakrasiatic disposition that can’t afford to overlook as if lacking the organic-knowledge for degrading into <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag in preconverging–existential-extrication-as-of-existential-unthought. When the dialecticism of human meaningfulness-and-teleology as of its prospective ontological-performance
and-sublimity/sublimation/supererogatory–de-mentativity, such a parrhesiastic exercise is ever always caught up between accommodating human temporality\textsuperscript{99}/shortness and existence-potency\textsuperscript{15}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression which knowing of no such accommodation for human temporality\textsuperscript{99}, inevitably the existence-potency\textsuperscript{15}–sublimating–nascence,-disclosed-from-prospective-epistemic-digression transcendental-enabling/sublimating/supererogatory–de-mentativity implications necessarily comes ahead of human temporality\textsuperscript{99}/shortness emotional convenience. The certitude and determination of human meaningfulness-and-teleology\textsuperscript{100} as from this hindsight, as so-reflected from singularisation-\textless as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textgreater projected epistemic-immanence/veridical-epistemicity-relativism-determinism as of prospective notional–deprocrypticism meaningfulness-and-teleology\textsuperscript{100}, will necessarily imply preconverging-or-dementing –apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation with respect to our positivism–procrypticism meaningfulness-and-teleology\textsuperscript{100} as dissingularisation-\textless as-to-the-disjointedness/disentailment-of-presencing–absolutising-identitive-constitutedness \textgreater /epistemic-nonimmanence/flawed-epistemicity-relativism-determinism even as we are thereby emotionally inconvenienced, just as singularisation-\textless as-to-the-nondisjointedness/entailment-of-prospective-nonpresencing\textgreater projected epistemic-immanence/veridical-epistemicity-relativism-determinism as from our positivism perspective of meaningfulness-and-teleology\textsuperscript{100} will necessarily imply preconverging-or-dementing –apriorising-psychologism implications of supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of:
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–conceptualisation with respect to prior non-positivism/medievalism meaningfulness-and-
developmental metaphoricity as of its inherent 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 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-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—disentailment—by}—postconverging—entailment—as-of—its—developing-commitment-with-existence as from its feeding, warmth, relating, aspiring, maturing, etc. towards the effective acquisition of culture and language, and by extension a social-setup-as-a-subpotency epistemic-conception is de-mentatively/structurally/paradigmatically opened to prospective metaphoricity from existential-constraining/conflicatedness —of—its—commitment—with-existence as of its inherently implied 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 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-attendant—ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity }—conflatedness —in—{preconverging—disentailment—by}—postconverging—entailment to draw in various ways the optimum as of perceived existential possibilities such that a social-setup is already involved internally however restricted in its very own reinvention/circumventing/adaptation as of its implied supposedly coherent ontological-commitment as implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging—de-mentating/structuring/paradigming —as-being-as-of-existential-reality> on the basis of ontological-primemovers-totalitative-framework validatory
meaningfulness-and-teleology as of social-stake-contention-or-confliction’ as reflected at
the prospective superseding/transcending registry-worldview/dimension, as from existence-potence as-sublimating–nascence,-disclosed-from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-normalcy/postconvergence/referentialism perspective, can only arise fundamentally as of the prospective construction-of-the-Self renewed secondnated institutionalisation ‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for-
conceptualisation reflected as of singularisation–as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> as-of-intemporality /dissingularisation–as-to-the-
‘supererogatory–acuity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument–for–
conceptualisation reflected as of singularisation–as-to-the-nondisjointedness/entailment-of-
conflatedness'/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism notionally overcoming ‘shiftiness-of-the-Self’^2_. We can appreciate in this regards that both for the individual and the social, the capacity to ‘spontaneously’ be able to articulate ‘social-construction of ^5_ meaningfulness-and-teleology^1_0_ as of social-stake-contention-or-confliction’ as in the prospective relative-ontological-completeness registry-worldview/dimension is fundamentally hampered by its given registry-worldview’s/dimension’s—’reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of ^5_ meaningfulness-and-teleology^1_0_ as of its specific construction-of-the-Self’ due to its corresponding lack of ‘intemporal antiakrasiac disposition for dispensing-with-immediacy-for-relative-ontological-completeness—by-reification/contemplative-distension^7_6_ as of human limited-mentation-capacity-deepening^5_3_ for prospective relative-ontological-completeness^8_8_ that can then allow for the requisite ‘supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of- apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation reflected as of singularisation—<as-to-the-nondisjointedness/entailment-of—prospective—nonpresencing>—as-of-intemporality /dissingularisation—<as-to-the—disjointedness/disentailment-of—presencing—absolutising-identitive-constitutedness^1_9_>_as—of-temporality^9_9_ of the ^3_ meaningfulness-and-teleology^1_0_’. In this regard, we can more specifically appreciate the central and transformative implications of the Socratic-philosophers ^1_0_4_ universalising-idealisation as of the prospective ^1_0_4_ universalisation registry-worldview/dimension ‘social-construction of ^5_ meaningfulness-and-teleology^1_0_ as of social-stake-contention-or-confliction’, wherein such prospective ‘shiftiness-of-the-Self’^2_ as induced
by the Socratic-philosophers universalising-idealisation construed as universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism inducing the secondnatured institutionalisation of the universalisation registry-worldview’s/dimension’s reference-of-thought-for-social-functioning-and-accordance ‘specific bottomline—of-mere-mathesis/motif/thrownness-disposition for the constructiveness of meaningfulness-and-teleology as of its specific construction-of-the-Self’ brought about the coherently universalising construction of meaningfulness-and-teleology with the associated elevated level of ontological-performance as manifests with the Socratic method for universal consistency and coherence, Plato’s ideas for universal consistency and coherence and Aristotle’s qualifying-categories and universalising-syllogism for universal consistency and coherence; thus superseding/transcending the ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset as of base-institutionalisation mere rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism ‘shiftiness-of-the-Self’. This is the more profound explanation for the hegemonising ontological-grip thereafter of the Socratic-philosophers defining universalisation meaningfulness-and-teleology thereafter over the antiquity and their defining relevance in the latter meaningfulness-and-teleology of all the medieval societies of the Mediterranean and beyond, and so especially as the increasing population mixing thereafter particularly with the Roman empire naturally required/called-for ‘universally coherent, consistent and credible meaningfulness-and-teleology infrastructure as of Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology’ that went well beyond traditional ad-hoc mysticism, ad-hoc cultism and sophistic/pedantic ad-hoc/makeshift/nonprincipled–syllogising mindset; as of the knowledge reifying capacity-and-template for developing and cumulating such
potency\textsuperscript{38}~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\textsuperscript{106} implied
assuredness-of-ontological-good-faith/authenticity ~postconverging–de-
mentating/structuring/paradigming –as-being-as-of-existential-reality> as of
<amplituding/formative–epistemicity>causality~as-to-projective-totalitative–implications-of-
prospective–nonpresencing.–for-explicating-ontological-contiguity is all about existence-
potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression and not
about human sovereignty; in the sense that for instance gravity on earth as 9.8 m/s\textsuperscript{2} 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\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-
etpistemic-digression but not otherwise, and as being subpotent with existence it is the human
that has to ensure that its "meaningfulness-and-teleology"\textsuperscript{110} coincides with existential veracity,
such that where dialogue-as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
–educted–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> is wrongly implied and thus likely to undermine
existence-potency\textsuperscript{38}~sublimating–nascence,-disclosed-from-prospective-epistemic-digression
what gives in is the false notion of dialogue-as-to-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
–educted–existentialising/contextualising/textualising-contiguity }—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
 conflatedness /formative–supererogating>. This is equally reflected in the idea that the
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
approirising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of meaningfulness-and-teleology is rather as of the implication of
relative-ontological-completeness associated with human limited-mentation-capacity-
deepening from the perspective of existence-potency ~sublimating–nascence,-disclosed-
from-prospective-epistemic-digression as-to-ontologically-uncompromised-ontological-
normalcy/postconvergence/referentialism rather construed as of difference-conflatedness as-
to-totalitative-reification-in-singularisation as-to-the-nondisjointedness/entailment-of-
prospective- nonpresencing> -as-veridical-epistemicity-relativism-determinism, and not
identitive-constitutedness as ‘epistemic-totality’-dereification-in-dissingularisation as-to-
the-disjointedness/disentailment-of- presencing—absolutising-identitive-constitutedness > -
as-flawed-epistemicity-relativism-determinism flawed projection of
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
approirising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation by ‘mere-formulaic psychologising effect’, without ontological-veracity for
the manifested formulaic psychologising, due to the failure to factor in relative-ontological-
incompleteness as of shallow human limited-mentation-capacity
approirising/axiomatising/referencing/intelligibilitysetup/measuringinstrument

<amplituding/formative–epistemicity> causality as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity . Thus
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness–of-
approirising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation of meaningfulness-and-teleology, as of the-very-same-immanent-
existence/intrinsic-reality/ontological-veridicality,-as-to-‘human"amplituding/formative—
epistemicity>totalising~purview-of-construal’ or ‘amplituding/formative–epistemicity>totalising~devolved~purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality, rather points to the fact that ‘meaningfulness-and-teleology’ is not to be construed as accumulated/in-accumulation but that it is effectively ‘as recomposured in prospective relative-ontological-completeness’ as of ‘amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought since existence or purviews-of-existence ever always de-mentatively/structurally/paradigmatically remain the same and it is human-subpotency that is ever always undergoing its transcendence-and-sublimity/sublimation/supererogatory~de-mentativity not by cumulating but rather by ‘recomposuring construal of existence or purviews-of-existence’; and this further explains why 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-preconverging-existential-extrication-as-of-existential-unthought>‘instigating enframed apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument institutional-setups and implications that are poorly amenable to ‘amplituding/formative–epistemicity>totalising~renewing-realisation/re-perception/re-thought’, and so de-mentatively/structurally/paradigmatically limiting the possibility of prospective human transcendence-and-sublimity/sublimation/supererogatory~de-mentativity but for the instigation of prospective parrhesiastic messianic-reason/reasoning-through beyond/overflowing such ‘preconverging~motif-and-apriorising/axiomatising/referencing~imbuing>existentialising—enframing/imprintedness<(as-to-historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition). Critically just as ‘prospective intemporal-as-ontologically-veridical/ontological-faith-notion-or-ontological-fideism—imbued.
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
extential-reality parrhesiastic seeding-promise of reasoning-through/messianic-reasoning
meaningfulness-and-teleology as equivalence/correspondence antiakrasiatic-aspiration
ontological-performance —<including-virtue-as-ontology>’ is associated with
supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation as of affirmation/projection/assertion/dueness-validating-logicising/suitable-
measuringinstrument-validating-measuring<as-to-postconverging-or-dialectical-thinking
apriorising-psychologism> of prospective relative-ontological-completeness—over
unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing
apriorising-psychologism> of prior relative-ontological-incompleteness as to existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression
<amplituding/formative—epistemicity> causality—as-to-projective-totalitative—implications-of-
prospective—nonpresencing,—for-explicating-ontological-contiguity, likewise it is the case
that ‘temporal/sophistic—as-ontologically-flawed/ontological-bad-faith/inauthenticity
reproducibility—mathesis/motif/thrownness-disposition,—as—reproductibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought as meaningfulness-and-teleology as
covert-pretence-of-equivalence/correspondence—antiakrasiatic-aspiration-ontological-
performance —<including-virtue-as-ontology>’ is associated with ‘ontologically-flawed
denaturing’ of supererogatory acuity/perspicacity/astuteness/edginess/incisiveness of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for-
conceptualisation’ construed herein as of ‘pseudo-edginess/pseudo-incisiveness’;
as to the fact
that ‘pseudo-edginess/pseudo-incisiveness’, whether actively projected or passively insinuated
as of vocalisation/interjection/expletive intensification, beyond-the-consciousness-awareness-
teleology<sup>00</sup> is bound to wrongly imply the ontological-veracity of the ‘pseudo-edginess/pseudo-incisiveness implied supererogatory-acluity/perspicacity/astuteness/edginess/incisiveness–of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument –for–
conceptualisation’ as if as of affirmation/projection/assertion/dueness-validating-
logicising/suitable-measuringinstrument-validating-measuring<sup>as-to-postconverging-or-
dialectical-thinking –apriorising-psychologism> of prospective relative-ontological-
completeness<sup>88</sup> over unaffirmation/deprojection/de-assertion/undueness-invalidating-
logicising/unsuitable-measuringinstrument-invalidating-measuring<sup>as-to-preconverging-or-
demting –apriorising-psychologism> of prior relative-ontological-incompleteness<sup>9</sup> as to
existence-potency<sup>10</sup>–sublimating-nascence,-disclosed-from-prospective-epistemic-digression
<amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-
prospective- nonpresencing,-for-explicating-ontological-contiguity<sup>67</sup>. Pseudo-edginess/pseudo-
incisiveness as such exploits the natural and habitual human mental-reflex as of any given
registry-worldview’s/dimension’s–<sup>84</sup>reference-of-thought-for-social-functioning-and-
accordance to systemically imply and attribute dialogical-equivalence<sup>as-to-
psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity –
educed–existentialising/contextualising/textualising-contiguity }—conflatedness –in-
{preconverging-disentailment–by}–postconverging-entailment,-in-self-becoming/self-
conflatedness /formative–supererogating> with regards to social-stake-contention-or-
confliction as of ‘apriorising-teleological-elevation-in-ontological-contiguity<sup>11</sup>’. While this
mental-reflex is usually valid in most circumstances, however, in the specific circumstances of
pseudo-edginess/pseudo-incisiveness manifestation this is ontologically-flawed as the latter is
in effect rather in ‘apriorising-teleological-degration-in-notional-discontiguity/epistemic-
discontiguity’<sup>2734</sup>–<shallow-supererogation –of-mentally–
aestheticised~preconverging/dementing –qualia-schema> invalidating any such pretence of dialogical-equivalence<as-to-psychologismic~apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in—{preconverging-disentailment-by}—postconverging-
entailment,-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-epistemicity-relativism-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-
attendant ontological-contiguity -educed–existentialising/contextualising/textualising-
contiguity }—conflatedness —in—{preconverging-disentailment-by}—postconverging-
entailment,-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-preconverging-existential-extrication-as-of-existential-unthought> narrators in ‘apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity’
<shallow-supererogation —of-mentally-aestheticised~preconverging/dementing –qualia-

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schema> engaging with interlocutors rather in temporal <amplituding/formative–epistemicity>totalising–self-referencing-syncetising/circularity/interiorising/akrasiatic-drag
in preconverging–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/ratio-shipment-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 -slantedness narratives as the simpler/uncomplexified representation of the adult
psychopathy postlogism -slantedness mental-disposition, and this further points to the
‘procrpticism–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-
preconverging—existential-extrication—as-of-existential-unthought> whether with traditional
witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-
hollowing-out—in-subontologisation/subpotentiation-{blurring/undermining—of—
totalising—entailing—as—of—totalising—relative-ontological-completeness } today. Thus a given prospective relative-ontological-
completeness< registry-worldview/dimension supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—
conceptualisation as of ‘notional—singularisation—<as-to-the-nondisjointedness/entailment—of-
prospective—nonpresencing> projected epistemic-immanence/veridical-epistemicity-
relativism-determinism’, by its implied ‘apriorising—teleological-thresholding—as—teleological-
framework/narrative-framework of contextualising/existentiaising/instantiative-devolving-
meaningfulness’, operantly reflects the prior relative-ontological-incompleteness< registry-
worldview/dimension ‘shiftiness-of-the-Self ’ as of ‘a reifying gesturing that is—not—to—be—drag-
in/commingle—with the prior relative-ontological-incompleteness< registry-
worldview’s/dimension’s
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument social—
stake—contention—or—confliction ‘meaningfulness—and—teleology< as of its pseudo—
edginess/pseudo—incisiveness <amplituding/formative—epistemicity> causality<as—to—projective—totalitative—
implications—of—prospective—nonpresencing— for explicating—ontological—contiguity ’; as
reflected by the fact that positivising or prospective notional—deprocripticism
supererogatory—acuity/perspicacity/astuteness/edginess/incisiveness—of—apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—for—conceptualisation rather construe respectively non-positivising or procrypticism as of apriorising-teleological-degradation-in-notional-discontiguity/epistemic-discontiguity
<including—virtue—as—ontology> is effectively prone to a general <amplituding/formative> wooden-language{(imbued—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 predisposed to forego ‘true-ontology—as—of—Being—development/ontological—
meaningfulness-and-teleology for 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)} 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)} beyond-the-consciousness-awareness-teleology—in-preconverging-existential-extrication-as-
of-existential-unthought>. It has always been the case that cumulative/recomposuring–
attendant-ontological-contiguity >-successive registry-worldviews/dimensions secondnatured 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 sophist/pedantic 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)} whether as traditional witchdoctors, the sophists, medieval-pedants or in many ways pedantising/muddling/formulaic-hollowing-out—in-subontologisation/subpotentiation
(blurring/undermining-of-prospective-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) today, with the requisite intemporal-as-ontological reifying meaningfulness-and-teleology
as to existence-potency—sublimating–nascence, disclosed-from-prospective-epistemic-
digression <amplituding/formative–epistemicity>causality—as-to-projective-totalitative–
implications-of-prospective- nonpresencing, for-explicating-ontological-contiguity overt-
time/crossgenerationally inducing the positive opportunism untenability that overcomes such
reproducibility—mathesis/motif/thrownness-disposition,—as—reproducibility-of-aestheticisation
seeding-misprising of reasoning-from-results/afterthought meaningfulness-and-teleology as
covet-pretence-of-equivalence/correspondence—antiakrasiac-aspiration-ontological-
performance & <including-virtue-as-ontology>; and in this regards, the futural possibility of
developing-and-cumulating the capacity-and-template for the renewed and more profound
meaningfulness-and-teleology infrastructure as of Being-development/ontological-
framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—
meaningfulness-and-teleology of prospective notional—deprocrypticism preempting—
disjointedness-as-of—reference-of-thought,—as-to—amplituding/formative—
epistemicity—growth-or-conflatedness/transvalutative—
epistemology/rationalising/transepistemology/anamnestic-residuality/spirit-drivenness’—in-superseding-mere—
formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-
non-rules—apriorising/administering/referencing—psychologism in notionally overcoming
human ‘shiftiness-of-the-Self ’ is effectively not beyond human collective contemplation
reflected as of human ‘projective-totalitative’ notional—deprocrypticism protensive self-
consciousness perspective predisposed to devalue our procrypticism—or—disjointedness-as-of—
reference-of-thought occlusive self-consciousness

Contrary to the ontologically-flawed implications of identitive-constitutedness—‘epistemic-
totality’—dereification-in-dissingularisation—<as-to-the-disjointedness/disentailment-of—
presencing—absolutising-identitive-constitutedness > —as-flawed-epistemology-relativism-
determinism in reflecting that human meaningfulness-and-teleology as implied by the
ontological-contiguity—of-the-human-institutionalisation-process is rather ad-hoc and
disparate across cultures-as-sovereign-constructs-not-constrained-existentially-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>, a

‘hermeneutically/reprojectively/supererogatingly/zeroingly-educing’—human-subpotency–epistemic-perspective-of-projective/reprojective—aestheticising-re-motif–and–re-
<amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality speaks rather of states of relative-ontological-incompleteness and the prospective possibility of ontologically-veridical grander unifying scientific explanation of the natural world 4. Such causality→as-to-projective-totalitative–implications-of-prospective–nonpresencing,-for-explicating-ontological-contiguity construal points out that disparateness of meaningfulness-and-teleology as often wrongly projected in many a social domain-of-study is not an inherently sovereign notion as to the fact that construal as of relative-ontological-incompleteness cannot be ‘qualified as sovereign and beyond the countenance of its ontological-veracity as from relative-ontological-completeness perspective’ given that all human meaningfulness-and-teleology are of supposedly coherent ontological-commitment→<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’; such that while
recognising the human-subpotency epistemic-veracity perspective of say a given social-setup attributing an ailment to say magic, this doesn’t override the notion of inherent ontological-veridicality as to existence-potency\(^{15}\)~sublimating–nascence,{-disclosed-from-prospective-epistemic-digression epistemic-or-notional–projective-perspective wherein modern society in relative-ontological-completeness\(^{88}\) attributes the ailment to say flu. In order words, sovereign commitments, recognised as of \(^{45}\)human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation\(\langle\text{as-to-the-}
\text{nondisjointedness/entailment-of-prospective-} \text{nonpresencing}\rangle\), do not override the pre-eminence of supposedly coherent ontological-commitment \(\langle\text{implied—self-assuredness-of-ontological-good-faith/authenticity} \text{—postconverging–de-mentating/structuring/paradigming — as-being-as-of-existential-reality}\rangle\) as to existence-potency\(^{15}\)~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\(^{15}\)~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\(^{7}\) of the social domain-of-study, as the charge of totalitarianism can only apply with respect to sovereign choice. Further a \(\langle\text{amplituding/formative–epistemicity} \text{—causality—as-to-projective-totalitative—implications-of-prospective-}\)
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 attendant–ontological-contiguity —
educed–existentialising/contextualising/textualising-contiguity but rather that change is the 
outcome of human limited-mentation-capacity-deepening maximalising-recomposuring-for-
relative-ontological-completeness —unenframed-conceptualisation involving de-mentation 
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) of prospective postconverging-or-dialectical-thinking —apriorising-
psychologism representation and prior preconverging-or-dementing —apriorising-
psychologism representation; with the implication here that the issue of knowledge is all about 
developing human-subpotency towards existence-potency —sublimating–nascence,—disclosed-
from-prospective-epistemic-digression. The apriorising/axiomatising/referencing—of-
attendant ontological-contiguity —educed–existentialising/contextualising/textualising-
contiguity conflatedness in {preconverging-disentailment—by} postconverging-
entailment of attendant ontological-contiguity in the natural sciences is often poorly 
perceived inherently because of their subject-matter/domain-of-study implicated nature of 
philosophical depth of contemplation as of ‘coherence/contiguity-of-superseding–oneness-of-
onontology-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-
attendant ontological-contiguity —educed–existentialising/contextualising/textualising-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness -in-{preconverging-disentailment by|postconverging-entailment} or depart from attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39} already reified abstract scientific notions to then reflect further abstract scientific notions in knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness -in-{preconverging-disentailment by|postconverging-entailment}’}. 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 \textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}/knowledge as physics knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness -in-{preconverging-disentailment by|postconverging-entailment}. Rather we can better appreciate the occurrence of knowledge-reification–gesturing<in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity }—
conflicatedness -in-{preconverging-disentailment by|postconverging-entailment} as of \textsuperscript{4}amplituding/formative–epistemicity>causality–as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity construal in the sense that our ordinary thought process itself is as of \textsuperscript{4}amplituding/formative–epistemicity>totalising/circumscribing/delineating attendant ontological-contiguity educed–existentialising/contextualising/textualising-contiguity\textsuperscript{39} construal of notions like space, time, force, etc. with no absolutely given point of atomising/taking-to-pieces apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity educed–
existentialising/contextualising/textualising-contiguity \} \text{— constitutedness} \text{— in preconverging-entailment} even when we may harbour such a confusion, and likewise the development of theories say Cartesian, Newtonian, Einsteinian, String theory, etc. are equally <amplituding/formative—epistemicity>totalising/circumscribing/delineating as to the fact that these imply various ways of reconceptualising the notions of space, time, force, etc. as of the precedence of <amplituding/formative—epistemicity>totalising—renewing-realisation/re-perception/re-thought of attendant—ontological-contiguity—constitutedness—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
attendant ontological-contiguity—in epistemic-confledness in their domains-of-study’ implies that their
knowledge-reification–gesturing—"in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising–contiguity}—conflatedness—in–{preconverging-disentailment-by}–postconverging-entailment” 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 attendant ontological-contiguity—in epistemic-confledness 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—"in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological–contiguity –educed–existentialising/contextualising/textualising–contiguity}—conflatedness—in–{preconverging-disentailment-by}–postconverging-entailment" 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\textsuperscript{71}—effusing/ecstatic–inlining nature of \textit{attendant-ontological-contiguity}\textsuperscript{71}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{71} supervening-confledness\textsuperscript{12} thus rendering its methodology more explicitly totalising-entailing and teleological even as it is often naively and wrongly construed as ‘a relatively weaker natural science’ from a naïve epistemic apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}— constitutedness\textsuperscript{11}—in–preconverging-entailment perspective. This underlying <amplituding/formative–epistemicity>totalising/circumscribing/delineating \textit{attendant-ontological-contiguity}\textsuperscript{71}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{71} insight reflects ecstatic-existence’s supervening-confledness\textsuperscript{12} as to overall reifying-and-empowering-reflexivity-of-ecstatic-existence-as-panintelligibility \textsuperscript{12}—{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\textsuperscript{73}’ domains-of-study like physics and the natural sciences generally are of a less elaborate \textit{attendant-ontological-contiguity}\textsuperscript{62}—educed–existentialising/contextualising/textualising-contiguity\textsuperscript{62} conceptualisation nature in epistemic-confledness\textsuperscript{12} and can thus be ontologically-falsely be perceived as being of atomising/taking-to-pieces epistemic apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity \}—constitutedness\textsuperscript{11}—in–preconverging-entailment while inherently ‘less immediate epistemically constrained to ontological-primemovers-totalitative-framework\textsuperscript{73}’ domains-of-study like the social domains-of-study are more of an elaborate \textit{attendant-ontological-contiguity}\textsuperscript{62}—educed–
existentialising/contextualising/textualising-contiguity \(^7\) conceptualisation nature in epistemic-conflatedness\(^2\) 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\(^5\) hermeneutics involved in avoiding-and-superseding any \(^6\) presencing—absolutising-identititive-constitutedness\(^1\) for construing their veridical \(^4\) historiality/ontological-eventfulness\(^7\)/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>. 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-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging-entailment but the misunderstanding that their knowledge-reification–gesturing-in–prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging-entailment in other domains-of-study ends up having naïve and distortive effects on such domains-of-study knowledge-reification–gesturing-in–prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—constitutedness in–preconverging-entailment 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-
reflecting human successive self-consciousness/construction-of-the-Self that transcendentally-
and-sublimely transform human-reflexivity-in-ecstatic-existence so-construed as of human-
subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-singularisation
<as-to-the-nondisjointedness/entailment-of-prospective-
nonpresencing>; wherein we can appreciate that the instigation of universalising-idealisation
meaningfulness-and-teleology infrastructure or subsequent positivising/rational-empiricism
meaningfulness-and-teleology infrastructure transform human potentiation construed as ‘human-subpotency
convergence to existence’ with regards respectively to the specific base-institutionalisation or rational-empiricism/positivism self-consciousness/construction-of-the-Self implied as of the specific Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology. This self-consciousness/construction-of-the-Self notion is what deflates such ‘issues implied with regards to human sovereign options/choice or freewill’ and ‘issues of natural determinism beyond human sovereign options/choice or freewill’, as human self-consciousness/construction-of-the-
Self as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology implies ‘induced human
potentiation of sovereign options/choice or freewill that invalidate natural determinism’. In this
regards we can appreciate for instance that with the positivism/rational-empiricism modern society’s disease theory, parents failing to figure out that a baby is likely to get sick if kept in dirty surroundings due to bacteria and germs as well that high temperature is a sign that the baby needs medical care, such that were it to be established that the baby develops a serious medical condition because of such failure of parental care then the human potentiation of freewill of the parents is engaged with regards to the parents responsibilities as of the self-consciousness/construction-of-the-Self implied as of our positivism/rational-empiricism Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of–meaningfulness-and-teleology, however, supposed a similar situation arises in a non-positivistic social-setup with the parents acting that way because of say animistic beliefs that are utterly normal in the given animistic social-setup then it is difficultly the case that the human-potentiation of freewill of the parents is engaged with regards to their responsibilities as of the self-consciousness/construction-of-the-Self implied as of their non-positivism/animistic Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology (as the relative-ontological-incompleteness in the latter case renders it as an ‘ought indeterminacy’ while the relative-ontological-completeness in the former case renders it as an ‘is determinacy’); but then, a general underlying human potentiation of freewill of all humans is engaged passively to the effect that prospective relative-ontological-completeness inducing prospective self-consciousness/construction-of-the-Self reflected as of Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology in deflating human vices-and-impediments, necessarily warrants all humans to effectively aspire-for/be-receptive-to prospective relative-ontological-completeness. And such a more broad construal of freewill and natural determinism implications can be contemplated as elaborated elsewhere herein with regards to akrasia-susceptibility-or-akrasiatic-drag complex; thus akrasia-susceptibility-or-akrasiatic-drag complex further implies that the very state of unwariness with respect to prior relative-ontological-incompleteness as of a nihilistic disposition is de-mentatively/structurally/paradigmatically potently conducive/endemising/enculturating to its vices-and-impediments, and as the very possibility for prospective ontological-performance–<including-virtue-as-ontology> arises as of the intemporal ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-
or-acumen reasoning-through/messianic-reasoning as of its ‘seeding promise of human-subpotency ontological-performance’<including-virtue-as-ontology> equivalence/correspondence with the full-potency-of-existence’s–sublimating–nascence-as-of-its-coherence/contiguity’. Can we wish that we don’t have understanding whether directly, or indirectly as of reifying deferential-formalisation-transference, so that we aren’t intellectually-and-morally accountable then? How can we reconcile the fact that given human <amplituding/formative–epistemicity>totalising–thrownness-in-existence the possibility for prospective human registry-worldview’s/dimension’s institutionalisation enabling transcendence-and-sublimity/sublimation/supererogatory–de-mentativity could only arise as of prospective reasoning-through/messianic-reasoning that had no prior effective knowledge and virtue reference to go on to prospectively ‘invent’ reasoning-through/messianic-reasoning knowledge and virtue before the institutionalising of such reasoning-from-results/afterthought emancipatory possibilities, and then contend to make any given reasoning-from-results/afterthought knowledge and virtue limits intellectually and morally deterministic as of a nihilistic <amplituding/formative> wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>}? In this regard, the anti-nihilist stance implies that the very first notion of human ontological-performance<including-virtue-as-ontology> as of human <amplituding/formative–epistemicity>totalising–thrownness-in-existence induced anxiety lies in the fact that as of intemporal ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality parrhesiastic askesis-or-acumen reasoning-through/messianic-reasoning, humankind has the relative capacity to build and/or adhere to prospective relative-ontological-completeness possibilities. Further, in the specific instances it is important to recognise that natural
attendant ontological contiguity - deduced - existentialising/contextualising/textualising-contiguity - <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> (whether as of its rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism, as ‘first-level presencing—absolutising-
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) of
universalisation–non-positivism/medievalism), though we know from an ontological-
normalcy/postconvergence epistemic-or-notional—projective-perspective that the positivistic
attendant ontological contiguity - deduced - existentialising/contextualising/textualising-
contiguity - <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context> as of its 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) 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. Likewise, this ontological-normalcy/postconvergence insight can equally be projected of our
‘positivism–procrypticism registry-worldview’s/dimension’s reference-of-thought’ from
‘futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
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 dirty clothing and dig their hands in mud and rubbish ‘like an animal’ to find out about the treasures that are human histories); and by that equally implying prospectively the decentering and dialectical–de-mentation of positivism–procrypticism wooden-language-{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of—'nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}>. Such an insight can be appreciated as with the instance in the non-positivistic community where the positivistic mindset/reference-of-thought will most likely not necessarily perceive and construe the ‘achievement motives and temporal-stakes in animistic or medieval lives and living’ in the non-positivistic social-setup as ‘grandest living’ but rather the maximalising-recomposing-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 wooden-language-{imbued—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\(^{10}\) individuation mental-disposition of ‘inventing’ the successive becoming possibilities in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—as-of-the-human-institutionalisation-process\(^{68}\) 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 <amplituding/formative> 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>} 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\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\), comes with the contradictory implication that the state of recurrent-utter-uninstitutionalisation should never have been transcended and overridden (as
its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-language
(imbued—averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void ’-with-regards-to-
prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ base-institutionalisation–ununiversalisation, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ universalisation–non-positivism/medievalism, which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, should never have been transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>) so-construed prospectively are rather more pertinent) in order to ‘invent’ positivism–procrypticism (that is, paradoxically we shouldn’t be existing today!), and which contradictorily as well, as ‘biting the hand of such intemporal-disposition inventing’, itself should not be transcended and overridden (as its human finite aspirations whether socially, professionally, family-wise, hedonic, etc. as of the registry-worldview’s/dimension’s denaturing <amplituding/formative> wooden-language-(imbued—averaging-of-thought-as-
so-construed prospectively are rather more pertinent) in order to ‘invent’ prospective deprocrypticism, rather reflecting intellectual absurdity; and speaking rather besides a natural weakness of human incapacity that can arise and do arise as a result of our limited-mentation-capacity rendering us unconscious/unaware/as-of-the-poorer-halves-of-ourselves which is fathomable/understandable, of a graver problem if that was to be the case even when we then ‘understand’, of intellectual-and-moral irresponsibility of failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to do our own ‘homework’ with respect to our forerunners in the bigger notion of the human species continuous emancipation. In order words, the most vital human activities has to do, whether as of a consciously aware or unconscious nature, with the ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting that enables human memetic-rescheduling (psychoanalytic-unshackling/institutional-recomposuring) as from recurrent-utter-uninstitutionalisation to modern-day positivism–procrystalism and prospectively deprocrypticism; together with the idea that by the very intemporal-disposition essence of that ‘inventing’ it is inappropriate to construe such institutional-being-and-craft construct as a framework of temporal extricatory preconverging–de-mentating/structuring/paradigming relationship with meaningfulness-and-teleology (undermining the implied reference-of-thought–categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence, by adhering by flaw rather to the wooden-language–{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the-reference-of-thought–categorical-imperatives/axioms/registry-teleology} as deterministic thus subknowledging/mimicking the non-veridical
hollow/empty form of the meaning of narratives, and strangely enough ‘reflecting’ the
uninstitutionalised-threshold, represented ontologically as decentered and preconverging-or-
dementing—apriorising-psychologism), but rather appreciative of the intemporal mental-
disposition (as ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-
of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality) behind
the mental projection associated with and contributing to such institutional-being-and-craft
‘inventing’. But then transcendental constructs of meaningfulness going beyond the
‘conventioning limits’ of a given registry-worldview/dimension by definition are not actually
perceived as ‘most critical in value’ going by ‘intradimensional conventions’ which define
registry-worldviews/dimensions ontological and virtue limits; the effort of a Socrates, Galileo,
Diderot, Copernicus as of implying a prospective reference-of-thought of meaningfulness, is
an afterthought social recognition by the prospective registry-worldview’s/dimension’s
reference-of-thought institutionalisation, not the social recognition of their own registry-
worldview’s/dimension’s reference-of-thought (as the prior/transcended/superseded), as
transcendental meaningfulness-and-teleology involves psychical and institutional
recomposuring of high contrariety implications to human temporality/shortness as putting into
question the present as prior/old, but then the vocation of all transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as all knowledge is not about being
responsive to the mortals that we are (including this author’s mortality as anyone’s else) as of
social-aggregation-enabling but rather responsive to relative intrinsic-reality/ontological-
veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity of an
intersolipsistic nature. It is equally important to grasp that transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity is the more profound origination of
reference-of-thought that enables knowledge conceptualisations, and that the praxis of
knowledge may naively be construed as non-transcendental. So all knowledge is actually
transcendental and this is not to be confused with its distance/remoteness as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’ (whether as base-institutionalisation, universalisation, positivism or prospectively notional-deprocrypticism knowledge), and the idea of neutral/equable knowledge is a ‘mental complex of institutional inherence’ arising from incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation naivety, as if a given institutionalised reference-of-thought for knowledge has always been that way. By its very nature as construed from relative intrinsic-reality/ontological-veridicality transcendental-enabling/subliming/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 reference-of-thought—categorical-imperatives/axioms/registry-teleology with the prospective one for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation unamplituding/formative—epistemicity totalising—renewing—realisation/re-perception/re-thought, in contrast to a naïve incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation mental-reflex. The idea that knowledge-as-virtue will be obtained neutrally and be inserted in the social-construct neutrally is rather a simplistic/naïve virtuality-or-ontologically-flawed-construal, as at best such knowledge is not really neutral but rather remote/distant as coming from the ‘transcendental origination of the reference-of-thought of the knowledge’. For instance, scientific discoveries and our liberal notions today are grounded on the transcendental origination of positivistic modern scientific knowledge and liberal thinking reference-of-thought established and developed from the days of the Newtons, Galileos, Pasteurs, Copernicus, Descartes, Rousseaux,
etc. who and others, then were transcendental as of apriorising/axiomatising/referencing-of-attendant-ontological-contiguity—reduced—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—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction but right back in their epoch this elicited a high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising—self-referencing-syncretising-as-of-perceived—social-stake-contention-or-confliction. The point here is to highlight that where the need for ‘reappraisal of reference-of-thought’ arises as for prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, it will be naïve to imply that knowledge is neutral failing/not-upholding—as-of-apriorising/axiomatising/referencing to register that all knowledge is the outcome of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity as ‘reapraisals of references-of-thought’ and inducing their corresponding prospective psychologisms (apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument—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/postconvergernce. This insight about a more succinct social reality as of human institutionalised-and-uninstitutionalised-facets is critically vital for the appraisal of psychopathy and social-psychopathy as social manifestation of postlogism as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation＞ within the positivism–procripticism 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–procripticism uninstitutionalisation; wherein prospective institutionalising-facet insight will construe perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/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\(^{10}\) <-in preconverging existential-extrication-as-of-existential-unthought>\(^{6}\). 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\(^{10}\) 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\(^{10}\) 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/\(^{1}\) universal/transcendental/\(^{5}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{8}\) —unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, uninstitutionalised-threshold\(^{10}\) 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\(^{10}\) 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\(^{73}\) induced untenability/internal-contradiction/internal-incoherence/institutional-constraining in the middle to long run or crossgenerationally as intemporality\(^{5}\)–asymmetric-subsumption-of-temporality\(^{9}\). This dichotomy of contradictory
narratives explains why it is the bigger framework of prospective relative-ontological-completeness \(^5\) reference-of-thought that perfectly grasp in sync a superseding institutionalising aetiologisation/ontological-escalation in notional–deprocrypticism apriorising/axiomatising/referencing\{of-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \}_conflatedness _in_\{preconverging-disentailment by\}_postconverging-entailment and so over procrypticism disjointedness-as-of reference-of-thought denaturing \(^1\) and harkening back in undermining psychopathy and social psychopathy as the more specific individuation-level denaturing \(^{15}\). Interestingly this construing of psychopathy and social psychopathy within a dichotomy of institutionalisation and uninstitutionalised-threshold \(^{13}\) mental-dispositions with respect to dynamic social construction of perceived social-stake-contention-or-confliction is very much reflective of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor, as we can grasp the veracity/ontological-pertinence of this uninstitutionalised-threshold \(^{13}\) dichotomy more transparently with regards to say non-positivism/medievalism postlogism \(^7\) manifestation like notions-and-accusations-of-sorcery. We know that such incidents associated with notions-and-accusations-of-sorcery speak of the more profound relative-ontological-incompleteness \(^{-8}\) reference-of-thought issue wherein the incidental denaturing \(^{1\_\_}\) of such manifestations reflected a social denaturing \(^7\) 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-attendant-ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \}
The defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (as perversion-of-refence-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation) comparison can equally be used to illustrate how slanting is different from lying. Insightfully, we can grasp that the fundamental defect of the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument just as with slanting arising as a faulty-mentation-procedure-deception explains why it keeps on falsely presupposing new narratives in deception just as a defective apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-measurements systematically keeps on making wrong aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-measurements (systematically flawed meaningfulness) as its fundamental registry-worldview’s/dimension’s-uninstitutionalised-threshold—as-Being-or-ontological-or-
the projected false apriorising–registry’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, and consequently to articulate a manifestation of mental-slantedness/decandoring/distractive-alignment-to-reference-of-thought/<of-apriorising/axiomatising/referencing>/threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’—prospectively-disontologising–preconverging/dementing –apriorising-psychologism>/distractive-temporal-priorisation (and not soundness-or-ontological-good-faith/authenticity–of-reference-of-thought/candoring/prelogism /organic-comprehension-thinking) of the mind’s mental perversion/defect; and so, as an utter and mentally dialectically-or-contendingly-out-of-phase —as-the-temporal-mind-pedestals-are-dialectically-out-of-phase/dialectically-primitive—from ‘an ordered construct from the intemporal as ontological mindset’. Since the state of exhibiting a demonstrated perversion-of-reference-of-thought-as-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 have the implied-profile-or-implied-stature and the implied-presumptuousness-or-implied-arrogation to logically contend about the ontological veridicality of an accusation of witchcraft with a relatively suprastructuring positivistic mental-disposition). This technique of mentally grasping the psychopath and other postlogic minds is by reflecting/perspectivating/highlighting a ‘distractive-or-circumventive-mental-alignment-or-postlogism’ (explained further in the text) as against an ‘integrative-
mental-alignment-or-prelogism’ (the latter being the normal reflex by which the normal prelogism’-as-of-conviction,-in-profound-supererogation’ <-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’ -logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ mind ordinarily aligns to meaning, and it is this mental-alignment reflex to meaning that makes it difficult to truly grasp the psychopath’s and other postlogic mental-dispositions which mental-alignment are rather as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <-as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ with respect to meaningfulness). Paradoxically, this is the fundamental strength of psychopathy, i.e. to get the normal prelogism’-as-of-conviction,-in-profound-supererogation’ <-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’ -logical-dueness-precedes-disontologising-logical-outcome-arrived-at’ mind to wrongly elevate psychopathic ‘meaningfulness-and-teleology’ as of veridical ‘attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity’ rather than reflect the reality of its ‘formulaic ‘meaningfulness-and-teleology’ which is ‘meaning-by-the-merely-illogical-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-supererogation’ rather than logical defect (defect of logical operation/processing/contention).

This distinction is critical. Why? Basically, meaning is what defines/predicates value, thought and action. Meaning has two elementary aspects: ‘reference-of-thought or axioms or categorical-imperatives (reflected-as-soundness-or-ontological-good-faith/authenticity’-of-‘reference-of-thought, by the prospective relative-ontological-completeness’-of-‘reference-of-thought and logic (logical-operation/processing/contention/implicitation-of-act-execution,
and so, ‘fundamentally and validatorily’ on the basis of sound \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first instance). Meaningfulness is thus essentially about the ‘operation of \(^8\) reference-of-thought as-of-its-veracity/ontological-pertinence as-soundness-or-ontological-good-faith/authenticity\(\)^{69}–of–\(^8\) reference-of-thought’, with logic/logical-processing basically about the operation of \(^8\) reference-of-thought as rules as of intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology validated as of established ontological-veridicality/intrinsic-reality/existential-reality. Otherwise stated, meaning has \(^8\) reference-of-thought’ reflecting its being/ontological/existential veridicality, and logic as an operation of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity based on the meaning’s implied \(^8\) 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\(\)^{69}–of–\(^8\) reference-of-thought’ construed as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism and centered understanding’ over the relatively ontologically-incomplete–reference-of-thought as of its ‘unsoundness-or-ontological-bad-faith/inauthenticity\(\)^{64}–of–\(^8\) reference-of-thought’ construed as ‘preconverging-or-dementing\(^{19}\)–apriorising-psychologism and decentered understanding’. Slanting (and by derivation cohering-slanting) is ‘technically coherent logical articulation’ however over flawed or non-existent apriorising–reference-of-thought-elements/apriorising–registry-elements, and thus falsely implying the apriorising–
reference-of-thought-elements/apriorising–registry-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology as being ‘existentially’ established, with the possibility of a further infinite possibility of logical faulty-mentation-procedure-deception-or-urge arising where the reference-of-thought-elements are wrongly implied as of existential-reality. Normally we assume that everyone is sound of mind (that is, assume everyone operates by soundness-or-ontological-good-faith/authenticity-of-reference-of-thought, with contention arising by reflex rather with respect to logical coherence and not the soundness-or-ontological-good-faith/authenticity-of-reference-of-thought in the first place) so ‘we don’t tend to question the being/ontological/existential veridicality of reference-of-thought-{reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought}. But with the phenomenon of psychopathy, this is a critical flaw at its adulthood stage, as at its childhood stage the ‘deliriousness/delirious-effect/cinglé-effect’ of the implied-reference-of-thought/implied-registry and its elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology is rather obvious and we don’t normally process/operate logically the childhood psychopathy’s non-veridical hollow mimicking narratives since ‘we just invalidate those apriorising–registry-elements to start with as not of being/ontological/existential veridicality’. For instance in the case above, where John were to witness Dad punish his sister Mary for spilling water on a chair, and by ‘vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging of meaning’ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) determines that if in a ‘dereifying act’ he spilt some water on a chair and said it was Peter, Peter will be punished by dad; dad, however, having an ‘attendant ontological-contiguity-educed—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-<of-apriorising/axiomatising/referencing> 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—as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. In so doing determines that John is ‘manifesting a mental defect’ and more so, not an ad-hoc defect—of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance, but rather registry-worldview’s/dimension’s-uninstitutionalised-threshold defect—as-Being-or-ontological-or-existential–defect that speaks to how John may act in many other similar situations, i.e. epistemic-decadence (notional-discontiguity/epistemic-discontiguity —<shallow-supererogation —of-mentally-aestheticised—preconverging/dementing —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’> ) by the denaturing of the reference-of-thought or the soundness-or-ontological-good-faith/authenticity —of- reference-of-thought of meaning over which denaturing he tries to get interlocutors to operate/process logic; and ‘is not even contending and that he is the subject of prelogism—as-of-conviction,—in-profound—
intradimensional’-prospectively-disontologising-preconverging/dementing—apriorising-
psychologism> narratives. This points to a "perversion-of- reference-of-thought<-as-
preconvergingly-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–firstnaturedness—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-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’", and enabling ontological-
escalation or aetiolisation as ‘metaphorical principle for an infinity/a-million-and-one-
instances-and-locales’/aetiolisation/ontological-escalation. The underlying fact about
meaningfulness-and-teleology\(^\text{100}\) is that the apriorising–registry (as the individual grounding
of the reference-of-thought of the social-construct registry-worldview/dimension) precedes
logic as of apriorising/axiomatising/referencing basis for logic. For instance, if an adult
psychopath were to meet a stranger and spoke to him about another stranger whom it knows
nothing about, saying logically that it is a bad thing for this guy to be molesting children, etc.
The logical operation is entirely right and sound in abstract terms but does the apriorising–
registry (\textsuperscript{14}reference-of-thought) apply?, i.e. The faulty-mentation-procedure-deception-or-urge\textsuperscript{12} 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 \textsuperscript{84}reference-of-thought-categorical-imperatives/axioms/registry-teleology\textsuperscript{100} which are: implied-logical-dueness-or-implied-scape (the implied-logical-dueness-or-implied-scape doesn’t exist since the psychopath doesn’t know the guy), implied-profile (the psychopath is projecting a false representation of itself and the situation), implied-presumptuousness-or-implied-arrogation (the psychopath has no stature to talk about the guy he doesn’t know), implied-assumptions (the assumptions implying the psychopath’s relationship with the guy and the guy’s relationship with children doesn’t exist), implied-value-reference (the psychopath’s elicitation of a sense of value reference in the interlocutor is unfounded and ridiculous) and implied-teleology\textsuperscript{100} (the psychopath’s articulation of a sense of purpose on its interlocutor about the guy is hollow mimicking). Finally, the psychopath has articulated a lot of faulty-mentation-procedure-deception-or-urge\textsuperscript{12} but none to do with logic, but everything to do with the denaturing\textsuperscript{15} of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84}reference-of-thought, i.e. slanting-deception or deception-of-successively-shifting-or-non-cohering-narratives-and-acts or deception-by-concurrently-false-presupposing/false-presuming/false-premising-of-narratives or deception-by-concurrently-false-assumptive-preconverging-or-dementing\textsuperscript{19}of-narratives! So with the psychopath, you don’t watch the logic, you watch out for the \textsuperscript{14}reference-of-thought/apriorising–registry for mental-perversion or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84}reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{84}reference-of-thought as \textsuperscript{75}perversion-of-\textsuperscript{84}reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > do protract and an
ignorant prelogism -as-of-conviction,-in-profound-supererogation -<existentially-veridical–
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind acting in prelogism -as-of-conviction,-in-
profound-supererogation » « existentially-veridical– ‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at» on such postlogism » as-of- » compulsing–
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 » as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical– ‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness») non-veridical hollow mimicking
narratives is ‘technically psychopathic as well’ as they are in hollow-constituting» as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation» or
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s
‘denaturing’ postlogic-backtracking–<iterative-looping– set-of-dereifying-hollow-narratives-
and-acts>» with ‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as–‘deception-
of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-
enablers over intrinsic-reality/ontological-veridicality transcendental-
 enabling/sublimating/supererogatory–de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase. This is known as conjugated-
postlogism /preconverging-or-dementing -integration (whether conjugated to in
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation), which is to be
construed as ‘distractive-alignment-to» reference-of-thought« of-
apriorising/axiomatising/referencing> and once it is induced by ignorance it leads to an undermining of ‘deductive social universal-transparency—(transparency-of-totalising-entailing—as-to-entailing-<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness⟩ which protects the internal-coherence of meaning as of soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and corresponding virtue’ and so by way of ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of existential-reality’ at ‘uninstitutionalised-threshold’ of registry-worldviews, with subsequent conjugating ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-postlogism /preconverging-or-dementing -integration is derived from the psychopath’s initiated postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. It should be noted that both psychopathic postlogism and conjugated-postlogism cases of unsoundness-or-ontological-bad-faith/inauthenticity -of- reference-of-thought (as slanted and cohering-slanted, respectively), by their ‘least-and-derived-temporal-operating-modalities-of-the-reference-of-thought-as-of- incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation-inducing-the-uninstitutionalised-threshold’, involve ‘disjointedness-as-of- reference-of-thought’ misappropriated meaningfulness in arrogation by the fact that taken singularly from the same interlocutor in different circumstances, each (hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>) narrative is apparently coherent but ‘construed together as of the retracing of set-of-narratives’ these reveal ‘unsoundness-or-ontological-bad-
inducing-the-uninstitutionalised-threshold"). Further, this ‘natural level of human interlocution engagement is a perpetuation’ explaining why the conjugated-postlogism mental-disposition is one of ‘slanted-cohering/conjoining’ as it rather further integratively rationalises the latest iterated narrative as an elucidation rather than a further preconverging-ordementing –apriorising-psychologism of adult psychopath/postlogism (as obvious with the child psychopathy ‘delirium effect’ as it slants and re-slants on the initial slanting in an absolving-logic/fleeting-logic/escaping-logic reflex); and, the falsely projected reference-of-thought implied-elements of logical-dueness-or-implied-scape/implied-profile-or-implied-stature/implied-presumptuousness-or-implied-arrogation/implied-assumptions/implied-value-reference/implied-teleology, create a new foundation for further preconverging-ordementing –apriorising-psychologism when wrongly eliciting in an interlocutor logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation issue, such that one salient manifestation of conjugated-postlogism arises with many of such an interlocutor vaguely articulating propositions based on such falsely ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–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 \textit{amplituding-formative–epistemicity} totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33}

circularity/recurrence/repetition/repeatability of the \textsuperscript{84}reference-of-thought as of the uninstitutionalised-threshold\textsuperscript{03} or \textsuperscript{81}procrypticism–or–disjointedness-as-of-\textsuperscript{84}reference-of-thought. Thus the central notion for preempting psychopathic postlogism\textsuperscript{78} and conjugated-postlogism\textsuperscript{78} is the ‘retracing of their sets-of-narratives as of attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity \textsuperscript{39}<reifying-or-elucidating-of-prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-instantiative-context>’. That revealing unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–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{50}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{84}reference-of-
thought–categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation without factoring that such reference-of-thought–categorical-imperatives/axioms/registry-teleology are only as pertinent (not by habit or tradition or expediency) but as of when they are truly for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-normalcy/postconvergence to then articulate the necessary ‘imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity–educated–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’ over naïve elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity (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 }) that is only pertinent when it is of the existential existence-potency~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality. It is important thus to know that since the defect of psychopathy and its derivation as social psychopathy has nothing to do with logical-processing but everything to do with perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>/perversion-of-axiomatic-construct and the false ‘apriorising–reference-of-
thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity
-educted–existentialising/contextualising/textualising-contiguity
<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
100, 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 attendant–ontological-contiguity
-educted–existentialising/contextualising/textualising-contiguity
<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
100, and not involve in any elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity
-educted–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 attendant–ontological-contiguity
-educted–existentialising/contextualising/textualising-contiguity
<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
100. 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—attendant—
ontological-contiguity\textsuperscript{contiguity\textsuperscript{ontological}}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{ontological} to be had/entertained nor any logical analysis but rather maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation invalidating that the implied-logical-dueness-or-implied-scape of the child psychopath who deliberately in a ‘dereifying act’ spills water on the chair to accuse another even exists, its implied-profile is ridiculous, just as its implied-presumptuousness-or-implied-arrogation, its implied-assumptions, its implied-value-reference and its implied-teleology\textsuperscript{ontological} (or sense-of-purpose), and such an approach will equally extend with regards to social psychopathy where by ignorance at best or ‘other cynical temporal manifestations as of conjugating affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation’ an interlocutor was to falsely imply the need for logical analysis in order to falsely validate the foundational faulty-mentation-procedure-deception-or-urge of the ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity\textsuperscript{ontological}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{ontological}) <reifying-or-elucidating-of-prospective-relative-ontological-completeness –of– reference-of- thought-devolving-as-of-instantiative-context‘). This phenomenon of the ‘social protraction of psychopathy across individuals and society’ can be articulated as follows. It is important to grasp that the mechanism of SLANTING as of compulsive-slanting—preconverging-or-dementing ’apriorising is actually about ‘denaturing’ postlogic-backtracking–\textsuperscript{iterative-looping}‘set-of-dereifying-hollow-narratives-and-acts’\textsuperscript{ontological} with ‘successive-shifting-of-the-narratives-and-acts-foci’-construed-as–‘deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase. The suspected psychosomatic basis for the psychopath to be slanted/’cinglé’ is a ‘faulty-mentation-procedure-deception-or-urge’.
(entitlement folie/folie raisonnable)’ as opposed to a logical motivation of a supplanting-conviction-as-to-profound-supererogation preempted-of-attendant-intradimensional’s postconverging/dialectical-thinking apriorising-psychologism or prelogic mental-disposition. It is as if ‘the psychopath’s mental state is to take a faulty-mentation-procedure-shortcut’ to the normal process of prelogism as-of-conviction, in-profound-supererogation <existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> logical articulation with respect to socially-perceived-value as of social-stake-contention-or-confliction’. Going by the example highlighted above, say for instance the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism basis’. For instance, by saying (in a different social spatial location where the interlocutor cannot verify the underlying contextual reality) it is critical that the stranger should not be taking young children in his house as it suspiciously points to a molester (which is certainly a sound statement but rather being parasitised for a perverse purpose of ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation’-or-prelogism basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a mental-disposition). Even if this latter narrative is proven to be false (as it is another perversion-of-reference-of-thought-as-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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-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 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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-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 the reference-of-thought/apriorising–registry/categorical-imperatives/axioms and to re-engage logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-
profound-supererogation by ‘prelogism’-as-of-conviction,-in-profound-supererogation <
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’
logical-dueness-precedes-disontologising-logical-outcome-arrived-at re-engaging reflex’
wrongly turning the issue into one of logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation instead of construing a
perversion-of-<reference-of-thought>-<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation> ‘preconverging-or-dementing’-apriorising-psychologism/unsoundness-or-
ontological-bad-faith/inauthenticity-of-<reference-of-thought manifestation’). The
psychopath simply needs to loop another non-veridical hollow mimicking narrative over the
previous one in ‘denaturing postlogic-backtracking devoided-of-conviction-as-to-profound-
supererogation’-or-prelogism’-basis’ towards sanctified-conventioning-social-aggregation-enablers. What is critical for the psychopath is that ‘the last postlogic/formulaic non-veridical
hollow mimicking narrative/meaning-by-the-mere-illogical-possibility-of-it-being-
formulaically-narrated’ allows its interlocutors to prelogically ‘rationalise’ (align in-conviction-
as-to-profound-supererogation to or prelogism, at-a-pedestal,-in-this-case-ignorance-pedestal) the other narratives even if there are all ‘non-veridical hollow mimicking narratives’. This might further involve juggling such hollow mimicking in hollow-constituting-<as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’> as
absolving/fleeting/escaping-reflex–logic among different set-of-interlocutors (this is simply
because postlogism in hollow-constituting-<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> operates by extrinsic-attribution, i.e. who
can I convince to make my argument right as per ‘disontologising-perverted-outcome-sought-
precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness’ unlike postlogism\textsuperscript{78} as prelogism\textsuperscript{9}, 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\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} (which is an unusual and rare social experience given that a psychopathic personality and postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} are an outlying phenomenon) with one set-of-interlocutors will involve either a temporal commitment to the postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} (due to the ‘lack of constraining social\textsuperscript{10}\universal-transparency\textsuperscript{10}\langle\text{transparency-of-totalising-entailing,-as-to-entailing}\langle\text{amplituding/formative–epistemcity}\rangle\text{totalising–in-relative-ontological-completeness}\rangle\text{as inducing vices-and-impediments}\textsuperscript{10}\text{which will then make it alienating} or a ‘fool-me-once-phenomenon’ where there is a relative insight on postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} from some interlocutors with no more commitment given the inconsistency of the hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>} in postlogic-backtracking\textsuperscript{-iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}\textsuperscript{7} as absolving/fleeting/escaping-reflex–logic, in time speaking to the fundamental mental denaturing\textsuperscript{15} involved in postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}, and so for the shallowness of the postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>}
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-supererogation mechanism (it isn’t necessarily completed in all manifestations as is rather a ‘mental roaming/drifting-cycle disposition known as postlogism’-retreating’ that carries on depending on how the situation permits) involves the psychopath first projecting initially neutral narratives (pre-valuation), then narratives meant to elicit the sense of excellence/exception/accommodation of its interlocutor (pri-individuation) as well as any other person or notion the interlocutor holds in high esteem, which are then contrasted ‘out of context’ unfavourably with non-veridical hollow mimicking narratives about the psychopath’s ‘socially-perceived-value as of social-stake-contention-or-confliction target’ (de-individuation) ensuring the latter narratives are articulated craftily and at different social locations/spaces. De-individuation further consists of four elements; ‘consternation’ wherein narratives with a ‘sense of dismay’ are induced on the interlocutor about the psychopath’s social-stake-contention-or-confliction target, ‘revulsion’ wherein narratives with a ‘sense of repugnance’ are induced on the interlocutor about the target, ‘certainty’ wherein narratives with a ‘false sense of undoubtedness’ are projected about the target on the interlocutor, and finally ‘a sense of passive or suggestive alienation’ towards the psychopath’s target is projected upon the interlocutor to ‘subconsciously induce a sense of alienation from the target’. The psychopath then strives to settle on the whole of this process circularly doing likewise with other new and pertinent interlocutors as well (commitment). By and large this circularity thus involves these four elements as pre-valuation/pri-individuation/de-
reference-of-thought’–as-conflatedness or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology); to ultimately prevent its own ‘perceived social alienation’ by inducing the alienation of its ‘perceived social-stake-contention-or-confliction target’ over a social-stake-contention-or-confliction as to preconverging/postconverging–dementating/structuring/paradigming implications. Critically, it should be understood that passive or suggestive alienation is actually the sumum 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-protration-to-psychopathic-preconverging-or-dementing–apriorising-psychologism’ is not really ontologically-speaking a prelogic/conviction-as-to-profound-supererogation77 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 postlogism78 in hollow-constituting—misappropriation-of-meaningfulness-and-failing-intemporal-preservation to which the interlocutor aligns prelogically and then miscues, and then secondly (in addition), as ‘committed-by-temporality/interest over intrinsic-veridicality’ whether in the form of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. It should be noted that this psychopathic manifestation process can be mimicked in the context of social psychopathy, and more thoroughly when as ‘exacerbation-temporal-disposition conjugated/inflected/derived/mimicked/in-protration-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-procrysticism/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-preconvergingly-apriorising/axiomatising/referencing’ at ‘uninstitutionalised-threshold’ initiated by the psychopath’s postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation, and resolved suprastructurally by a deprocryptic mindset/reference-of-thought making reference to superseding deprocryptic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-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-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by the dynamism of non-positivism/medieval mindset, resolved/structurally-
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\textsuperscript{100} of every interlocutor, so mentally the human mind has developed ‘a referencing scheme of trusting that involves closeness, familiarity, reputation and appearance’; but such a scheme is strictly speaking ontologically incomplete and underminable but it is standard as it ‘saves mental energy and time’, hence it is the strongest factor for the social prevalence of psychopathy and its social psychopathy corollary, and by extension all postlogism /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\textsuperscript{10} compulsing–nonconviction/madeupness/bottomlining—(<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of–the–‘attendant-intradimensional–ontologising’–imbued–
or compulsively-dementing, is ad-hoc, circumspect and highly contextualised since the prelogism-as-of-conviction,-in-profound-supererogation-existingly-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 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-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at is comprehensive since the psychopath naturally doesn’t attach any ‘emotional involvement’ and qualms to the meaning of the narratives it articulates (it views them just as non-veridical hollow mimicking form narratives that determine its interlocutors prelogism-as-of-conviction,-in-profound-supererogation-existingly-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-
subknowledging veridical assumptions; absolving/fleeting/escaping-reflex–logic as subknowledging prelogism-as-of-conviction,—in-profound-supererogation logical dueness—precedes-disontologising—logical—outcome—arrived—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—as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—of—the—attendant—intradimensional—apriorising/axiomatising/referencing—logical—dueness) as to its threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—as—to—attendant—intradimensional—prospectively—disontologising—preconverging/dementing—apriorising—psychologism construed as reverting deduction whereas supplanting—conviction—as—to—profound—supererogation —of—attendant—intradimensional—postconverging/dialectical—
thinking—apriorising-psychologism deductions’ emphasise the intrinsic attributive essence of deductions with corresponding latent forms of prosody, psychopathic vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledge. ‘revert or postlogic compulsing—nonconviction/madeupness/bottomlining’ (<decontextualising/de-existentialising—of-attendant-intradimensional—apriorising/axiomatising/referencing>-induced-disontologising’—of-the—attendant-intradimensional—ontologising’—imbued—<contextualising/existentialising—attendant-ontological-contiguity >—in-shallow-supererogation—<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical—’attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness>)} backtracking—iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’ deductions’ imply the psychopath overemphasises in a consciously active manner the empty forms of prosody in-of-themselves first and over the intrinsic attributive essence of meaning like overemphasising the toning form (toning triggering) and the supposition form (presumptuousness) in their expressed deductive reasoning, as it mimicks the fact that the forms of prosody tend to be overemphasised spontaneously when naturally expressing profound/deep conviction; thus naturally the psychopathic mindset/ reference-of-thought has an unusually large repertoire of ‘sense of meaningfulness associated with empty forms of prosody’ since it artificially perceives them as more critical than the supplanting—conviction-as-to-profound-supererogation of—‘attendant-intradimensional’—postconverging/dialectical-thinking —apriorising-psychologism mind’s intrinsic meaningfulness the forms of prosody are latently associated with. The peculiarity with the psychopath and in the instance of protracted slantedness/social psychopathy with the case of exacerbation for instance, is the over-elaboration of such forms in a way that is rather an instrumentalisation of form of expression and not natural expression (mimicking or vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-
vague-vocalisation-or-subknowledging\(^\text{95}\)). 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\(^7\) in their ‘conjoining looping narratives of flawed-existential-elevation-of-\(^{11}\)reference-of-thought\(^7\)’ (pointing to vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging\(^95\)), and can be an advanced insight of a ‘psychopathic/postlogic and social psychopathic/conjugated-postlogism\(^8\) situation’, construable with an appropriate \(^5\) maximalising-recomposuring-for-relative-ontological-completeness\(^95\)—uenenframed-conceptualisation. This mirrors the operant case highlighted further below, wherein the implied meaningfulness (of postlogic/psychopathic, conjugated-postlogism\(^9\)/preconverging-or-dementing\(^10\)-integration and supplanting—conviction-as-to-profound-supererogation \(^9\)—of—attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism mental-dispositions) is existentially-traced as of the circularity/recurrence/repetition/repeatability as to existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\(^2\)-educed—existentialising/contextualising/textualising-contiguity\(^2\)-reification_or_intrinsic-reality—ontological-coherence_or_superseding–oneness-of-ontology\(^9\) to establish ontological-veridicality, and not simply operating on the ‘naïve supposition of \(^10\)universal human prelogism’-as-of-conviction,-in-profound-supererogation\(^7\)<existentially-veridical—attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\(^7\) without factoring the ‘postlogism\(^7\) mere-formulaic slanting \(^1\)compulsing—nonconviction/madeupness/bottomlining\(^7\)‘<decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’–of–the–‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
ontological-contiguity >;<in-shallow-supererogation<-as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>
} mental-disposition’ of the
postlogic/psychopathic and conjugated-postlogism <;/preconverging-or-dementing””-integration
mindsets/ reference-of-thought. It is important to note that the psychopath’s targeting is highly
evolutive throughout its life (along human personality development stages) as ‘socially-
perceived-value as of social-stake-contention-or-confliction’ with others arise and ‘the
possibility of going undetected’ permits. The psychopath being ‘out-of-phase’ is pushed by a
faulty-mentation-procedure-deception/urge/folie raisonante, and the idea of psychopath’s
having a grand plan/an overall scheme in its actions is ridiculous and unfounded (this idea
again, is due to prelogism””-as-of-conviction,-in-profound-supererogation””<existentially-
veridical-‘attendant-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-
lessness/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
dialectically/contendingly out-of-phase’ over ‘the intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity’ instead of mentally
aligning postlogically/by-form/slantedness/distractive-alignment-to reference-of-thought<of-
apriorising/axiomatising/referencing”” before reflecting/perspectivating/highlighting
(reasoning-through-and-not-reasoning-with) a protracted unsoundness-or-ontological-bad-
faith/inauthenticity””-of”” reference-of-thought/insanity). In fact, the psychopath’s fault
outcome-sought-precedes-existentially-veridical–'attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness⟩ hollow narratives. Thus, social
universal-transparency⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ of its slanted/postlogic narratives mental-disposition at childhood ‘gets lost’ socially at adulthood to many a supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mind just getting acquainted but this is basically the same hollow-formulaic structure. This social loss-of-awareness of the social universal-transparency⟩ ⟨transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness⟩ as being of postlogism mere-formulaic slanting compulsing–nonconviction/madeupness/bottomlining{′<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing’-induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued-<contextualising/existentialising–attendant-ontological-contiguity >;−in-shallow-supererogation −<as-to-disontologising-perverted-
of preconverging-or-dementing \textsuperscript{19}–apriorising-psychologism narratives as if it was truly of supplanting–conviction-as-to-profound-supererogation \textsuperscript{97}–of–‘attendant-intradimensional’–postconverging/dialectical-thinking \textsuperscript{20}–apriorising-psychologism as to ontologically-veridical reality thus inducing the phenomenon of social-psychopathy threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{97}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism\textsuperscript{2}. Thus, a non-ignorant temporal pedestal mindset/\textsuperscript{1} reference-of-thought whether affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation may find it in their temporal-self-interest to cynically elevate the psychopath’s postlogism \textsuperscript{10}–compulsing–nonconviction/madeupness/bottomlining–\textsuperscript{10}–as-of\textsuperscript{10}–‘decontextualising/de-existentialising–of–attendant-intradimensional–apriorising/axiomatising/referencing\textsuperscript{10}–induced-disontologising\textsuperscript{10}–of–the\textsuperscript{1} ‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity \textsuperscript{10}–in-shallow-supererogation \textsuperscript{10}–as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness\textsuperscript{10}\textsuperscript{10} or slantedness/threshold-of–nonconviction/madeupness/bottomlining–in-shallow-supererogation \textsuperscript{10}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing \textsuperscript{19}–apriorising-psychologism\textsuperscript{15}, when this is not socially \textsuperscript{15} universally transparent (at uninstitutionalised-threshold\textsuperscript{15}). Further, the element of the need to be socially-functional-and-accordant first, implies that psychopathy is ‘more than just the drive of a pathological individual’ but inevitably psychopathy and correspondingly social psychopathy
involves a ‘social split-dynamism’ wherein the ‘unordinary eliciting’ of temporal interest among some as extrinsic-attribution (praising, endearing, owing a favour, gifting, assisting, being friendly towards, etc.) is the basis for the targeting of another or others, further compounded by the fact that while so-called ‘rules of sound logic’ abstractly permeate more or less effectively most of our formal setups, their sociological pertinence is actually far from established, but for the fact that broad and large general education diminishes social egregiousness in this respect, as specifically ‘reasoning by significant others’ is actually the more common mental-disposition in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology)

including the ‘informal spaces’ of formal setups, with the result that this is a further factor that makes psychopathy poorly graspable as simply of individual denaturing dynamics rather than of social denaturing dynamics, thus better construed phenomenally as social psychopathy; as logic will often tend to be ‘rationalised in social rather than abstract terms’ depending on level of individuals intuition about the underlying dynamism of the postlogism-compulsing-nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’-of-the-

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
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 “existence-verbical–
attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at” alignment to psychopath-and/or-the-protracted-postlogism ” comes to override the issue of ‘intrinsic rightness’ leading to what is known as ‘social-chainism or negative-social-aggregation or social-discomfiture’ which in turn (because individuals find ‘apparent social success and conventioning/social-temporal-thresholding’ in such social behaviour) leads to the ‘temporal endemisation/enculturation of social psychopathy’. The underlying mental-disposition of the psychopath as postlogic and the temporal prelogic/conviction-as-to-profound-supererogation ” minds pedestals that endemise/enculturate this process thus becoming conjugated-postlogism ”, is known as ‘extrinsic-attribution’, i.e. the idea of satisfying an interlocutors sense of temporal interests is more important and critical in gaining their support than the notion of intrinsic truth/veridicality of meaning (intrinsic-attribution) thus reflecting their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ” as-to-‘attendant-
intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-
psychologism”. Ontologically, this requires an altogether PURIST and UNCOMPROMISING intemporal/ontological conceptualisation of such a-comprehensive-social-temporal-
hodgepodging which is rather ontologically-discontinuous. This author qualifies as procrypticism preconverging-or-dementing ”-apriorising-psychologism, and so as
‘ONTOLOGICAL ENTRAPMENT’ going by the ‘human solipsistic/emanant template of institutionalisation/intemporalisation’, given that reality and predication doesn’t compromise with the ‘mortal’ that man is (more like the positivistic mind can’t afford to compromise positivism to non-positivism/medievalism) exactly for the ‘intemporal good-of-man’. At childhood the psychopath’s mental process can fully be seen in operation as the slanted effect of its thinking produces ‘a delirium effect’. However, as the psychopath matures it start adjusting to its failing/not-upholding-as-of-apriorising/axiomatising/referencing slanted mental process as it faces the negating social reaction of its immediate family environment and the grander society with respect to its compulsive-slanting—preconverging-or-dementing-apriorising. But then in its child development psychology, this social negation is rather the backdrop by which it evolves (in a process of trial-and-error in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking-iterative-looping-set-of-dereifying-hollow-narratives-and-acts-absolving-or-fleeting-logic-reflex-or-escaping-logic wherein ‘disontologising-perverted-outcome-sought-precedes-existentially-veridical—attendant-intradimensional—apriorising/axiomatising/referencing—logical-dueness, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging) from ‘a direct and blatant faulty-mentation-procedure-deception-or-urge for postlogic slantedness’ in a given social space during its childhood to a state in which the psychopath ‘externalises, displaces and transfers its faulty-mentation-procedure-deception-or-urge for postlogic slantedness to attain an apparent normal social equilibrium or socially-functional-and-accordant state within any given social space as it develops into adulthood’. It is in this way that a mechanism for psychopathic and postlogic slantedness is relayed to apparently sound supplanting—conviction-as-to-profound-supererogation—of—attendant—
intradimensional—postconverging/dialectical-thinking—apriorising-psychologism
interlocutors, and so along five factors: - MATURATION (as childish slanted delirious non-veridical hollow mimicking narratives give way to increasingly adult and serious non-veridical hollow mimicking narratives which unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/slantedness become harder to perceive); - INDIRECTNESS (as the psychopath makes its motive, i.e. the psychopathic faulty-mentation-procedure-deception-or-urge, less direct and obvious, by increasingly appearing to bring up narratives in a neutral and unmotivated manner); - SPATIALISATION (as the psychopath learns to articulate narratives at different ‘social spaces/locations’ to prevent interlocutors from judging their non-veridical hollow mimicking narratives and comparing with the effective social reality context to establish whether the narratives are sound); - CREDULITY (as with development from childhood to adulthood psychopathy, its narratives increasingly mimic ‘genuine supplanting–conviction-as-to-profound-suprerogeration–of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism narratives’ and at an even deeper level mimicking ‘profound supplanting–conviction-as-to-profound-suprerogeration–of–attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism mindsets on issues’ the psychopath has witnessed or has experienced insight of, and projecting these out of their social context to elicit the same effect) as well as readjusting its compulsive-slanting—preconverging-or-dementing–apriorising in a roaming/drifting-cycle as per evolving situation whether succeeding, being discovered and undermined, reassessing, backing down whether momentarily or not, bifurcating with the compulsive-slanting—preconverging-or-dementing–apriorising, etc. Once 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
intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–
‘attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
onological-contiguity >;–in-shallow-supererogation –<as-to-disontologising-perverted–
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩) postlogic narratives with the idea of
how to further confound/muddle hence the reason it is recursive (postlogic-backtracking–
<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> ) as
absolving/fleeting/escaping-reflex–logic to the point of faking remorsefulness or being a
victim as long as fundamentally it ‘succeeds in placing its interlocutor in a prelogism”–as-of-
conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at⟩ relation to its ‘compulsing–nonconviction/madeupness/bottomlining
⟨<decontextualising/de-existentialising–of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant–
intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–
onological-contiguity >;–in-shallow-supererogation –<as-to-disontologising-perverted–
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>⟩ or postlogism “mental-disposition’ in
order for the former to conjoin to its postlogic-backtracking–<iterative-looping–‘set-of-
dereifying-hollow-narratives-and-acts’> ). So basically, as social-and-confliction-stakes
develop from childhood to adulthood, likewise the psychopath’s postlogic narratives exercise
develop and become increasingly serious in its social consequences as the context of ‘socially-
perceived-value as of social-stake-contention-or-confliction’ moves from family,
neighbourhood, school, company, administration, business, criminality, etc. depending on the
development of the specific psychopath. The fact, however, is that many of those who grow
together with the psychopath (immediate family, close family friends and relatives, etc.)
generally have some insight, however wobbly, into this mental process. Further, psychopathic
phenomenon meets with varying impact levels as it’s just a way of being/living for the
psychopath, and differences in the setup of ‘socially-perceived-value as of social-stake-
contention-or-confliction’ context and time might play a role in making its social consequences
benign or aggravated. But then psychopathy and its social consequences, as a social
phenomenon, is often wrongly perceived as exclusively due solely to an individual (the
psychopath). This is rather an incomplete picture of things actually. The psychopath in a way
can be said to suffer from a pathological dysfunction arising in the interaction of biology and
the social environment. The psychopath has an urge or the inclination to take a faulty-
mentation-procedure-deception to resolving ‘socially-perceived-value as of social-stake-
contention-or-confliction’s. This is the reason why its narratives are of succeeding
changing/decentering/non-cohering foci in order to wrongly imply the veridicality of the
projected apriorising-reference-of-thought-elements/apriorising-registry-elements which
when wrongly acquiesced to is the foundation for its faulty-mentation-procedure-deception-or-
urge; as the succession of narratives are successive slants over one another, more like a non-
cohering deception which is a deception as the basis for a succeeding deception as the basis for
a further succeeding deception, and so on, explaining its peculiar absolving/fleeting/escaping-
reflex–logic and the deliriousness/delirious-effect/cinglé-effect). Paradoxically, this faulty-
mentation-procedure-deception-or-urge points to the fact that the slanted child psychopathy
mind has ‘a developmental incompleteness (as it is so focussed on attaining its sought after
outcome in advance that it construes of ‘presupposing/presuming/premising in concurrence’ as
an independent mental activity that must not necessarily be derived-and-implied from
attendant ontological-contiguity–duced–existed–existentialising/contextualising/textualising-
contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness 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 -><as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) mindset/\textsuperscript{ref} reference-of-thought then goes on to account for the developmental psychology of the psychopath from childhood to adulthood wherein it gains maturation/indirectness/spatialisation/credulity/craftiness in circumventing its postlogism\textsuperscript{ref} failing/not-upholding—<as-of–apriorising/axiomatising/referencing> experiences at childhood and early adolescence to achieve the registry-worldview’s/dimension’s—\textsuperscript{ref} reference-of-thought-for-social-functioning-and-accordance at adulthood. The paradox being that the prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism mindset/ reference-of-thought will project its own mental-disposition unwittingly upon the psychopath (in the case of adult psychopathy but not in the instance of childhood psychopathy where the latter’s deliriousness/delirious-effect/cinglé-effect is often obvious due to lack of maturation/indirectness/spatialisation/credulity/craftiness to attain social-functioning-and-accordance—as-of–social-stake-contention-or-confliction), and paradoxically then wrongly validate the psychopath as prelogic supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional’–postconverging/dialectical-thinking –apriorising-psychologism with respect to meaningfulness as of ‘requisite existentially veridical logical-dueness (of apriorising–\textsuperscript{ref} reference-of-thought-elements/apriorising–registry-elements) and logical-processing-soundness driven construct’. However, psychopathy tends to take a social dynamism all of its own which cannot only be explained by the nature of the psychopath who initiates it. The fact is, while supplanting–
conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’—

postconverging/dialectical-thinking –apriorising-psychologism, the rest of the human mental-dispositions include varying levels of temporality/shortness (when there is no social universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of our acts at ‘uninstitutionalised-threshold’ thus there is not ‘intemporal social—universal-transparency—{transparency-of-totalising-entailing,-as-to-entailing–
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } of notional–firstnaturedness—
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-parasimony-as-of-shoddiness-and-
incompleteness-to—meaningfulness-and-teleology’, then ‘a induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ will elicit the ‘mediocrity/averageness of mind’. This is strongly the case with psychopathy which when ‘successful’ (and not perceived deliriously but rather wrongly integrated prelogically/in-conviction-as-to-profound-supererogation) will often perfectly elicit an ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality’ dynamism’ in the social-construct such that others will find it to their temporal self-interest to perpetuate, whether circumstantially or profoundly, the phenomenon of psychopathy in society, so long as they can rationalise their dispositions and acts. This as ‘social psychopathy’ as a result of the psychopath’s initiated postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (involving protracted/derived slantedness), in the absence of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness⟩ on the veridicality of narratives with respect to social-and-confliction-stakes tends to induce ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation (at the point of such lack of social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness⟩ of its postlogism -slantedness to many a supplanting-conviction-as-to-profound-supererogation—of—attendant—”intradimensional”-postconverging/dialectical-thinking—apriorising-psychologism—interlocutor
as the ‘uninstitutionalised-threshold ’). Hence psychopathy when studied dynamically is rather ‘social psychopathy’. Psychopathy through this social dynamism effect equally influences social behaviour as at ‘uninstitutionalised-threshold ’ human learned behaviour is primarily geared towards what is ‘perceived as succeeding or conventioning/social-temporal-thresholding rather than ontological rightness for rightness sake’, whether intemporal (the-Good as longness-of-register-of–meaningfulness-and-teleology) or temporal (shortness-of-register-of–meaningfulness-and-teleology), hence its relation to sociopathy which is a more generalised notion of social vices-and-impediments. The social psychopathy phenomenon (in describing the underlying abstract nature of man before institutionalisation/intemporalisation; institutionalisation/intemporalisation being the exercise of utilising the intemporal-disposition by its purist and universal projection rules in an ‘ontological entrapment’ exercise to undermine/override temporal-dispositions subknowledging/mimicking, by virtue of its ontological-primemovers-totalitative-framework and overall medium to long term good to the cross-section of human temporal interests) is equally associated with the notion of the stages of human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity/civilisation, in an intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, from a recurrent-utter-institutionalised animal through subsequent stages of institutionalisation/intemporalisation (as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation exercise, ‘as against the temporal human disposition to subknowledge (preconverging-or-dementing–as-if-of-sound-knowledge) pervert intemporal categorical-imperatives) starting with base-institutionalisation (initial sense of social rules/organisation), universalisation, positivism and prospectively the future institutionalisation/intemporalisation this author qualifies as notional–deprocrypticism (preempting procrypticism, so construed by ‘notional–deprocrypticism ontologically-perspectival-elevated/pedestaling-as-postconverging-or-dialectical-thinking–differentiation-as-of-supratransversality-in-sublimating–existential–
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing'). That is, psychopathy as postlogism is associated with temporal-dispositions in their 'perversion-of-
reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation' (as prior intemporal
reference-of-thought–categorical-imperatives/axioms/registry-teleology of the various
institutionalisation/intemporalisation levels (vague-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-supererogation caused by a disease wherein we tend to say 2+2=5, 5+1=7 and 7-3=3, then
the traditional categorical-imperatives of addition and subtraction will be modified to take
account of our perversion/defect by saying that additionality will involve subtracting 1 from the
result and subtractivity will involve adding 1 to the result, so that arithmetic mirrors intrinsic
reality outcome (intemporal transversality<for-sublimating–existential-
eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–motive-and-
apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence). Thus
reference-of-thought–categorical-imperatives/axioms/registry-teleology are ‘inventions’
that are as pertinent as the extent of their preservation of intemporal reality (intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation). Hence a false


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-recomposing) 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-
recomposing-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism’>’ with us being inherently exceptional (it is the transcendental/psychoanalytic-
unshackling process of undermining perversion-of- reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that is). Hence ‘our
homework’ is to articulate our very own perversion-of- reference-of-thought<-as-
preconvergingly-apriorising/axiomatising/referencing-in-

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nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for the possibilities of the future, and not strive to arrive at a normalcy of ‘our temporal-preservation-as-pseudointemporal-preservation’ which speaks of inherent relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism’>, as it is thus ‘in-wait’-for- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥,–or-temporal-preservation-as-pseudointemporal-preservation, with respect to ontological-normalcy/postconvergence as we get at our ‘uninstitutionalised-threshold’; instead enabling ‘intemporal preservation’ (by oblongating/decandoring/distractive-alignment-to- reference-of-thought<of-
apriorising/axiomatising/referencing> of our mental-devising-representation as a registry-worldview defect/perversion of positivistic categorical-imperatives/axioms known as procrypticism preconverging-or-dementing ‘–apriorising-psychologism, for a prospective anticipation and preemption of this known as ‘deprocrypticism’)! It should be noted that while ‘institutional-cumulation’ and ‘institutional-recomposure’ are used interchangeably, however, the two terms carry two different connotative emphases necessary to make the conceptualisation complete. ‘Institutional-cumulation’ emphasises the contiguity of the process of human institutional transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) while institutional-recomposure stresses the peculiarity of the transcendence-and-sublimity/sublimation/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-recomposposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}\n\npreconverging/postconverging–de-mentating/structuring/paradigming implications, as utilising the postconverging–de-mentating/structuring/paradigming outcome of previous institutional-cumulation/institutional-recomposposure-{as-to_historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} effort. Hence
dimensionality-of-sublimating
<amplituding/formative>supererogatory
dementativeness/epistemic-growth-or-conflatedness
/transvaluative-rationalising/transepistemic/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-determinism'>) rather so-reflecting ontological-contiguity as to human limited-mentation-capacity-deepening wherein existence’s ontological-contiguity construable as to nonpresencing<-perspective–ontological-normalcy/postconvergence> epistemic-projection is not beholdening to human limited-mentation-capacity at any given moment) applies universally across space and time (beyond any given registry-worldview’s/dimension’s institutional mirage/illusion-of-the-present/present-consciousness) such that ontologically speaking it is prospectively predicative of future institutionalisation/intemporalisation like deprocripticism. This thus points to the fact that transcendental analysis (institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>) analysis) is not, as may wrongly be thought, analogical but is rather ‘an ontologically-contiguous meaningfulness-and-teleology reference’ (given the contiguity in the ‘precedingness/supersedingness/ascendency-and-continuity of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation referencing’ across all cumulating/recomposing 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 \(^{103}\), 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 \{cumulated/recomposured\}-consciousness-awareness-teleology\(^{100}\) is transcended/superseded as to human limited-mentation-capacity-deepening, at its uninstitutionalised-threshold\(^{103}\) 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\(^{8}\) in hollow-constituting\^<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>not/slantedness/compulsive-dementing\(^{10}\)/subknowledging\(^{12}\)-impulse whether-psychopathic-or-transversality\^<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{102}\) pedestal, temporal-dispositions transversality\^<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{102}\) pedestals, and the intemporal-disposition transversality\^<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{102}\) 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\textsuperscript{10}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{19}–as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> with the corresponding ‘collapsing’/overriding and preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of the prior registry-worldview/dimension ‘mental-devising-representation’ as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/decandored/dialectically-or-contendingly-out-of-phase consciousness-awareness-teleology\textsuperscript{100} by the new registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology\textsuperscript{100} (and so deterministically and operantly without any discretion of appraisal which wrongly leads to postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation) such as recurrent-utter-uninstitutionalisation ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by base-institutionalisation, ununiversalisation ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation’ by \textsuperscript{104}universalisation, non-positivism/medievalism ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by positivism, and prospectively, procrypticism ‘preconverging-or-dementing’–apriorising-psychologism mental-devising-representation’ by deprocrypticism. This brings up the notion that while candoring/straightness is the way meaning is represented within any registry-worldview/dimension institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, this is just a mental-devising-representation for implying intemporality\textsuperscript{13}–of-thought without which meaningfulness is not
functional in the registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology\textsuperscript{100}, but then at that same prior registry-worldview’s/dimension’s uninstitutionalised-threshold\textsuperscript{03}, transcendence-and-sublimity/sublimation/supererogatory-dementativity into a prospective registry-worldview’s/dimension’s {cumulated/recomposured}-consciousness-awareness-teleology\textsuperscript{100} put into question this candoring/straightness mental-devising-representation and the prior registry-worldview’s/dimension’s consciousness-awareness-teleology\textsuperscript{100} is then represented as preconverging-or-dementing\textsuperscript{10}\textsuperscript{–}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 \textsuperscript{14}dementation\textsuperscript{–}(supererogatory\textsuperscript{–}ontological\textsuperscript{–}de-mentation-or-dialectical\textsuperscript{–}de-mentation\textsuperscript{–}stranding-or-attributive-dialectics). Stranding purely has to do between placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} and ontological-veridicality/ontological-contiguity\textsuperscript{67} of reference-of-thought (from the ontological-normalcy/postconvergence epistemic-or-notional\textsuperscript{–}projective-perspective); with the ontologically-veridical/ontological-contiguity\textsuperscript{67} mental-devising-representation stranded/represented as straight, and various shades of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}<shallow-supererogation\textsuperscript{97}> of mentally-aestheticised-preconverging/dementing\textsuperscript{–}qualia-schema\textsuperscript{–}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 of their veridical\textsuperscript{7} perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation >, beyond their<amplituding-formative-epistemicity>totalising-self-
referencing-syncretising/present-consciousness/illusion-of-the-present. Hence we know of the following de-mentation—(supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) as preconvergingly—demented/structured/paradigmed registry-worldviews/dimensions: recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism—or—disjointedness—as-of—reference-of-thought (our own prospective mental stranding); as these form the backdrop for the articulation of transcending anticipatory and preemptive reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy—or-contiguity—or—ontological-preservation of the prospective registry-worldview/dimension that are the resolution to the vices-and-impediments of the prior (uninstitutionalised-threshold) registry-worldview/dimension, successively as base-institutionalisation, universalisation, positivism and prospectively, deprocrypticism. Each of such psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (along the institutional-cumulation/institutional-recomposure—as-to—historiality/ontological-eventfulness /ontological-aesthetic-tracing<&perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism>') process), have particular ‘central recomposuring determinants’ which the new registry-worldview is coming after, as follows: (i) for Base-Institutionalisation, it has to do with the requisite ‘organising rules/principles’ as ‘a memetic ontological entrapment’ for superseding recurrent-utter-uninstitutionalisation (as an inherently—pre converging—or-dementing—apriorising—psychologism—or-subknowledging—or—perversion-of—reference-of-thought—as—preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining—as-to-shallow-supererogation—amplituding/formative—epistemicity>totalising—self-referencing-syncretising’ relation to meaningfulness). (ii) for universalisation, it has to do with requisite ‘projection
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—dep Procrypticism 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—historiality/ontological-eventfulness /ontological-aesthetic-tracing—perspective—ontological-normalcy/postconvergence- reflected—epistemicity-relativism-determinism—process. With rational-realism (dep crypticism), institutionalisation/intemporalisation raises the issue of notional-discontiguity/epistemic-discontiguity—shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema (undisambugation 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 dep cryptic transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation is to recognise and articulate the veridicality of the fact of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from—
perspective–ontological-normalcy/postconvergence—existentialism-form-factor at the procryptic uninstitutionalised-threshold, and conjugate this in meaningfulness by going beyond just logical operation/processing/contention of narratives but rather in the first instance introducing the notion of ‘notional~firstnatures—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ to avoid wrongfully operating/processing of logic by the reference-of-thought of the intemporal-disposition reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation which is ontological (i.e. is in sync with intrinsic-reality/veridicality), where the effective registries are actually temporal-dispositions thus to be construed as of their temporal references-of-thought.

It involves de-mentation(superrogeratory–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-superrogeration–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~firstnatures—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/superrogeratory–de-
mentativity)’ for the fulsome articulation of ontology as ‘utter (postconvergence) ontological-veridicality/ontological-contiguity’ in conscious transdimensional/transcendental-memetic-depth (thinking-and-preconverging-or-dementing -dialectical-dynamism-or-dialectics) of ontological-normalcy/postconvergence or prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (unlike all prior institutionalisations which are rather intradimensional in their meaningful-depth construed only as a closed <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiatic-drag ‘postconverging-or-dialectical-thinking’–apriorising-psychologism dynamism’). As a corollary, meaningfulness or rather memetism or suprastructural-meaningfulness (the more veridical nature of meaningfulness beyond intradimensionality as being transdimensional/transcendental) should be notional and reflect this notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> nature of notional–deprocrypticism institutionalisation/intemporalisation to the point of inducing a collective consciousness/social universal-transparency{(transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness ) of ‘knowledge-notionalisation’ (knowledge as understanding not only of the ideal/intemporal but equally how the temporal/defective works distractively, to anticipate and preempt the latter perverseness but doing so rather in a superseding ontologically-minded manner) and intemporal skewing (‘intemporality’-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–dementativity)/deferential-formalisation-transference as virtue and (postconvergence) ontological-veridicality/ontological-contiguity”; in contrast to the hotchpotching of notional-discontiguity/epistemic-discontiguity <-shallow-supererogation -of-mentally- aestheticised–preconverging/demeting –qualia-schema> of temporal-dispositions and
particularly in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology} which covers all informal spheres of institutions and society generally. So because knowledge-notionalisation recognises that in a specie of notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuation dispositions, deferential-formalisation-transference which is the bases for institutionalisation/intemporalisation by skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrerogatory–de-mentativity) for the supersedingness/lead of the intemporal-disposition individuation is responsible for elevating human uninstitutionalised-threshold across the successive institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing—<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism>} by the resultant formalisation and internalisation involved in institutionalisation explaining effectively the dialectical evolution from deeper primitivites/mental-out-of-phasings to the present state (limited-and-shallower-human-mentation-capacity to limited-but-deeper-human-mentation-capacity) as a result of the inherent ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting skewing ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superrerogatory–de-mentativity)/deferential-formalisation-transference for intemporalisation/institutionalisation, and the implications prospectively. For instance, the uninstitutionalised-threshold for getting one’s way slyly will involve higher and higher thresholds with respect to virtue from a low threshold at recurrent-of-utter-uninstitutionalisation compared to base-institutionalisation–ununiversalisation, then higher and higher with universalisation–non-positivism-or-mediievalism and our positivism–
procrypticism, and prospectively highest with deprocrypticism; in line with the ontological-normalcy/postconvergence nature of ontological-veridicality. For instance, some hideous acts will hardly be seen as vices in a recurrent-utter-uninstitutionalised registry-worldview.

Knowledge-notionalisation as such carries a transcendent-existentialism/in-full-existential-depth-of-notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—implications which is more than just reactionary to the possibility of temporality/shortness (shortness-of-register-of-meaningfulness-and-teleology) but rather ‘a transcendent-existentialism maturing of thought’ (intemporality as longness-of-register-of-meaningfulness-and-teleology) that takes abstract cognisance of temporality/shortness as an intransient potency (hitherto accounting for the circularity/recurrence/repetition/repeatability of human circular-uninstitutionalised-threshold) to be conceptually understood and superseded recurrently and perpetually. Critically, this insight about the effective nature of ontological-normalcy/postconvergence (in its becoming in a conscious transdimensional/transcendental-meaningfulness or memetism or suprastructural-meaningfulness) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism—by—preconverging-or-dementing—apriorising-psychologism dialectics/dialectical-dynamism’ indicates that while psychoanalytically prior registry-worldviews/dimensions had hitherto been based on mental-devising-representations of ‘thresholding meaningfulness constructs’ (with their reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) within their ‘functional institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’, notional—deprocrypticism going by ontological-normalcy/postconvergence implies a mental-devising-representation of ‘non-thresholding meaningfulness as transdimensional/transcendental-meaningfulness or memetic refinement (or
psychologism^3^) and this provides the social backdrop underlying the compulsive manifestation of a given registry-worldview’s/dimension’s postlogism^7^/psychopathy in hollow-constituting<-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>- wherein disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness involving postlogic-backtracking<-iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’> in inducing a protracted social dynamics threshold of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and so-construed as from the prospective/transcending/superseding ^8^reference-of-thought. Fundamentally ^7^perversion-of^7^reference-of-thought<-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation^7^ has to do with the defect of the ^8^reference-of-thought and not the defect of ontological-veridicality/ontological-contiguity^7^ (which is rather a logical-process/implicitation-of-act-execution defect and which implies an ‘implicitation-of-notion-of-agreement-or-disagreement’), as can be reflected as from ontological-normalcy/postconvergence. A ^8^reference-of-thought speaks of the fundamental appropriateness/soundness-or-ontological-good-faith/authenticity^9^ of ^7^reference-of-thought of ^8^reference-of-thought–categorical-imperatives/axioms/registry-teleology^0^, for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation irrespective of their appropriate or inappropriate logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation with respect to ontological-contiguity^7^/ontological-veridicality, and implying sound ^7^reference-of-thought further emphasises appropriate incidental ^5^logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation in producing the right outcome. Hence a registry-worldview/dimension defect is one of systematic
defect of ‘reference-of-thought; whether when recurrent-utter-uninstitutionalisation
reference-of-thought as of non-rules—apriorising/axiomatising/referencing–psychologism,-
as-impulsive-or-accidented-or-random-mental-disposition-(as ‘base
apriorising/axiomatising/referencing- {of-attendant ontological-contiguity -educed-
externalising/contextualising/textualising-contiguity }—constitutedness in preconverging
entailment of ‘reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument is failing/not-
upholding-<as-of-apriorising/axiomatising/referencing> rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism, {as ‘first-level presencing—absolutising-
identitive-constitutedness of ‘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–psychologism, {as ‘second-level presencing—
absolutising-identitive-constitutedness of ‘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–psychologism, {as ‘third-level presencing—absolutising-identitive-constitutedness of reference-of-
thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument required for positivism or prospectively, positivism is failing/not-upholding-<as-of-
apriorising/axiomatising/referencing> preempting—disjointedness-as-of-reference-of-
thought, as to '<amplituding/formative—epistemicity> growth-or-conflatedness /transvaluated-rationalising/transepticistie/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/inauthenticity—of—reference-of-thought does not arise because of failure of logical-processing-or-logical-implicitation—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-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation (like calculating the answer of an arithmetic operation wrongly) so long as the reference-of-thought is sincerely/genuinely working in adherence to arithmetic axioms to produce the right answer. But this is invalid and not applicable where the issue is about deliberate disposition not to adhere to arithmetic axioms but usurp them (whether consciously, expediently or unconsciously). Soundness-or-ontological-good-faith/authenticity—of—reference-of-thought on the other hand implies being-or-ontological-or-existential-or—meaningfulness-and-teleology disposition as of supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism (reflecting sound—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation and at worst defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation).
and so in effective prelogism wherein logical-process-precedes-outcome thus upholding intemporal/veracity/ontological-pertinence; so construed from a more profound ontological-normalcy/postconvergence insight. This is the fundamental basis and backdrop for an insight for drawing ‘the implications of the (preceding and superseding) nature of intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation)’, in reflecting/perspectivating/highlighting ‘the mental-devising-representations of registries REFERENCES constructs and protractedly of registry-worldviews/dimensions (on the basis of the \(\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\)) whether as of registry-soundness and thus as ‘postconverging-or-dialectical-thinking–apriorising-psychologism representations’ (postconverging-or-dialectical-thinking–apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) or as of \(\text{perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}\) and thus as ‘preconverging-or-dementing–apriorising-psychologism representations’ (preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>,) and so as \(\text{de-mentation}^{\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}}\) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology–into-the-existentialism-becoming of personhoods-and-socialhood-formation. Such dialectical articulation of mental-devising-representations can be conceptualised as defining individuations in terms–as-of-axiomatic-construct of supplanting–conviction-as-to-profound-supererogation—of–attendant-intradimensional–postconverging/dialectical-thinking–apriorising-psychologism (postconverging-or-dialectical-
using pencils to count but inadvertently misplaced a pencil or doesn’t perfectly understand how to stack up the pencils to use to count the whole lot, then where his answer was to come out as 5+4=8, we talk of defect-of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as X sincerely wants to calculate to produce the right answer but X’s logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation failed. This doesn’t invalidate the notion that Y can still engage X as ‘possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought in contending (appropriateness-of-reference-of-thought-as-of-conflatedness) with respect to another arithmetic operation, that is, possibly after pointing out to X where they went wrong in their operation of arithmetic. While threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism> performers subsequent acts of-similar-or-protracted-contextualisation to their prior acts verified to be of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-intradimensional’-prospectively-disontologising—preconverging/dementing—apriorising-psychologism> are priorly projectively invalidated by reflex as ‘possibly-of-preconverging-or-dementing—apriorising-psychologism’/possibly-of-unsoundness-or-ontological-bad-faith/inauthenticity—of-reference-of-thought and not ‘possibly-of-postconverging-or-dialectical-thinking—apriorising-psychologism’/possibly-of-soundness-or-ontological-good-faith/authenticity—of-reference-of-thought in implying the ‘revoking of their sound reference-of-thought status’.

To illustrate, suppose X above rather slyly and deliberately (preconverging-or-dementing—apriorising-psychologism mental-devising-representation) miscalculated (non-ontological-reference/non-contending-reference) the answer (in notional-discontiguity/epistemic-
discontiguity & shallow-supererogation -of-mentally-
aestheticised-preconverging/dementing –qualia-schema) and Y grasps this, then this invalidates the notion that Y can still ‘genuinely’ engage X (ontological-pertinence) with regards to another arithmetic operation of-similar-or-protracted-contextualisation, with respect to the upheld context behind X’s sly and deliberate basis for miscalculating. The ‘ de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-
or-attributive-dialectics) of reference-of-thought’ notion reflecting prospectively threshold-
of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-’attendant-
intrdimensional’-prospectively-disontologising-preconverging/dementing –apriorising-
psychologism– acts ‘of-similar-or-protracted-contextualisation’ implies ontological-
normalcy/postconvergence/postdication/ontological-normalcy/postconvergence deploying of ‘
*32* de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—
stranding-or-attributive-dialectics) of reference-of-thought’ in enabling full mastery/grasp of such ‘convolutedness of social dynamics’ as of personhoods-and-socialhood-formation with respect to existence-potency~sublimating–nascence,-disclosed-from-prospective-epistem-
digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-
the-very-ontologically-same-existential-reality, and so based on ‘a deconstruction/ontological-
reconstituting–as-to-conflatedness~2 perpetuation of a hermeneutic/reprojecting/supererogating/zeroing circle as ‘ de-mentation
(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-
attributive-dialectics) of reference-of-thought analysis’, which is technically non-
thresholding/doesn’t-technically-succumb-to-any-socially-betraying-threshold-of-ontologising-
depth-of-analysis in its ontological-normalcy/postconvergence ontological-
veridicality/ontological-contiguity~7 proxying/approximating exercise; as when the socially-
betraying-threshold-of-ontologising-depth-of-analysis (which can equally be qualified as the
‘socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, given that ‘ontologising-depth-of-analysis’ can be construed as ‘intemporal-preservation/intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which is actually ‘ontologically-reconstituting’, reconstituting from the base-institutionalisation-to-notional–deprocrypticism registry-worldviews/dimensions) is attained the reflex is to imply a mental-devising-representation of ‘soundness-or-ontological-good-faith/authenticity’-of-reference-of-thought (preconverging-or-dementing–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>) and thus establishing reference-of-thought whether that is veridically the case or not, such that preconverging-or-dementing–apriorising-psychologism wrongly get endemised/enculturated as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/of-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought mental-devising-representation 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 preconvergently-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 preconvergently-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-
betraying-threshold-of-ontologising-depth-of-analysis; for the mentation at \(104\) universalisation–non-positivism/medievalism basically ‘\(104\) universalising-idealisation preclusive rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\(\langle as \text{ ‘second-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} \rangle\); for the mentation at occlusive positivism–procrypticism basically ‘introducing positivising/rational-empiricist insight in articulating the \(10\) universalising of the contextualisation of rules and rule-making’; and for the mentation of protensive notional–deprocrypticism basically ‘upholding an utterly nondisjuncting ontologisation/ontological-veracity/aestheticisation-towards-ontology as ontological-contiguity\(7\) (over recurrent/threshold of notional-discontiguity/epistemic-discontiguity\(7\))<<shallow-supererogation of mentally-aestheticised–preconverging/dementing –qualia-schema\(5\)/‘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 \(10\) universalisation while power relations also played a part the rules and rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism,\(\langle as \text{ ‘first-level presencing—absolutising-identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument} \rangle\) 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,‘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—\(\langle\text{amplituding/\text{formative–epistemicity}}\rangle\)growth-or-conflatedness/\(\text{transvalitative-rationalising/\text{transepistemicity/anamnestic-residuality/spirit-drivenness}}\)—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing—psychologism as notional–deprocrypticism attendant ontological-contiguity\(\langle\text{reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought-}\) devolving-as-of-instantiative-context as to existence-potency\(\langle\text{-sublimating–nascence,-disclosed-from-prospective-epistemic-digression}\rangle\)rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ \(\langle\text{as-to–\text{attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising-psychologism}}\rangle\) 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-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ are at their given
institutionalisation levels on the basis of a memetic/suprastructural-meaningfulness analysis or
a transcendental/transdimensional-meaningfulness analysis, the notion of socially-betraying-
threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation actually initially applies
intradimensionally in all registry-worldviews/dimensions and it is actually the
‘intemporal/ontological signal’ for the need of prospective transcending/superseding due to
‘failing/not-upholding,<as-of-apriorising/axiomatising/referencing> intradimensional
ontologising/intemporal-preservation’. Insightfully, we can grasp the ‘intemporal/ontological
signal’ pointing to a socially-betraying-threshold-of-ontologising-depth-of-analysis with
regards to a dimension’s/registry-worldview ‘preconverging-or-dementing—apriorising-
psychologism phenomenon’ like psychopathy and social psychopathy (with respect to
procrypticism or perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of positivistic meaningfulness) or accusations and notions of sorcery (with
respect to medievalism); as this has to do with human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor
individuations dispositions wherein intradimensionally, the ‘socially-betraying-threshold-of-
ontologising-depth-of-analysis’ (or socially-betraying-threshold-of-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation or threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
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—of-social-functioning-and-accordance and the intemporal percolation-channelling-in-deferential-formalisation-transference> of such emancipation/transcendence-and-sublimity/sublimation/supererogatory–de-mentativity. Thus for instance with regards to adult psychopathy and the induced social psychopathy, it will be naïve to simply analyse on a dichotomous basis of psychopathy and its violation of social norm, with the idea that psychopathy is associated with temporal-dispositions destructuring-threshold\[uninstitutionalised-threshold/presublimating–desublimating-decisionality\]–of-ontological-performance\[-\langle\text{including-virtue-as-ontology}\rangle\] ‘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\[as-to-attendant-intradimensional\]–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> in all registry-worldviews/dimensions to priorly achieve an ontological/intemperal insight), before conducting ‘a truly ontological/intemperal analysis’ as the-Good/understanding/notional–knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } –
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment>/ontological-
primemovers-totalitative-framework construct, which necessarily implies projecting into a prospective/transcending/superseding registry-worldview/dimension, in this case deprocrypticism; as otherwise the ‘ordinary’ reasoning of a social context imbued with interlocutors temporal-dispositions destructuring-threshold-{uninstitutionalised-
threshold /presublimating–desublimating-decisionality}–of-ontological-performance-
<including-virtue-as-ontology> of postlogism-slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of <reference-of-thought= devolving ontological-performance-
<including-virtue-as-ontology> on the basis of the fundamental ontologising limits or the uninstitutionalised-threshold of the registry-worldview/dimension (procrypticism being the fundamental ontologising limits of a positivistic registry-worldview/dimension), will pervert/corrupt the possibility of ‘a truly ontological/intemperal analysis as the-
Good/understanding/notional–knowledge-reification–gesturing-<in-
prospective_psychologismic–apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity } –
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment>/ontological-
primemovers-totalitative-framework construct’ preempting the said perversion-of-
<reference-of-thought=as-preconvergingly-apriorising/axiomatising/referencing-in-

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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 psychopathy wherein the whims of their creators, aesthetic quality and ultimate financial gain are the primary driving motif, and not necessarily a profound and candid ontological insight of the phenomenon and its social implications/consequences. Basically, as we all know novels and films, while excellent in articulating aesthetic qualities, are not the true world of human lives and consequences. While there is more or less some deontological practice implemented with respect to such tendencies when it comes to issues of gender equality, racism, recently homophobia as well as say the portrayal of victims of some degenerative diseases, such intellectually-sound deontology requiring aesthetic-representations-produced-from-sound-ontological-insight by their creators (which is often not the case but for a cursory understanding focused on entertainment) is not ubiquitous especially when the relevant ‘theme and the intellectual projection behind its ontological analysis’ seem rather aloof to many in society, as is the case with regards to psychopathy and social psychopathy; such that the influential nature of such aesthetic products broadcasted or sold to millions of people can easily induce wrong insights, undue romanticism, a poor grasp of its nefarious effects at individuals-and-institutional levels, and worst still perpetuate social ignorance simply by wrongly implied, naïve and fallacious explanations. Central to all such fallacies prevalent in many an aesthetic product with
regards to psychopathy is that these often tend to be short-sighted given the unsustainable nature of the arguments in the middle to long run, and tend to be based on inductive limitation or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In this respect, one can cite at individuals-levels instances of many a human interest story tragedy in the press which often go unanalysed, and in the bigger institutional-level for instance what is the underlying dynamics that lead many an organisation or corporate entities to fail inexplicably due to grave and unprincipled mismanagement with profound social repercussions. The implied intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming, contrasted with a temporal extricatory preconverging–de-mentating/structuring/paradigming, is necessarily the prospective transcending/superseding registry-worldview/dimension. Consider the case of contending about a perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-like accusations and notions of sorcery in a non-positivism/medievalism setup where there is no intradimensional intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming given the obliviousness to a positivistic ontological-reference-of-veridicality/contending-reference-of-veridicality as it is suprastructural/beyond the registry-worldview’s/dimension’recomposured-consciousness-
awareness-teleology\textsuperscript{10} to non-positivism/medievalism. Likewise the positivistic meaningful frame is oblivious to its procrypticism, and corresponding resolution as notional–deprocrypticism as the prospective/transcending/superseding ontological-reference-of-veridicality/contending-reference-of-veridicality. Further, this notion of registry-worldviews/dimensions having socially-betraying-threshold-of-ontologising-depth-of-analysis (that need to be suprastructured by prospective/transcending/superseding registry-worldviews/dimensions) explains why a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ aligned with ontological-normalcy/postconvergence is what escapes and provides for grander emancipatory possibilities that an intradimensionally mented or stigmatic psychology wouldn’t enable. The bigger notion of such a ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is to reconcile the idea that we have one ontology/ontological-veridicality/intrinsic-reality across all times whereas our placeholder-setup/mental-devising-representation/mentation/\{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{10} in reference (as ‘tentative \textsuperscript{8}references-of-thought’) of this same one (ontological-normalcy/postconvergence) ontology/ontological-veridicality/intrinsic-reality and our corresponding/derived ‘meaningfulness-and-teleology\textsuperscript{10} 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-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > defining that registry-worldview/dimension uninstitutionalised-threshold
as it then becomes, by way of ‘de-mentation−{(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) of ‘reference-of-thought’, the
subject of contention and aetiologisation/ontological-escalation. This implies that psychopathy
and social psychopathy as perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > phenomenon in the positivistic registry-worldview/dimension
(procrypticism) requires a shift-in-the-curve-of-prospective-relative-ontological-
completeness-of-reference-of-thought-as-of-ontological-normalcy/postconvergence from
positivism to notional–deprocrypticism registry-worldview/dimension as intemporal/ontological/social/species/
universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unframed-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-of-reference-of-thought-as-of-ontological-
normalcy/postconvergence that preserves procrypticism (perversion-of-reference-of-
thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of positivistic
meaningfulness-and-teleology) while inducing preconverging-or-dementing–apriorising-
psychologism within the same defective procrypticism registry-worldview/dimension which
requires prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
as deprocrypticism. Insightfully again with regards to ontological-normalcy/postconvergence
and ontological-normalcy/postconvergence critical for a ‘postconverging-or-dialectical-
thinking psychology or psychology-of-mentation-dynamics or natural-philosophy of human-mentation-capacity has to do with a human-limited-mentation-capacity maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisationally institutionalising from prospective base-institutionalisation preemption recurrent-utter-uninstitutionalisation (as the perversion-of reference-of-thought as-preconverging-apriorising/axiomatising/referencing-in
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing —apriorising-psychologism of recurrent-utter-unstitutionalisation), prospective universalisation preemtping base-institutionalisation–ununiversalisation (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 of base-institutionalisation–ununiversalisation), prospective positivism preemption universalisation–non-positivism/medievalism (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 of universalisation–non-positivism/medievalism), and prospectively, prospective notional-deprocrypticism preemtping positivism–procrypticism (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 of positivism–procrypticism); with the implication that notional-deprocrypticism is actually recomposuringly subsuming of positivism which is subsuming of universalisation and it too recomposuringly subsuming of base-institutionalisation (all these with their respective personhoods-and-socialhood-formation
to-any-socially-betraying-threshold-of-ontologising-depth-of-analysis, and also considering that
science as we know today is hardly just a question of adopting scientific methods to obtain
scientific results, an unspoken fact is that much of science relies on a ‘rudimentary
phenomenology in a heuristic hermeneutic/reprojecting/supererogating/zeroing circle exercise
of ontological-reconstituting–as-to-conflatedness/deconstruction by the researcher’, that
simply passes as their personal talents, to obtain results applying scientific methods, and thus
we can further imagine the possibilities if this reality came to be fully recognised and
sophisticated hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-
reconstituting–as-to-conflatedness/deconstruction insights were to permeate scientific
research and methodologies), is subsuming of ‘rational-empiricism/positivising’ methodology
of positivistic science which is subsuming of the ‘universalising-of-rules’ methodology of
universalisation and the latter subsuming of the rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,(as ‘first-level-presencing—absolutising-
identitive-constitutedness of reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) methodology of institutionalisation –these in reflection of the development of human shallower-limited-mentation-capacity to deeper-limited-mentation-capacity cumulation/recomposuring/reordering/reorientation. In the case of threshold-of-
onconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-
intrdimensional’-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-attributive-dialectics) hermeneutically/reproductively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation) of supplanting—conviction-as-to-profound-supererogation of ‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism individuation as intemporal/ontological (longness-of-register-of—meaningfulness-and-teleology) and threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism> individuations as temporal (shortness-of-register-of—meaningfulness-and-teleology), will comprehensively articulate in ‘a deconstruction/ontological-reconstituting—as-to-conflatedness perpetuation of the hermeneutic/reprojecting/supererogating/zeroing circle ‘(de-mentation)
of reference-of-thought analysis’ reflecting/perspectivating/highlighting
temporal-dispositions pseudo-ontological-finalities, across social-setups and institutional
settings with their evolving ‘socially-perceived-value as of social-stake-contention-or-
confliction’. The state of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation—which-as-to-‘attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing—apriorising-psychologism
requires
preconverging-or-dementing—apriorising-psychologism/unsoundness-or-ontological-bad-
faith/inauthenticity—of-reference-of-thought mental-devising-representations and implies the
‘revoking of sound reference-of-thought status’ with respect to interlocution of-similar-or-
protracted-contextualisation (in the very first instance) while the state of supplanting-
conviction-as-to-profound-supererogation—which-as-to-attendant-intradimensional’-
postconverging/dialectical-thinking—apriorising-psychologism implies a ‘postconverging-or-
dialectical-thinking—apriorising-psychologism’/soundness-or-ontological-good-
faith/authenticity—of-reference-of-thought mental-devising-representation implying a
veridical reference-of-thought with respect to interlocution (in the very first instance), and
enabling the second instance of engaging in terms—as-of-axiomatic-construct of logical
pertinence to establish (postconvergence) ontological-veridicality/ontological-contiguity.
Typically, such an insight with regards to 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—shallow-supererogation—as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical—attendant-intradimensional—
apriorising/axiomatising/referencing’—logical-dueness> is obvious and transparent with respect
to the childhood psychopathy/cinglée mental-disposition, given that an initial encounter often involves a natural ‘postconverging-or-dialectical-thinking\textsuperscript{19}–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-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging’ and not an articulation of supplanting–conviction-as-to-profound-supererogation—of–‘attendant-intradimensional–postconverging/dialectical-thinking –apriorising-psychologism or attendant ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity\textsuperscript{19} principle of reification, be it by adhering to the mere hollow form of principles and narratives in existential-decontextualisation as being deterministic of others inclinations and actions. Intrinsic-reality in its ontological-normalcy/postconvergence indicates that effectively the conjugating/inflecting/deriving/mimicking/in-protraction-to-psychopathic-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism (which is often the case with the adult-psychopathic preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) whether unconscious (ignorance) or conscious (affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) effectively underlies an ontologically valid mental-devising-representation reflex as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–of\textsuperscript{84} reference-of-thought of such protracting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. In the bigger scheme of things, it equally explains our mental-devising-representation preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{64}–of\textsuperscript{84} reference-of-thought underlying reflex with respect to prior/transcended/superseded registry-worldviews/dimensions and ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–of\textsuperscript{84} reference-of-thought mental-devising-representation underlying reflex with respect to prospective/transcending/superseding registry-worldviews/dimensions. A perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{> 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\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that are ontologically defective rather than as being an adjunct to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation per se, and so due to having attained the socially-betraying-threshold-of-ontologising-depth-of-analysis and thus not initiating ontological-reconstituting–as-to-conflatedness\textsuperscript{17}/deconstruction in superseding this socially-betraying-threshold-of-ontologising-depth-of-analysis) as impression-driven/good-naturedness/wishfulness defect of preconverging-or-dementing\textsuperscript{19}–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/notional—knowledge-reification—gesturing—in—

prospective_psychologismic—apriorising/axiomatising/referencing—{of—attendant—ontological—

contiguity—educed—existentialising/contextualising/textualising-contiguity—}

conflatedness—in—{preconverging-disentailment—by]—postconverging-entailment—}—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 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 best reflected by ‘intemporal-prioritisation-of—

reference-of-thought’—as-conflatedness—or-ontological-reprojecting organic-comprehension as ‘ontological-reconstituting—as-to-conflatedness/deconstruction of new reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’ over circumventing/distractive—

<amplituding/formative—epistemicity>—totalising—self-referencing—
syncretising/circularity/interiorising/akrasiatic-drag mechanical-comprehension in hollow—

constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal—
preservation>—defectively/non-veridically of reference-of-thought—categorical—
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether or not it fails intemporal-preservation-entropy-or-contiguity—or—ontological-preservation’), and the temporal-dispositions to stick to the previous
one speaks not only of act defects but registry-worldview/dimension defects at this socially-
betraying-threshold-of-ontologising-depth-of-analysis to the fact that such ‘of-similar-or-
protracted-contextualisation’, from an ontological-normalcy/postconvergence insight that is
preceding/superseding to any hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> of shallow limited-mentation-capacity,
(as of relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-
educed-existentialising/contextualising/textualising-contiguity }—constitutedness—in-
preconverging-entailment), 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 /deconstruction). In other words, the state of being non-
positivism/medievalism with respect to ontological-normalcy/postconvergence is already a
defective state ‘in-wait as of prior relative-ontological-incompleteness of reference-of-thought defective reference-of-thought—categorical-imperatives/axioms/registry-teleology for issues of superstition/lack-of-rational-empiricism to arise whether we talk of sorcery, bodily mutilations and their effects, charlatanisms, etc. Likewise, it will be naïve to imply that our registry-worldview as positivism—proscripticism is in absolute sync with ontological-normalcy/postconvergence by the mere fact that we are at the backend of the institutional-cumulation/institutional-recomposure-⟨as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism⟩⟩, as we can equally project prospectively from a retrospective projection insight to grasp how ‘from an utter hermeneutic/reprojecting/supererogating/zeroing circle exercise of ontological-reconstituting—as-to-conflatedness/deconstruction (of our notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> nature)’ how proscripticism (preconverging-or-dementing—apriorising-psychologism as to mere-formulaic positivistic meaningfulness-and-teleology) in a positivistic registry-worldview de-mentatively/structurally/paradigmatically endemises psychopathy and social psychopathy. Insightfully, for a grander grasp of ontological-normalcy, the notion of institutional-cumulation/institutional-recomposure-⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism-determinism⟩⟩ 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 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-determinism’}, 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—and the existential implications on every registry-worldview/dimension thereof, though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought. Ontological-entrapment (as a deterministic point of reference that defines dialectical-out-of-phasing/dialectical-primitivity registry-worldview/dimension, and thus avoiding any confusing effects to analysis of the de-

mentation–supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding–
or-attributive-dialectics) of (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) is attained by ‘keeping or aligning’ preconverging-or-dementing\(^{19}\)–apriorising-psychologism (with no shifting by reflex into postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism) of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) 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-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with respect to ontological-normalcy/postconvergence represented by the rightful ontological-references/contending-references of the prospective/transcending/superseding registry-worldviews/dimensions whose mentation/mental-devising-representation are ‘kept or aligned’ as ‘ontologically-reconstituting’-or-prelogic-or-logical-process-precedes-outcome-or-conviction-as-to-profound-supererogation\(^{97}\), as in ontological-reconstituting–as-to-conflatedness\(^{12}\)/deconstruction of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with sound reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. A ‘postconverging-or-dialectical-thinking\(^{20}\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as being ontologically-driven is one where placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) (as to ‘postconverging-or-dialectical-thinking\(^{70}\)–apriorising-psychologism’ mental-devising-
representation or preconverging-or-dementing—apriorising-psychologism mental-devising-representation) is the reflected/perspectivated implication either as of ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ or of preconverging-or-dementing—apriorising-psychologism as so-reflected/so-perspectivated from ontological-normalcy/postconvergence, and it is thus ontology-driven beyond any presencing—absolutising-identitive-constitutedness distorted meaningfulness-and-teleology. This equally explains why a prior/transcended/superseded registry-worldview’s/dimension’s reference-of-thought is cross-sectionally dialectically-out-of-phase/dialectically-primitive given it is sticking to its ‘good-natured’ but ‘ontologically-wrong and failing’ reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (hollow-constituting—misappropriation-of-meaningfulness-and-failing-intemporal-preservation) as the prospective/transcending/superseding registry-worldview/dimension has the-Good/understanding/notional~knowledge-reification—gesturing—prospective_psychologismic~apriorising/axiomatising/referencing—of-attendant–ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity—conflatedness—in—preconverging-disentailment–by—postconverging-entailment/ontological-primemovers-totalitative-framework sound reference-of-thought—categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (in ontological-reconstituting—as-to-conflatedness/deconstruction); wherein no amount of ‘good-naturedness’ of any individuation based on the former (prior/transcended/superseded) reference-of-thought can fundamentally supersede its preconverging–de-mentating/structuring/paradigming vices-and-impediments, but for the ‘emancipatory moulting’ (psychoanalytic-unshackling/memetic-reordering/recomposuring) into the reference-of-thought of the latter
(prospective/transcending superseding) of such would-be emancipating individuation/intellectuals and consequent institutionalisation/intemporalisation as transcendence-and-sublimity/sublimation/supercogitatory de-mentativity. That is why there is no ontologically-veridical intradimensional resolution of issues and notions of sorcery for instance in a non-positivism/medievalism social-setup with any such pretence being nothing but a ‘temporal extricatory preconverging–de-mentating/structuring/paradigming’ to satisfy temporal preservation’, but for implying a prospective need for a positivistic registry-worldview/dimension as intemporal/ontological/social/species/universal/transcendental/maximising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming in satisfying intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise there is no intradimensional resolution of a phenomenon like psychopathy and its social corollary in a procrypticism–or–disjointedness-as-of- reference-of-thought registry-worldview/dimension (the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
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-suprerogation as limited-mentation-capacity-deepening has to do with the veracity/ontological-pertinence of our notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence as individuations of shortness-to-longness-of-register-of-meaningfulness-and-teleology, such that whenever relatively sound reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation are institutionalised/intemporalised, human temporality in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation individuation dispositions (at uninstitutionalised-threshold) will tend to relate, by limited-mentation-capacity-deepening, to this as hollow/formulaic constraining deterministic constructs which have to be exploited by the mere determinism-of-form about how others will act (hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) rather than the essence as intemporal-preservation-entropy-or-contiguity—or—ontological-preservation being sought originally by the institutionalised/intemporalised reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (ontological-reconstituting—asto-conflatedness). This fundamental dilemma of the cross-section of human mentation disposition is ‘a lost cause’, given the reality of the notion of a shortness-to-longness-of-register-of-meaningfulness/notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective—ontological-normalcy/postconvergence inherent in a limited-mentation-capacity-deepening; any resolution is not by wrongly implying any ‘
dimensionality-of-sublimating \(<\text{amplitudes/formative}\text{-}\text{supererogatory}\text{-}dementativeness/epistemic\text{-}growth-or-conflatedness\text{/trans valuative-rationalising/transepistemicity/anamnestic-residuality/spirit\text{-}drivenness\text{-}equalisation}\>)\)

transformation’ but rather institutionalisation/intemporalisation by its inherent eliciting of positive-opportunism—of-social-functioning-and-accordance to the grander cross-section of society in the medium to long-run wherein intemporal-disposition/longness-of-register-of-\(^{(10)}\) meaningfulness-and-teleology\(^{(10)}\) individuation dispositions by artifice/institutionalisation/intemporalisation come to constrain-or-dominate the social-construct (over temporal-dispositions/shortness-of-register-of-\(^{(76)}\) meaningfulness-and-teleology\(^{(10)}\) or-hollow-constituting\<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> individuations dispositions); with corresponding percolation-channelling\<in-deferential-formalisation-transference> facilitating the perpetuation of such intemporal enculturation even when such positive-opportunism—of-social-functioning-and-accordance 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/epistemicity-relativism-determinism! Rational-realism (as to prospective deprocrypticism) as such involves rather elucidating \<reference-of-thought\<of-apriorising/axiomatising/referencing\>\<decandoring> with three de-mentative/structural/paradigmatic teleologies: - subknowledging\<\text{-}impulse/compulsive-dementing\(^{(10)}\) temporal-disposition (psychopath), with ‘slanted mechanical narratives’
(preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); - subknowledging-temporal-dispositions-teleologies (the-various-temporal-dispositions-teleologies), with ‘banal mechanical narratives discomfiture’ (preconverging-or-dementing–apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>); and - the intemporally given and ontologising teleology which ontologically reflects/perspectivates the subknowledging -impulse/compulsive-dementing-temporal-disposition-{psychopath} and the subknowledging-registries-teleologies (the-various-temporal-dispositions-teleologies), from a ‘organic-comprehension-thinking depth as the dementation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) backdrop of new recomposuring reference-of-thought-categories/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Thus at the uninstitutionalised-threshold, it is counterintuitive for temporal-dispositions not to perceive their registry-worldview/dimension as ‘untranscendable’ (acting as if in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while actually in temporal preservation-as-pseudointemporality; hence dementable/no-longer-thinking) due to <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present/mirage as metaphysics-of-presence-{implicated-‘nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness} which blinds the temporal-dispositions to the registry-worldview’s/dimension’s ‘intemporal preservation discontinuity’ as a result of the 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-defects (and not logical defect) of compulsive-slanting—preconverging-or-dementing–apriorising (psychopath) and

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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\textsuperscript{100}\textsuperscript{-induced,}–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <=as-to‘attendant-intradimensional’-prospectively-

\textsuperscript{84}disontologising~preconverging/dementing \textsuperscript{19}–apriorising-psychologism ’ whether as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism.

The reason why this is critical to grasp is that the veridical intemporal-disposition preserving emanance has to ‘organically and existentially pass-through’/reflect/perspectivate the registry-worldview/dimension perversion-of- reference-of-thought<=as-preconvergingly-
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 \textsuperscript{100}reference-of-thought– categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. * It is not an ‘avoidable luxury’ as it is the necessary transcendental element in establishing the backdrop for transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation. Galileo’s medieval ‘round world utterances’ nor Darwin’s and others ‘evolution contentions’ are not idle-and-dispensable articulations as all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (occurring at the registry-worldview/dimension or intradimensional level and not logical operation/processing/contention level, are fundamentally about a new existential mental-devising-representation orientation) need to ‘break-the-mind’ of the prior temporal perversion-of- reference-of-thought<=as-

\textsuperscript{84}preconvergingly-apriorising/axiomatising/referencing-in-

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >= existential mental
orientation to avoid postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> (for example, no ‘God-of-plane’ for say an animistic mental orientation that sees gods and spirits as causative, i.e. avoiding to operate the meaningfulness-and-teleology of a transcendent registry-worldview/dimension in terms—as-of-axiomatic-construct of the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcended registry-worldview/dimension). This starts with the would-be transcendence-and-sublimity/sublimation/supererogatory—de-mentativity inducing intellectual(s)/emancipator(s) ‘owns reflexive individuation maximalising-as-transcendental liberation/emancipation’ from the reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of such prior registry-worldview/dimension from which it/they necessarily come from as well as not heeding generalised-social-temporal-preserving-mental-inclinations; and so, consistently crossgenerationally since transcendence-and-sublimity/sublimation/supererogatory—de-mentativity/institutionalisation is ‘beyond just logical argumentation/contention’ as it points to being-or-ontological existentialism/full-depth-of-existential-implications structure defect’ (defect of reference-of-thought/soundness-or-ontological-good-faith/authenticity—of-reference-of-thought, and so beyond logical defect). It is more like (a knowledge-driven/not impression-driven) ‘intemporal preservation recomposing 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—
involved with regards to both the psychopath and protracted social psychopathy (requiring ‘distractive-alignment-to\(^8\) reference-of-thought<of-apriorising/axiomatising/referencing>\(^9\) at ‘uninstitutionalised-threshold\(^1\)’) can be resumed as follows. Basically, the psychopath is involved in postlogic-backtracking<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\(^1\) 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\(\langle\text{supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}\rangle\) of temporal-dispositions denaturing\(^5\) of social psychopathy (subknowledging\(^9\)/mimicking) arising from initiating phenomenal psychopathy (subknowledging\(^9\) impulse) involving a distractive-alignment-to\(^8\) reference-of-thought<of-apriorising/axiomatising/referencing>\(^9\) construal (as the backdrop of new recomposuring reference-of-thought\(\langle\text{categorical-imperatives/axioms/registry-teleology}\rangle\), for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation and ultimately enabling its transcendental collapsing/overriding for psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring). That’s how the ‘given reality’ is being subknowledged/registry-perverted. The technique to be utilised comprehensively for 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’ as from ontological-normalcy/postconvergence reality construct (by intemporal transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative-disambiguated-‘motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence is meant an approach that makes the given 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> reality the ‘reference of soundness-or-ontological-good-faith/authenticity’\textsuperscript{69}–of-\textsuperscript{84}reference-of-thought/candor/organic-comprehension-thinking’, and re-orientating the mimicking-subknowledging\textsuperscript{95} into a slantedness/decandoring)/distractive-alignment-to- reference-of-thought<-of-apriorising/axiomatising/referencing>\textsuperscript{29} based on: 1. Given prelogism\textsuperscript{39}–as-of-conviction,-in-profound-supererogation <existentially-veridical–

‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reality actually being preconverging-or-dementing \textsuperscript{76}–apriorising-psychologism/subknowledged/registry-perverted (which ‘intemporal-prioritisation-of- reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting should highlight that meaningful projections of implied intemporality\textsuperscript{77}/longness from 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>' are not veridically and demonstrable to be ontologically real and should be related to as being in distractive-alignment-to-reference-of-thought-'of-apriorising/axiomatising/referencing>/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation 'as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> and are rather involved in ‘temporal preservation’ and not intemporal-preservation-entropy-or-contiguity–or-ontological-preservation), 2. Psychopath’s compulsive-slanting—preconverging-or-dementing ®-apriorising (as dialectically-or-contendingly-out-of-phase or hollow-mimicking) in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking<iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'> as absolving/fleeting/escaping-reflex–logic in committed ‘circularity-of-extrinsic-attribution’ (it should be noted that there is an internal contradiction reason why the psychopath in its postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and equally other temporal interlocutors mimicking the psychopath’s postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, will carry on such a ‘circularity-of-extrinsic-attribution’ as the need to square up to the priorly slanted hollow mimicking narratives call for new slanted hollow mimicking perversion-of-reference-of-thought-'as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > narratives even if it’s just to get a respite to enable an interlocutor’s or another interlocutor’s prelogic/conviction-as-to-profound-supererogation alignment to the new hollow mimicking postlogism-formulaic slanting compulsing–nonconviction/madeupness/bottomlining-<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-’attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-
supererogation <-as-to-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 conjoining-looping-set-of-narratives as-of-cohering-
logic-reflex narratives integration from its prelogism <as-of-conviction,-in-profound-
supererogation ><existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> rationalisation of the last psychopath’s postlogic non-veridical hollow
mimicking narratives in circularity as well, 4. Analyst’s reflection/perspectivation of the above
3 mechanisms as postlogic/subknowledging/mimicking/registry-perverting with contention
never being about logical operation/processing/contention of the non-veridical hollow
mimicking narratives but rather mental-slantedness/decandoring (distractive-alignment-to-
reference-of-thought<-of-apriorising/axiomatising/referencing>2) of the psychopath and the
interlocutors as ‘a manifestation of vice-and-impediment (never contention), i.e.
REORIENTATION’, 5. Analyst’s intellectual articulation known as SUPRASTRUCTURING,
wherein the universal ontological implication of social psychopathy dynamism across the
human species (across space-and-time)/the-social/ontological—de-
mentating/structuring/paradigming is drawn so that the principles so articulated can be applied
in all incidental cases of social psychopathy dynamism (with the intellectual responsibility of
avoiding just an ad-hoc/circumstantial based analysis and never elevating such poor
hangs on to its non-positivist \textsuperscript{8} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, and this will equally apply prospectively between notional–deprocrypticism and procrypticism as the procryptic mindset\textsuperscript{8} 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 \textsuperscript{7}\textsuperscript{5}perversion-of-\textsuperscript{8} reference-of-thought<<as-preconvergingly-apriorising/axiomatising/referencing-in-\nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-worldview/dimension, with an intemporal-disposition sense of contributing to the bigger possibilities for of the species, i.e. intemporal/ontological/social/species/\textsuperscript{10}universal/transcendental/\textsuperscript{7}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{8}—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\textsuperscript{8}/shortness in an ontological construct). This way of hermeneutic/reprojecting/supererogating/zeroing ‘ontological reasoning’ to arrive at ‘intemporal-or-ontological meaning’ that is beyond any <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/self-centered/present-consciousness/illusion-of-the-present/mirage mental projection within just a given registry-worldview/dimension so as to ‘grasp fundamental intemporal-disposition as of the inherent nature of existential-reality’ is central to the notional–deprocrypticism registry-worldview/dimension as a doppler-thinking exercise known as suprastructuralism.
contiguity –educed–existentialising/contextualising/textualising-contiguity }

conflatedness –in–{preconverging-disentailment–by}–postconverging-entailment/ontological-primemovers-totalitative-framework construct carrying a virtue that supersedes the vices-and-impediments of the non-positivism/medievalism registry-worldview/dimension). It calls for a knowledge construct, whether social or physical, beyond just positivistic categorisation of knowledge but as ‘ontological-normaley/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-normaley/postconvergence basis of analysis, and by so doing grasping the precedingness/supersedingness/ascendency of intrinsic-reality.

‘existence of things in existence’ whereas apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment by}–postconverging-entailment rightly implies ‘things becoming in existence rather as subsumed-in-existence in a superseding–oneness-of-ontology’; so because apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } constitutedness -in–preconverging-entailment takes a simplistic shot at construal/conceptualisation of existential-reality practically presuming this to be ‘effectively absolutely real and final’ but then with human limited-mentation-capacity-deepening this is erroneous hence the need for re-categorisation/re-adaptation/re-classification as ‘re-constitutedness’ of reference-of-thought’ perpetually when aware of its deficiency. apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflatedness -in-{preconverging-disentailment by}–postconverging-entailment takes a shot at construal/conceptualisation of existential-reality from an open-ended insight/fugue as of referentialism from the more profound ontological-normalcy/postconvergence of existential-reality factoring in human limited-mentation-capacity-deepening as of metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-{perspective–ontological-normalcy/postconvergence}}, and as implied by the notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that goes beyond wooden-language-{imbued—temporal–mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing –narratives—of-the- reference-of-thought–categorical-imperatives/axioms/registry-teleology } which are continually put into question, by being open-ended to upholding/not-failing intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in
human limited-mentation-capacity-deepening\textsuperscript{53} by a re-equilibrating metaphysics-of-absence\textsuperscript{implicated-epistemic-veracity-of- nonpresencing}<perspective–ontological-
normalcy/postconvergence>/postdication. Thus, apriorising/axiomatising/referencing-{of-
attendant ontological-contiguity -educed--existent/ing/contextualising/textualising-
contiguity }—constitutedness in preconverging entailment will wrongly induce virtuality-
or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-
shallow-and-non-veridical-existential-reference, and so, with more and more profound
defective construal/conceptualisation consequence with deeper and deeper categorisation and
analysis. Often, and where aware, about the critical defective nature implied by
apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed--
existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-
entailment in categorisation schemes, there will be re-categorisation/re-adaptation/re-
classification as an attendant resetting resolution for the induced ‘virtuality-or-ontologically-
flawed-construal-of-constitutedness \textsuperscript{13} of axiomatic-construct/ reference-of-thought’ (by
elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-
outside—attendant ontological-contiguity -edued--
existentialising/contextualising/textualising-contiguity } that will then require another
attendant resetting resolution for the subsequently induced ‘virtuality-or-ontologically-flawed-
construal-of-constitutedness \textsuperscript{13} of \textsuperscript{84}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 \textsuperscript{80}presencing—absolutising-identitive-constitutedness’ exercise). But
then the inherent nature of existence in relation to human limited-mentation-capacity-
deepening\textsuperscript{53} construal of it is one of evasiveness as implied by the
‘imbricatedness/threadedness/recomposuring as of \textsuperscript{attendant ontological-contiguity -educed--
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-existent-real-reality’ such that we are only

occasionally and partially aware about the critical defective nature implied by

apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educated-

existentialising/contextualising/textualising-contiguity }—constitutedness -in-preconverging-

entailment in categorisation schemes, thus fundamentally defining the limits even of a

presencing—absolutising-identitive-constitutedness\(^1\) as of existential-conceptualisations/construals. The implication is beyond just the notion of knowledge

construal/conceptualisation categorisation schemes and scheming but extends to the very

inherent construal/conceptualisation of knowledge as of its implied ontological and virtue

construct itself; so because the de-mentative/structural/paradigmatic basis of categorisation

scheming are equally the de-mentative/structural/paradigmatic basis of the inherent analysis and

meaningfulness-and-teleology\(^10\) construed/conceptualised. Since categorisation schemes

(whether construed/conceptualised beyond-the-consciousness-awareness-teleology\(^10\) ) define the ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’, it is critical to grasp that

the inherent de-mentative/structural/paradigmatic limits/defects of such ‘reference-of-thought of categorisation construal/conceptualisation of knowledge’ are systemic hence inducing

‘flawed-existential-elevation-of- reference-of-thought’ as of ontological and virtue

implications (as ontologically-perspectival-degraded-as-decentered/preconverging-or-
dementing\(^9\)-reflexive/entailing-teleology\(^10\)-differentiation-as-of-subtransversality<in-

desublimating—existential-eventuating/denouement—of-motif-and-
apriorising/axiomatising/referencing) at the given ‘reference-of-thought of categorisation


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construal/conceptualisation of knowledge’. Beyond its conceptualisation as of knowledge categorisation and categorisation scheming but rather as of effective ontological-and-virtue conceptualisation/construal, apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

constitutedness—in–preconverging-entailment implies a simplistic/trite categorical relation in the construal/conceptualisation of ‘meaningfulness-and-teleology’ as of its ontological and virtue essence that is susceptible to defect as perversion-of- reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or derived-
perversion-of- reference-of-thought—<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >; and as such, apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—

constitutedness—in–preconverging-entailment will speak of subtransversality—in-
desublimating–existential-eventuating/denouement>—of-motif-and-


constitutedness—in–preconverging-entailment. The comparison highlighted further below with respect to the 6 BODMAS characters and character A (Addition) as the additionality defect
instantiative-context> as the more fundamental a priori whose imbricatedness/threadedness/recomposuring reveals the fundamental defect of applying additionality \(^1\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\) by elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity\(^{10}\). The resolution by imbricatedness/threadedness/recomposuring is most telling of the inherent nature of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment-by—postconverging entailment} which is conceptually associated with ‘human registry-worldview’s/dimension’s institutionalisation mental-disposition’; as apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity}—conflatedness in {preconverging-disentailment-by—postconverging entailment} speaks of a more profound relation in the construal/conceptualisation of ‘meaningfulness-and-teleology\(^{10}\) 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\(^{15}\) by a re-equilibrating metaphysics-of-absence\(^{11}\), implicit–epistemic-veracity-of—nonpresencing–<perspective–ontological-normalcy/postconvergence>/postdication, and so even when elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant–ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity\(^{10}\) is denaturing\(^{15}\) as exposed by attendant–ontological-contiguity-educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of—prospective-relative-ontological-completeness—of—reference-of-thought—devolving-as-of—
instantiative-context>, to further construe new \(^*\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation factoring in the imbricatedness/threadedness/recomposuring reflecting the attendant ontological-contiguity\(^{2}\)–educeed–existentialising/contextualising/textualising-contiguity \(<\text{reifying-or-elucidating-of-}
\text{prospective-relative-ontological-completeness }\)-of- reference-of-thought\(^{5}\) devolving-as-of-
\text{instantiative-context}>.\text{ apriorising/axiomatising/referencing-} \{\text{of-attendant ontological-
contiguity }\text{-educeed–existentialising/contextualising/textualising-contiguity } \}\text{–conflatedness }\text{–in–}{\text{preconverging-disentailment–by–}}\text{postconverging-entailment, 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}}

\text{attendant ontological-contiguity }\text{-educeed–existentialising/contextualising/textualising-contiguity } \text{–conflatedness }\text{–in–}{\text{preconverging-disentailment–by–}}\text{postconverging-entailment, 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}}

\text{conflatedness }\text{–in–}{\text{preconverging-disentailment–by–}}\text{postconverging-entailment, 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}}

\text{conflatedness }\text{–in–}{\text{preconverging-disentailment–by–}}\text{postconverging-entailment, 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}}
fundamental notions with respect to how humans limited-mentation-capacity-deepening come to grasp existential-reality/ontological-veridicality that these two underlying notions are critically definitional relative to existential-construal/conceptualisation of understanding and failing-understanding, and insightfully explain the fundamental basis of the consecutive transformations of human psychologisms as induced by ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ at the transcendental/transdimensional/interdimensional-level of institutionalisations as well as at the individuation-level with respect to conception and misconceptions of meaningfulness-and-teleology not only with respect to understanding but equally dynamics of ‘personality formation and teleological-differentiation’, and so specifically as associated with the dynamics implied of a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, further reflected in the overall dynamics of postlogism and conjugated-postlogism (including the dynamics of psychopathy and social psychopathy as social reprising out of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<reifying-or-elucidating-of-prospective-relative-ontological-completeness—of-reference-of-thought—devolving-as-of-instantiative-context> of psychopathic pathological insane-fitment, as of fundamental/most-simplistic apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment socially reprised with ‘conjugated—apriorising/axiomatising/referencing—{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—constitutedness—in–preconverging-entailment of reference-of-thought’) as well as grasping fundamental dynamics of institutions and especially as influenced by the
contiguity }—constitutedness —in–preconverging-entailment/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


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, by way of continuous presencing—absolutising-identitive-constitutedness, as ‘recurrent re-categorisation/re-adaptation/re-classification of the prior apriorising/axiomatising/referencing- {of-attendant—ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in–preconverging-entailment of reference-of-thought’ is critically rid of the very essence of animistic/base-institutionalisation psychologism inducing an overall break into a positivism psychologism. It is interesting to note that going by the psychologism of a base-institutionalisation social-setup reference-of-thought for instance, the idea of arithmetic as we may grasp today in a positivistic registry-worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology, and as of its operant nature, isn’t the case
in its operant conceptualisation in such a base-institutionalisation social-setup
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought- devolving-as-of-instantiative-context— meaningfullness-and-teleology as rather the
mental-disposition apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument in the use of
numbers is more about acting in currying favours or in view to receiving favours meaningfully
as of ‘<amplituding/formative–epistemicity>totalising–nominal-as-tendentious-phenomenal-
abstractiveness-of-presencing-in-‘warped-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness –of- reference-of-thought- devolving-as-of-
instantiative-context’ (as can be observed by anthropologists in various forms in many a
hunter-gatherer and animist societies), rather than use of numbers considered as of such a
relatively independent-domain and exactness of ‘meaningfulness-and-teleology orientation
as we construe of arithmetic and mathematics in say a universalisation or positivism registry-
worldview/dimension Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfullness-and-teleology
<amplituding/formative–epistemicity>totalising/circumscribing/delineating reference-of-
thought- devolving. Thus use of numbers is defined by other ideas in such early hunter-gather
and animist societies given Being-development/ontological-framework-expansion–as-to-depth-of-
ontologising-development-as-infrastructure-of– meaningfullness-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-attendant–ontological-contiguity - 
educed–existentialising/contextualising/textualising-contiguity }—conflicatedness—in—
{preconverging-disentailment by}—postconverging-entailment or rather ‘presencing—
absolutising-identitive-constitutedness’ as recurrent re-categorisation/re-adaptation/re-
classification of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in—
preconverging-entailment), refers to the underlying human reflex mental scheme of a given
registry-worldview’s/dimension’s reference-of-thought ‘allowing for its given capacity to
supersede its psychological complex in construing ontological-prime-movers-totalitative-
framework transcendent-enabling/sublimating/supererogatory-de-mentativity and
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-attendant–ontological-contiguity -
educed–existentialising/contextualising/textualising-contiguity }—constitutedness—in—
preconverging-entailment to relative apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }—
conflatedness -in- [preconverging-disentailment by] -postconverging-entailment⟩

construal/conceptualisation as soundness-or-ontological-good-faith/authenticity-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-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-recompose-⟨as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-⟨perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’⟩⟩ 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-{implicitied-‘nonescript/ignoreable-void ’-as-to-presencing—absolutising-identitive-constitutedness }, the present registry-worldview’s/dimension’s reference-of-thought by its inherent presencing-inclination disposition will asymmetrically be oriented as institutionalised in secluding its uninstitutionalised facet from placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with any sense of uninstitutionalised-threshold being rather an afterthought posture rather with respect to the prior registry-worldview/dimension uninstitutionalised facet of ’reference-of-thought. It is this appreciation successively implied registry-worldviews/dimensions prospective relative-ontological-completeness reference-of-thought emphasising both institutionalised-and-uninstitutionalised-facets that naturally validates the notion of a ‘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-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- 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–attendant-ontological-contiguity >=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 ^-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
attendant ontological contiguity -educed existentialising/contextualising/textualising-
contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context>. For instance, the prospective
relative-ontological-completeness ^-of- ^reference-of-thought of rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism,-{as ‘first-level presencing—absolutising-
identitive-constitutedness of ^reference-of-thought’ apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) induced a social
universal-transparency -{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as of
attendant ontological contiguity -educed existentialising/contextualising/textualising-
contiguity –<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-
accidented-or-random-mental-disposition psychologism of recurrent-utter-
uninstitutionalisation, with its corresponding grander ontological and virtue implications.
Interestingly consider for comparison our mented/stigmatic psychology construct (which is relatively ontologically non-contiguous by the positivism registry-worldview/dimension
‘<amplituding/formative–epistemicity>totalising~intervalist-as-categorising-phenomenal-
abstractiveness-of-presencing-in-‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> categorising disposition’ or ‘third-level
presencing—absolutising-
identitive-constitutedness’

apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, as it doesn’t
construe a

<amplituding/formative–epistemicity>totalising~ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in-‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of attendant–ontological-contiguity
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>.

as apriorising/axiomatising/referencing- {of-attendant-ontological-
contiguity –educed–existentialising/contextualising/textualising-contiguity }
conflatedness in preconverging disentailment by postconverging entailment of temporality as-pseudointemporality-to-intemporality of human individuations as is the case with referentialism as of ontological-normalcy/postconvergence, as so implied by ‘notional–deprocrypticism’), under the positivistic meaningfulness-and-teleology reference-of-thought as absolute value-judgment (not withstanding its prior relative-ontological-incompleteness of reference-of-thought as positivism–procrypticism); likewise, we’ll necessarily be suspect with regards to a corresponding approach where for instance the non-positivism/medievalism mindset/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
attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity
the backend of the institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective–ontological-
normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} 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\(^{39}\)-of- reference-of-thought to then project that there may be a
prospective relative-ontological-completeness\(^{38}\)-of- reference-of-thought which
meaningfulness-and-teleology\(^{10}\) 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\(^{38}\)-of- reference-of-thought by social
universal-transparency\(^{10}\)-{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } as of
attendant ontological-contiguity -reduced-existentialising/contextualising/textualising-
contiguity -<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
reference-of-thought- devolving-as-of-instantiative-context>. As setting up the relevant
attendant psychologism is only by a construal that the best possible psychology-
construct/psychologism is necessarily attained by <cumulating/recomposuring–attendant-
ontological-contiguity >-successive registry-worldviews/dimensions
construals/conceptualisations by their attendant prospective relative-ontological-completeness\(^{38}\)-of- reference-of-thought by social universal-transparency\(^{10}\)-{transparency-
of-totalising-entailing, as to entailing, <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } as of attendant ontological contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-instantiative-context> (that is, ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’), and so successively across all registry-worldviews/dimensions, whether retrospectively or prospectively. This insight about the nature of a mented/stigmatic psychology compares with the instance about a Kantian absolute apriorising/axiomatising/referencing exercise; in that in both instances, human mentation capacity is construed as absolutely given at all times, with that mentation capacity rather ‘reflexively and erroneously’ absolutely construed as of the positivistic mindset/reference-of-thought, and what is not factored in is the fact that there is a human limited-mentation-capacity that maximalisingly-recomposures as of human shallow-to-deepening–limited-mentation-capacity, ~as-limited-mentation-capacity-deepening inducing the <cumulating/recomposuring–attendant-ontological-contiguity >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 -{transparency-of-totalising-entailing, as to entailing, <amplituding/formative–epistemicity> totalising–in-relative-ontological-completeness } as of attendant ontological contiguity ~educed–existentialising/contextualising/textualising-contiguity ~<reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context>/conflation-of
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of the
notional–deprocrypticism socially-functional-and-accordant as of intemporal/ontological
contiguity, with no-notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-
construed-as-from-perspective–ontological-normalcy/postconvergence>-non-dissociability,
thus upholding notional–deprocrypticism as preemting—disjointedness-as-of—reference-of-
thought,-as-to-<amplituding/formative–epistemicity>growth-or-
conflatedness /transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism). Thus, with notional–deprocrypticism further enabling the abstract
intemporal/ontological contiguity grasp of human ‘individuation-level and registry-
worldview/dimension-level meaningfulness-and-teleology’ as it can accrue at the
intradimensional-level of individuals-notionally-as-receptacles-of-temporal-to-intemporal-
individuation and individuals-as-institutionally-constrained-actors-as-of-intersolipsistic-
deambulation, and hence ontologically-adoins in its construal/conceptualisation the construct
of the individual and the social as of ‘notional–deprocrypticism suprastructuration’ or
‘notional–deprocrypticism suprastructural psychical-and-institutionalisation orientation of
meaningfulness-and-teleology synopsising-depth as of the overall registry-
worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’ (just as in the
natural sciences, physics ontologically-adoins chemistry and chemistry ontologically-adoins
biology). This is in contrast with an ontologically non-contiguous stigmatic/mented psychology
construct which relative ‘third-level presencing—absolutising-identitive-constitutedness’
existentialising/contextualising/textualising-contiguity | conflatedness in {preconverging-disentailment by} postconverging-entailment as implied with referentialism as the underlying transcendental memetic/suprastructural-meaningfulness fugue reflecting existential-reality will take an even more critical bearing with respect to notional-deprocrypticism psychologism as unlike the articulation as presencing—absolutising-identitive-constitutedness (rather heuristically and beyond consciousness-awareness-teleology in previous institutional-cumulation/institutional-recomposure-as-to historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-’epistemicity-relativism-determinism’>, with notional-deprocrypticism apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment is rather bound to be perceived and construed as of the {cumulated/recomposed}-consciousness-awareness-teleology in its full potential on the basis of referentialism as of the full development of ontological-normalcy/postconvergence. Thus, the notion of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment (including presencing—absolutising-identitive-constitutedness’) can be conceptualised across all transcendence-and-sublimity/sublimation/supercerebrity-de-mentativity as providing the ‘centering platform’ (that reflects the imbricatedness/threadedness/recomposing of existential-reality as of attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context> in ontological-normalcy/postconvergence or intemporal-preservation-entropy-or-contiguity–or–ontological-
reference-of-thought necessarily implies a more profound grasp of intrinsic-reality/ontological-veridicality with respect to the prior as uninstitutionalised-threshold relative-ontological-incompleteness reference-of-thought revealing which by reflex adopts a social-aggregation-enabling disposition with respect to the prior-conventioning). In this respect, ultimately the full achievement of apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—confoundedness in preconverging-disentailment by postconverging-entailment 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-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment and conjugated-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment 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-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—constitutedness in preconverging-entailment 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-
such apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment as ‘conjugated-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment of reference-of-thought’ associated with conjugated-postlogism temporal mere-forms/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 aetiologicalisation/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 of meaningfulness-and-teleology will be represented as decentered and in de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} as the necessary/requisite backdrop for the construal of prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or-ontological-preservation ushering in notional–deprocrypticism as prospective institutionalisation. In this regard, we’ll certainly inherently relate to preceding successive uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism effectively as decentered and in de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}, though this will most probably be resisted with respect to such a representation of our denaturing of positivistic meaningfulness as our prospective procrypticism uninstitutionalisation (just as the correspondingly humans in the preceding successive uninstitutionalised-threshold by mentation reflex had, consciously and unconsciously, resisted a representation as decentered and in de-mentation-{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}); while we can recognise successively the centered and postconverging-or-dialectical-thinking—apriorising-psychologism nature of base-institutionalisation,
universalisation and positivism, though probably less so of notional-deprocrypticism institutionalisation as it points to the decentering and de-mentation (supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) of our procrypticism uninstitutionalisation. Such institutionalisation and uninstitutionalised-threshold construal at the transcendental/transdimensional/interdimensional-level is reflected/perspectivated operantly by the concepts of apriorising/ axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—confatedness in {preconverging-disentailment-by}-postconverging-entailment as of centering and postconverging-or-dialectical-thinking—apriorising-psychologism reference-of-thought implied with institutionalisations and apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}—constitutedness in preconverging-entailment 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 attendant-ontological-contiguity—educed-existentialising/contextualising/textualising-contiguity—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
syncretising/circularity/interiorising/akrasiatic-drag\(^1\) reference-of-thought as of the apriorising/precedingness of attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity -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 \(\text{de-mentation-}\langle \text{supererogatory-ontological-de-mentation-or-dialectical-de-}
\text{mentation-stranding-or-attributive-dialectics}\rangle\) of an uninstitutionalised-threshold \(^3\) is hardly just one of ‘simplistic knowledge elucidation’ but rather an elucidation as of intellectual courage in bluntly asserting decentering and \(\text{de-mentation-}\langle \text{supererogatory-ontological-de-}
\text{mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics}\rangle\). 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/superreroagatory-de-mentativity and prospective institutionalisations, as this goes beyond intellectual institutional-being-and-craft, since there is ‘no magical knowledge technicality’ for implying a more profound ontological-completeness-of-reference-of-thought over a relatively relative-ontological-incompleteness-of-reference-of-thought but for such intellectual bravery to buck the trend or subvert as so displayed by the many illustrious positivism registry-worldview/dimension enablers subverting a non-positivism/medievalism mindset\(^4\) reference-of-thought, fundamentally so with respect to such an intrinsic-reality/ontological-veridicality knowledge construct issue associated with transcendental-enabling/sublimating/superreroagatory-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 \(^3\) as decentered and in \(\text{de-mentation-}\langle \text{supererogatory-ontological-de-}
\text{mentation-stranding-or-attributive-dialectics}\rangle\).
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 attendant ontological-contiguity – educed–existentialising/contextualising/textualising-contiguity –<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 \(^8\) reference-of-thought/psychologism construed as including the discreitional 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 \(^8\) reference-of-thought associated with organic-knowledge qualified as the institutionalisation psychologism. In this regard, a chemist or botanist for instance in a non-positivistic as medieval or animistic/base-institutionalisation setup will certainly not confuse the fact that its demonstration of chemical reactions or a plant demonstration to approval in such a social-setup necessarily imply that ‘the underlying positivism mental-disposition and mental-orientation as \(^8\) reference-of-thought/psychologism construed as including the discreitional contemplative aspect as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality of positivistic knowledge’ behind its thought process eventually producing the validating ontological-primemovers-totalitative-framework\(^7\) 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\(^9\)–<in-preconverging-existential-extrication-as-of-existential-unthought> conjure up explanations//meaningfulness-and-teleology\(^\circ\) in terms–as-of-axiomatic-construct of its non-positivistic medieval alchemic or non-positivistic animistic \(^8\) reference-of-thought psychologism; as it is naïve to think that implied organic-knowledge as of prospective institutionalisation transcendence-and-sublimity/sublimation/supererogatory–de-mentativity requiring its own \(^8\) reference-of-thought psychologism can simply be construed as ‘mechanical-knowledge’ while still upholding/keeping the prior/transcended/superseded registry-
worldview’s/dimension’s reference-of-thought psychologism, as the organic-knowledge rather points to ‘validating ontological-primemovers-totalitative-framework’ outcomes as its mechanical-knowledge aspect but further requires a development of the 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 psychologism as its ‘suprastructuration’ or its ‘suprastructural psychical-and-institutionalisation orientation of meaningfulness-and-teleology synopsising-depth as of the overall registry-worldview’s/dimension’s reconstrual of superseding–oneness-of-ontology’, and not the prior/superseded/transcended uninstitutionalised-threshold psychologism. Such organic-knowledge gets institutionalised to an extent by the habituation as of circularity/recurrence/repetition/repeatability of the mechanical-knowledge implied reference-of-thought of meaningfulness-and-teleology as of crossgenerational psychoanalytic-unshackling involving amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag towards the ultimate crossgenerational alignment to the prospective/transcending/superseding registry-worldview reference-of-thought, as a positivistic registry-worldview reference-of-thought. Interestingly, and so across all successive institutionalisations, what tends to be lost ‘the failure to register fully that the ‘intemporal-disposition projecting mental-disposition’ behind ontological-primemovers-totalitative-framework validating the institutionalisation of ‘mechanical-knowledge’ is rather the ‘vitality aspect’ of organic-knowledge and it is ‘not a passive dispensation’, just as well that the ‘temporal mental-dispositions’ superseded towards attaining the ‘mechanical-knowledge’ is ‘not simply a passive distraction’ with the insight that there is a contiguity as of temporal-to-intemporal mental-disposition relative to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework as virtue-as-of-ontological-emancipation on the basis
that it doesn’t recognise rulemaking-over-non-rules—apriorising/axiomatising/referencing–
psychologism as of ‘mechanical-knowledge’, but while that can as well be the case when
projecting temporally/shortness-of-register-of—meaningfulness-and-teleology as of the
registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-
accordance in such a setup as not constrained by any rulemaking-over-non-rules—
apriorising/axiomatising/referencing–psychologism (based on mere ‘mechanical non-
knowledge’ of non-rules—apriorising/axiomatising/referencing–psychologism–as-impulsive-
or-accidented-or-random-mental-disposition in recurrent-utter-uninstitutionalisation), however
at the intemporal-threshold as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance notwithstanding its limited-mentation-capacity, by
intemporal-projection it will be able to summon heuristically a sense of the-
Good/understanding/notional-knowledge-reification–gesturing—in-
prospective-psychologismic–apriorising/axiomatising/referencing–{of-attendant–ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity

conflatedness -in-{preconverging-disentailment–by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework from its ‘complementing grander social–universally-
non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-
fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-
being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation’ (beyond the mere ‘mechanical non-knowledge’ of non-rules–
apriorising/axiomatising/referencing–psychologism–as-impulsive-or-accidented-or-random-
mental-disposition) as ‘organic-knowledge’, for maximalising-recomposuring-for-relative-
non-rules—apriorising/axiomatising/referencing–psychologism’) as ‘organic-knowledge’, for
maximalising-recomposing-for-relative-ontological-completeness—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’
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 carries on this way right up to deprocrypticism, such that across the successive institutionalisations apart from the intemporal-threshold of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance as explained above; with respect to temporal-thresholds of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance of the registry-worldview’s/dimension’s–reference-of-thought-for-social-functioning-and-accordance, temporal mental-dispositions are rather in arrogation/usurpation relation with the determinant nature of ‘social-universally-transparent-and-implicitly-formulated direct-constraining-construct’ as ‘mechanical-knowledge’, and so as wooden-language—imbued—temporal—mere—

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form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the- reference-of-thought– categorical-imperatives/axioms/registry-
teleology }, while failing/not-upholding–<as-of-apriorising=axiomatising/referencing> the ‘complementing grander social–universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising=axiomatising/referencing–as-so-being-as-of-existential-reality construed as of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ which together with the ‘mechanical-knowledge’ make up the ‘organic-knowledge’, and so rather as of temporal extricatory preconverging–de-mentating/structuring/paradigming. This further involves shades-of-temporality as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
thought–<as-preconvergingly-apriorising=axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation >. postlogism as such involves deliberate and wrong pretence of rational projection of thought (as of teleologically-
degraded synopsising-depth) whereas attendant ontological-contiguity–<reifying-or-elucidating-of-
prospective-relative-ontological-completeness–of–reference-of-thought–devolving-as-of-
instantiative-context> reveals that such thought derives from ‘denaturing axiomatic relation’ as the ‘<amplituding/formative> wooden-language–(imbued–temporal–mere-
form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing
temporal-to-intemporal reality as implied in the way we go about developing many a social
formal construct. Thus notional–deprocrypticism knowledge as overlapping the mechanical
with the organic, as of the intemporal/longness-of-register-of—meaningfulness-and-
teleology mental-disposition driven by ontological-faith-notion-or-ontological-fideism—
imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-
of-existential-reality behind the mechanical-knowledge, is a further validation of the idea of
notionalisation/notional-conception/amplituding of knowledge which emphasises in principle
and beforehand/as-of-a-priori a deliberative consideration of this temporal-to-intemporal human
disposition in relating to mechanical-knowledge as of prospective possibilities for a better
preempting of temporality/shortness and skewing towards the intemporal/longness-of-
register-of—meaningfulness-and-teleology, and so as of organic-knowledge overlapping.
Further, the reality of a human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective–ontological-
normalcy/postconvergence’—existentialism-form-factor means that human meaningfulness at
all times is more of ‘a solipsistic transversality—of-affirmative-and-unaffirmative–disambiguated—motif-and-
apriorising/axiomatising/referencing’ of human meaningfulness as of temporal-to-intemporal
mental-dispositions transversality—of-affirmative-and-unaffirmative–disambiguated—motif-and-
apriorising/axiomatising/referencing’ and ‘not a ‘solipsistic commonness of meaningfulness
that wrongly implies no notional—firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective–ontological-normalcy/postconvergence’ mental-dispositions’,
as any commonness is ‘a commonness implied with respect to secondnaturering
institutionalisation as of social-functioning-and-accordance—as-of–social-stake-contention-or-
confliction thresholds’, with the implication that there is no point acting and relating with knowledge as if it is about a solipsistic transformation into intemporality\(^{52}\)/longness but rather relating to it as a secondnaturizing exercise of skewing (‘intemporality\(^{52}\)-asymmetric-subsumption-of-temporality\(^{52}\)’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity or deferential-formalisation-transference) with respect to the institutionalisation/intemporalisation process as virtue (a notion equally implied by many a prophesying metaphysico-theological construct as the intemporality\(^{52}\)/longness and transcendental projections as of their limited-mentation-capacity in their own times in resolving the issues of human temporality\(^{52}\)/shortness in their times). In which case while such intemporality\(^{52}\)/longness cannot be construed as of a social commonness of ‘reference-of-thought, it’s occurrence if it does occur can only be construed in transversality<for-sublimating–existential-eventuating/denouement>--of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’\(^{102}\) (more like the abstract notion of faith, by definition and as implied in many a creed, however metaphysical though, can only be solipsistic to an individual and not amenable to a commonness of social contemplation) as of abstract intersolipsism. The Nietzschean metaphor ‘God is dead’, as of human emancipation, is one whose validity can only be countenance where it implies the capacity of human pretence of intellectual-and-moral sublimation, and not the notion of intellectual-and-moral decadence. *Thus to sum up, the overall notion of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging–disentailment—by}–postconverging-entailment in relation with other elucidative associated notions can further be clarified as follows in ‘interdimensional/transdimensional/transcendental terms in reflecting holographically<-conjugatively-and-transfusively> the ontological-contiguity\(^{67}\)—of-the-human-institutionalisation-process\(^{68}\)’ as well as ‘individuation terms of
positivism–procripticism, and prospectively notional–deprocripticism which as
‘notional–deprocripticism’ is the ‘point of point-referencing for
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity }—conflatedness } in {preconverging-
disentailment –by}–postconverging-entailment ’, by the construal of its ontological-
contiguity—of-the-human-institutionalisation-process reference-of-thought as of
ontological-normalcy/postconvergence), with respect to the same intrinsic-reality/ontological-
veridicality such that such varying is attributed to human limited-mentation-capacity-
deepening as of apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—conflatedness } in-
{preconverging-disentailment –by}–postconverging-entailment (or construed as from
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -edueded-
existentialising/contextualising/textualising-contiguity }—constitutedness } in preconverging-
entailment/’ presencing—absolutising-identitive-constitutedness ’
to apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -edueded-
existentialising/contextualising/textualising-contiguity }—conflatedness } in {preconverging-
disentailment –by}–postconverging-entailment) inducing both the registry-
worldviews/dimensions institutionalisation-facets (‘centered/in-phase’ and ‘postconverging-or-
dialectical-thinking–apriorising-psychologism’) and uninstitutionalised-threshold –facets
(‘decentered/out-of-phase’ and preconverging-or-dementing –apriorising-psychologism as
caricaturing-hollow-staging-and-performance). Supposed a notional–conflatedness or
apriorising/axiomatising/referencing- {of-attendant–ontological-contiguity -edueded-
existentialising/contextualising/textualising-contiguity }—conflatedness } in {preconverging-
disentailment –by}–postconverging-entailment abstraction across all the registry-
worldviews/dimensions on the basis of the referentialism technique of point-referencing
psychologism beforehand/as-of-a-priori’ positivism–procrypticism as failing/not-upholding-
<as-of-apriorising/axiomatising/referencing> preempting—disjointedness-as-of-‘reference-of-
ought,-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. Critically and interestingly with the last stage since our positivism–
procrypticism registry-worldview/dimension is necessarily in

as with all ‘present-states’ of registry-worldviews/dimensions as construed from their backend
perspectives in reflecting holographically-<conjugatively-and-transfusively> the ontological-
contiguity—of-the-human-institutionalisation-process, it would hardly be inclined to
interpret such apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity}—conflatedness—in-
{preconverging-disentailment–by}–postconverging-entailment referentialism technique of
point-referencing (notional~deprocrypticism) that ‘decenters and dents it beforehand/as-of-
a-priori’ on the basis of such ‘doppler-thinking’ based on attendant-ontologising–capacity
driven ‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-
dynamics or natural–psychological-dynamics’ as of the grander ontological-normalcy/postconvergence
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ and thus
rendering its ‘meaningfulness-and-teleology’ threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism’ at the positivism–procrypticism uninstitutionalisation, while it ‘pointlessly
strives to be centered and postconverging-or-dialectical-thinking\(^1\)--apriorising-psychologism by reflex’ by not recognising its uninstitutionalised-threshold\(^0\) or the procrypticism uninstitutionalisation \(^4\) reference-of-thought in disjointedness-as-of-\(^4\) reference-of-thought (as all ‘present-states’ of registry-worldviews/dimensions do by reflex), and thus rather involved in

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

of meaning as of

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

But then we know and can appreciate that all the prior registry-worldviews/dimensions were ‘decentered and preconverging-or-dementing’\(^1\)–apriorising-psychologism beforehand/as-of-a-priori’ going by ‘attendant ontologising-capacity driven apriorising/axiomatising/referencing–psychologism as of the grander ontological-normalcy/postconvergence apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’. This ‘anti-transcendence as anti-uninstitutionalised-threshold\(^0\) and anti-prospective institutionalisation mental-disposition’ of all ‘present-states’ of all registry-worldviews/dimensions is due to the fact of such ‘present-states’ \(\text{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag}\) desymmetrisation alignment overly-overemphasising the registry-worldview/dimension institutionalisation-facet in a corresponding relation with a dissymmetrical alignment over underemphasising its uninstitutionalised-threshold\(^0\)-facet, but with such representation becoming critically ontologically untenable at the registry-worldview/dimension uninstitutionalised-threshold\(^0\) where ‘meaningfulness-and-teleology\(^0\) breaks into threshold-of–nonconviction/madeupness/bottomlining-in-shallow-suprerogation\(^0\)–<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\(^3\)’. 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/totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag

In other words, suprastructuralism (as of its referential and ontological-normalcy/postconvergence emanance perspective and as a doppler-thinking exercise) ushers in a whole new comprehensive registry-worldview across the entire social construction-of-meaning called deprocrypticism, much like positivism did over non-positivism/medievalism or universalisation over ununiversalisation or base-institutionalisation over tter-uninstitutionalisation. Central to such ‘a universal notion of deprocrypticism’ is the idea of an utter-recomposuring-ontologising by upholding ontological-normalcy/prospective-
institutionalising mindset/reference-of-thought (Base-institutionalisation); existential universalising with universalising techniques and universalising mindset/reference-of-thought (universalisation); existential positivising/rational-empiricism with positivising techniques and positivising mindset/reference-of-thought (Positivism); and prospectively ‘existential ontologising’, and so beyond its conventioning incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation disjointedness-as-of reference-of-thought as of temporal-accommodation of positivistic meaningfulness, as ‘existentially utter postdicatory ontological-normalcy/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’, with postdicatory methods and techniques and an overall postdicatory mindset/reference-of-thought (deprocrypticism). Existential ontologising is effectively the human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology aspiration towards a fulsome grasp of intrinsic-reality/full-ontological-veridicality as fulfilling ontological-normalcy; all along the institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing⟨perspective–ontological-normalcy/postconvergence-reflectedeEpistemicity-relativism-determinism⟩⟩ levels but for incomplete human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology capacity the preceding institutionalisation levels are more like successive compromises towards notional–deprocrypticism as ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). A critical distinction between notional–deprocrypticism institutionalisation and positivistic institutionalisation has to do with the former uncompromising relation with respect to upholding ontological-contiguity thus overcoming the temporal-emananances-registries hotchpotching (wooden-language ⟨imbued—averaging-of-thought⟩ ⟨as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—nondescript/ignorable—void’—with-regards-to-prospective-apriorising-implications>}' or banality-of-thought dynamism, and specifically in the extended-informality{(susceptible-to-effecting-parsimony—as-of-shoddiness-and-incompleteness—to—meaningfulness-and-teleology} even though it is very much present in the formal sphere as well) and the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional—disjointedness-as-of—reference-of-thought inherent in the positivistic mindset, thus the latter tends relatively to be weakly ontologically-contiguous with all the existential implications thereof, whether with regards to virtue construal or subject-matters issues. Further as with all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, the transcendence-and-sublimity/sublimation/supererogatory—de-mentativity going from procrypticism, or the preconverging-or-dementing—apriorising-psychologism (perversion-of-reference-of-thought—as-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—as-disjointed—
supererogation\textsuperscript{7}\langle as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing \textquotesingle-apriorising-psychologism\rangle, respectively as the mental-devising-representation of postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism representation and preconverging-or-dementing\textsuperscript{10}–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/middleievalism 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\textsuperscript{as-to-}historiality/ontological-eventfulness /ontological-aesthetic-tracing-\textsuperscript{perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}\rangle 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/notional–knowledge-reification–gesturing-\textsuperscript{in-prospective psychologismic–apriorising/axiomatising/referencing-\{of-attendant–ontological-contiguity \textsuperscript{-educed–existentialising/contextualising/textualising-contiguity }\}-- conflatedness \textsuperscript{-in [preconverging-disentailment_by] postconverging-entailment}/ontological-
primemovers-totalitative-framework\textsuperscript{73} backdrop and background that informs and deepens understanding of the overall meta-conceptual analysis of \textsuperscript{75}perversion-of\textsuperscript{74} reference-of-thought\textsuperscript{-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >} issues (issues arising from the tempering or false implying of the apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{100} and thus inducing a fundamental flaw with the \textsuperscript{84}reference-of-thought
in the first place, and further at a second-order level in wrongly implying the existential veridicality of logical-dueness (thus making irrelevant the construing of soundness or unsoundness) of \textsuperscript{5}logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-supererogation ), which in turn further enlighten the incidental analysis of psychopathy and social psychopath. Such dynamic and mutually beneficial insight at the meta-conceptualisation and incidental further extends to other related incidental issues relevant to the meta-conceptualisation. It should be noted that this overall explanatory exercise is ‘not reasoning by analogy’ but rather contiguous (ontological-contiguity\textsuperscript{71}) as the fundamental notion is institutionalisation/intemporalisation entropy (intemporal-preservation contiguity; by a skewing device (‘intemporality\textsuperscript{-asymmetric-subsumption-of-temporality’}), for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference of the averageness of human temporal-dispositions, with corresponding formalisation and internalisation as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, towards the supersedingness of the intemporal-disposition which is inherently ontological and syncs with intrinsic reality in its ontological-primemovers-totalitative-framework\textsuperscript{77}, and hence its supersedingness as it induces overall social virtue-as-of-ontology). Institutionalisation/intemporalisation entropy (intemporal-preservation-entropy-or-contiguity–
or-ontological-preservation will carry the ‘virtuous and intellectual responsibility’ to recognise
that ‘perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ is an endemic human mental defect/perversion disposition retrospectively to
prospectively, and that this is ‘a lost cause’ due fundamentally to mediocrity principle of
humans having in reality ‘notional-firstnatures—temporal-to-intemporal-dispositions<so-
 construed-as-from-perspective-ontological-normalcy/postconvergence>’ and not ‘universal
intemporal-disposition’, and the construct of deprocryptic categorical-imperatives/axioms
should be anticipatory and preemptive of ‘perversion-of-reference-of-thought<as-
preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>’ perpetually at the
‘uninstitutionalised-threshold’. More like the modern notion of medicine doesn’t work on the
idea of exceptional people, as this will ultimately lead to a wrong and superstitious disease
theory, but accepts that de-mentatively/structurally/paradigmatically bacteria, cancer, organ
failure, etc. cause disease and that the virtue of medicine is about how to understand and
preempt the above causations; likewise deprocryptic virtue operates on a realistic grasp of
human subknowledging/mimicking/temporal-to-intemporal-solipsistic-projections at
uninstitutionalised-threshold and then strives to skew/deferential-formalisation-transference
for the supersedingness of the intemporal-disposition, which is ontological, for intemporal-
preservation entropy/contiguity). We can garner such emanant (becoming) ‘psychoanalytic
unshackled insight’ of how we transcended from non-positivism/medievalism to a positivistic
registry-worldview. A literary insight can also be grasped reading Chinua Achebe’s Things Fall
Apart on how a community where a traditional registry-worldview with its sense of purpose
had to deal with positivistic transcendence-and-sublimity/sublimation/supererogatory-de-
mentativity. Think of the state of the mind of Okonkwo of the Umuofia Clan. Though, in this
case the transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity is by cultural diffusion rather than by internal philosophical transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity. Basically, all transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity involve ‘a psychoanalytic-unshackling of this sort’. Counterintuitively, it should be understood that no transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity is rational because you rationalise by operating logic on a sound registry-worldview/axiomatic construct/categorical-imperatives but then the need for transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity due to perversion-and-derived-perversion-of-reference-of-thought-as-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-supererogation-as-to-attendant-intradimensional’-prospectively-disontologising-preconverging/dementing–apriorising-psychologism’ is putting the soundness of registry-worldview/axiomatic construct/categorical-imperatives in question (as reference-of-thought supersedes/precedes logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation), so you rather have a reinvention as <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-thought of a new and better registry-worldview/axiomatic-construct/categorical-imperatives by the psychoanalytic-unshackling coming from its better grasp/ontological-primemovers-totalitative-framework of the world/intrinsic reality. Basically, we can say that human-emanant/becoming-transcendence is the first level of human invention (incremental inventions of relatively sounder minds; with the would-be ‘intellectual-analysts’ undergoing their own philosophical/first-level transcendence-and-sUBLImity/sublimation/supererogatory-de-mentativity to liberate themselves before
secondnaturing/institutionalising for the new possibilities for the species; noting that, this
doesn’t mean that the Descartes, Comtes, Galileos, Newtons, Darwins… of the world,
miraculously came up with positivism to supersede/precede/override/utter medievalism, as they
were of medieval stock but by philosophical transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity could project beyond the limits of non-
positivism/medievalism even were they were still imbued with remnants of the old like
alchemic beliefs. Hence it is the transcendental process that is actually critical)! Now what
positive can come from psychopathy? From the intemporal perspective NONE. Besides specific
social consequences of psychopathy as the context of ‘socially-perceived-value as of social-
stake-contention-or-confliction’ moves from family, neighbourhood, school, company,
administration, business, criminality, etc. depending on the development of the specific
psychopath; by and large, ontologically and as reflected by the organic-comprehension-thinking
(organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-
ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology), the
psychopath’s and other postlogic articulations have a nefarious effect, on social
meaningfulness-and-teleology particularly in ‘spheres of extended-informality-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-
teleology’ of society in general and social institutions, as the postlogic perversion-of-
reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation induces threshold-
of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-
intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-
psychologism with many an interlocutor, and which by slantedness/postlogic-effect, miscuing,
disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-
association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-
apriorising-psychologism\textsuperscript{>} with respect to \textsuperscript{30}meaningfulness-and-teleology\textsuperscript{90} ontological-veracity in terms–as-of-axiomatic-construct of registry-teleology\textsuperscript{90} implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{90}. However, with psychopathy and postlogism\textsuperscript{78} in hollow-constituting\textsuperscript{<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as 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 –\textsuperscript{<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness> as reflecting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –\textsuperscript{<as-to–’attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{>} of the registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{03}–defect–\textsuperscript{<as-Being-or-ontological-or-existential–defect>\textsuperscript{86}, as meaningfulness is now not about a ‘defect of failing/not-upholding–\textsuperscript{<as-of-apriorising/axiomatising/referencing> contiguity’ intemporalidad\textsuperscript{72}/ontological-veridicality as of specific existential-instantiation ontological-performance \textsuperscript{72}–<including-virtue-as-ontology> but rather \textsuperscript{7}perversion-of–reference-of-thought–\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of ‘meaningfulness-and-teleology \textsuperscript{90}. And this, in its fulsome articulation taken beyond individual and social contexts to the comprehensive registry-worldview/dimension speaks of an underlying ‘\textsuperscript{7}perversion-of–reference-of-thought–\textsuperscript{<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > registry-
Further a registry-worldview/dimension that so misanalyses is not ‘shaped’ to review but rather syncretises/is-circular in its failing/not-upholding—<as-of-apriorising/axiomatising/referencing>—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation rather than implying prospective ones for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; such that ontologically-speaking the phenomenon is in a circularity/recurrence/repetition/repeatability as of ‘reference-of-thought’—denaturing and relative-ontological-incompleteness, and endemised/enculturated (with a temporal rationalising reasoning that actually validates the veridicality of a human notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence as to shallow-supererogation—to—profound-supererogation that should not be confused with a secondnatured/institutionalised disposition in relation to virtue). This effectively forms the recomposured backdrop for prospective transcendental construct of deprocrypticism, as the ‘ontologising organic-comprehension-thinking (organicalism/’intemporal-prioritisation-of’—reference-of-thought’—as-conflatedness—or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology) that reflects/perspectivates the protracted threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’. But then, a psychopath can be so irrational that in temporal terms it might do a lot of ‘good’ to a specific individual or group of individuals (for instance, steal and distribute or even some other things but coming initially from a vice; as may be enabled by the psychopath’s faulty-mentation-procedure-deception-or-urge to attain an outcome). This dynamic element can make psychopathy and social psychopathy difficult to deal with as a social phenomenon, as
the questions are not only how culpable is the psychopath but extend to who is temporally
giving what from the psychopathic situation, what accounts and narratives should be believed,
etc., thus requiring an utter and intemporally uncompromising ontological conceptualisation to
construct an ontological-primemovers-totalitative-framework science. That said, beyond just
about such a present worldly take to societal issues, there is a bigger question of the universal
implications on human civilisation of postlogism in hollow-constituting as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation and perversion-of-
reference-of-thought-as-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
and initiation of psychopathy, equally has to do both with the nature of the psychopathic/postlogism mind contrasted to the nature of the ‘normal supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-
thinking apriorising-psychologism or prelogic mind’, which are antipodal as the normal mind
is by reflex prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-
intradimensional’-postconverging/dialectical-thinking apriorising-psychologism as to
attendant ontological-contiguity induced-existentialising/contextualising/textualising-
contiguity and by reflex will tend to see prelogic supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking apriorising-psychologism narratives while the psychopath is of postlogic compulsing–
nonconviction/madeupness/bottomlining<‘decontextualising/de-existentialising-of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the-
‘attendant-intradimensional–ontologising’–imbued<contextualising/existentialising–attendant-
ontological-contiguity >;<in-shallow-supererogation _<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) and does has an covert vista (when the interlocutor is not forewarned/experienced about its nature) in wrongfully inducing a sense of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism in the normal mind by compulsing–nonconviction/madeupness/bottomlining({"<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the–‘attendant-intradimensional–ontologising’–imbued–contextualising/existentialising–attendant-ontological-contiguity >;<in-shallow-supererogation _<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>⟩ projective narrating (an insight that is easily picked up seeing the childhood psychopathy growing into an adolescent and an adult, as its more covert mental structure at adulthood can be retraced and associated to the awkwardness of expression at early life in understanding what the adult psychopath is up to), hence the reason a mind in search of supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism or prelogism (normal prelogism -as-of-conviction,-in-profound-supererogation _<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at–mind) will speak of a pathological liar, by liar wrongly granting the psychopath a supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism, be it a ‘poor or bad supplanting–conviction-as-to-profound-supererogation —of–‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologism, be it a ‘poor or bad
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism’, in the very first place, hence aligning integratively to the psychopath instead of aligning in transversality
<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–
disambiguated-‘motif-and-apriorising/axiomatising/referencing’). It is rather a flaw in the prelogism’–as-of-conviction,-in-profound-supererogation’<existentially-veridical–‘attendant-
intradenitonal–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at> mind’s perception (prelogism or supplanting–
conviction-as-to-profundo-supererogation of ‘attendant-intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism while the psychopath’s mental-
disposition is 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 –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) or postlogism in preconverging-or-
dementing’–apriorising-psychologism)! Straying into a basic elucidative anthropopsychology/the-anthropological-continuity (a novel hermeneutic/reprojecting/supererogating/zeroing approach to psychology); extrinsic-attrition 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-disambiguating as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology. The mechanism of institutionalisation/intemporalisation and formalisation ensures that because of the positive-opportunism—of-social-functioning-and-accordance that the intemporal-disposition (as it syncs with intrinsic reality and is thus ontological) brings to the cross-section of human temporal interests at 'socially-perceived-value as of social-stake-contention-or-confliction', it tends to skew ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference and dominate temporal-dispositions in the medium to long perspective. For instance, everyone will like to see a good legal system to ensure that they do not fall afoul of a bad judgment even if, circumstantially, maybe they themselves may be inclined not to have others or some others to enjoy the same (of course, the internalisation of our 'present institutionalised/intemporalised positivistic meaningful worldview' will seem to imply that we do have a first nature disposition to be inherently civilised to want to universally wish that everyone have to deal with a fair legal system, that anyway is to the credit of the institutionalisation/intemporalisation process, but that is a secondnatured/internalised construct). This explains why there is no need to breach the scientific principle known as the 'mediocrity principle', (which says that there are no exceptions/specialness in science), to wrongly say that man is inherently intemporal (as in reality man is a notional-firstnaturedness—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence creature in its moral/virtuous-agency); to explain why society tends to improve/progress. Rather, the intemporal-disposition de-mentatively/structurally/paradigmatically brings more overall good and hence skews ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-
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\{}\textit{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-}\textit{perspective–ontological-normalcy/postconvergence-}\textit{reflected-‘epistemicity-relativism-determinism’} or anthropopsychology or ‘the-anthropological-continuity’, i.e. cumulating/recomposuring from recurrent-utter-uninstitutionalisation, based-institutionalisation–unununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism). The present treatment of psychology will seem to imply that all psychology is about psychoanalytic techniques on the modern positive mind, which is rather naïve and uninsightful not just in terms of scope but critically depth of conceptualisation. The answer to this ‘contiguity/entropy conceptualisation of the psyche’ is about how the underlying notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation abstractly allows for human-subpotency survival/existence/emanance/fulfilment/flourishing in existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textcircled{38}~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\textcircled{95}, mimicking)-to-intemporal preservation, just as the notion of good covers the concepts of good-to-bad). Correspondingly, this notion of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involves ‘mental candoring’ where mental-devising-representation syncs with intrinsic-reality and mental decandoring where mental-devising-representation is a wrong/flawed perverted representation of intrinsic-reality. If we have an anthropological continuity/anthropopsychology, then the
continuity as entropy is the exercise of candoring as ‘straightness/soundness-or-ontological-good-faith/authenticity’-of-‘reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how an intemporalising registry-worldview/dimension perceives itself) and decandoring as ‘perverted/brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity’-of-‘reference-of-thought referencing/registering/decisioning or registry-teleology’ (being a functional representation of how a prospective intemporalising registry-worldview/dimension perceives the prior-and-'preconverging-or-dementing’-apriorising-psychologism registry-worldview/dimension); with this latter representation undermining the ‘temporal-dispositions solipsistic/emanant postlogic miscuing presumptuousness/arrogation effect’ as the unconscionability-drag responsible for ‘perversion-of-‘reference-of-thought’<as-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-determinism'>}, whether in 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 recurrent-
utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or ‘procrypticism–
or–disjointedness-as-of-‘reference-of-thought.

Such a transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-
ontological-completeness’—unenframed-conceptualisation, for a novel genuinely universal
psychology as anthropopsychology, involved in all successive institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-′epistemicity-relativism-determinism′⟩ for intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is profoundly elucidated with associated notions as follows: - The concept of de-mentionation-{supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics} is the very drive (in providing insight on the transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation ontological-primemovers-totalitative-framework, i.e. notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>) for such a conceptualisation of anthropopsychology or ‘genuinely universal psychology’. The philosophical conceptualisation of stranding is rather ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation’ which serves to avoid the supplanting–conviction-as-to-profound-supererogation—of-′attendant-intradimensional’- postconverging/dialectical-thinking—apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex (instead of rightly aligning by the dialectically-or-contendingly-out-of-phase reflex or transversality<for-sublimating–existential-eventuating/denouement>—of-affirmative-and-unaffirmative–disambiguated-′motif-and-apriorising/axiomatising/referencing’ reflex) of ‘intemporal-disposition’ being wrongly attributed to all interlocutors by reflex without ensuring that their disposition is effectively intemporal and not temporal. de-mentionation-{supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics}, as to its corresponding notions of preconverging-or-dementing—apriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> and postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>, are central to transcendental psychoanalytic-
unshackling and memetic-reordering. Stranding ensures the ‘upholding of the ontological-veridicality/ontological-contiguity\(^7\) of \(^\text{8}\) 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 ). It implies reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) hollow and in hollow-constituting\(<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing}-\text{intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping}-\text{set-of-dereifying-hollow-narratives-and-acts}>\)\(^7\) as absolving/fleeting/escaping-reflex–logic as of notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation \text{-of-mentally-\text{aestheticised-preconverging/dementing \text{-qualia-schema}}-as-of-epistemic-decadence in hollow-constituting}<\text{as-disjointed-misappropriation-of-meaningfulness-and-failing}-\text{intemporal-preservation}>\) in postlogic-backtracking\(<\text{iterative-looping}-\text{set-of-dereifying-hollow-narratives-and-acts}>\)\(^7\) as these pervert/dement/subknowledge\(<\text{preconverging-or-dementing \text{-as-if-of-sound-knowledge}}\)/mimick-and-syncretise the \(^8\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation providing the backdrop for prospective transcendental dimension with new superseding \(^5\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\), de-mentation\(<\text{supererogatory-ontological-de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}>\) can be implied as mental-devising-representation across all registry-worldviews/dimensions not withstanding any registry-worldview’s/dimension’s illusion-of-the-present/present-consciousness mental-devising-representation, and so, by accounting anticipatorily and preemptively for the registry-
worldview’s/dimension’s perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—of-its—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation whether a retrospective, present or prospective registry-worldview/dimension. Hence the need for ‘collapsing’/overriding of the transcended registry-worldview’s/dimension’s institutionalisation reference-of-thought—categorical-imperatives/axioms/registry-teleology with prospective transcending/superseding reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in anticipation and preemption as untenability/internal-contradiction/internal-incoherence/institutional-constraining, as secondnaturings and ‘not as temporal-dispositions transformation’ to wrongly imply a universal dimensionality-of-sublimating (<amplituding/formative>supererogatory—de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—equalisation) human predisposition. For instance, the veridical stranded mental-devising-representation we may have from a positivistic standpoint of the non-positivism/medievalism mind as oblongated/decandored is not recognised by the non-positivism/medievalism mindset/reference-of-thought by its syncretic reflex to be functionally in its mental straightness and candored (even though such a representation is ontologically wrong regarding its mental-devising-representation with respect to the its uninstitutionalised-threshold requiring positivism institutionalisation/intemporalisation). Prospectively, the de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics of our own mental-devising-representation by futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism
as oblongated and decandored at our uninstitutionalised-threshold requiring notional-deprocriptism institutionalisation/unintemporalisation will equally meet with an epistemic-totalising—self-referencing-syncretising wrong reflex of postconverging-or-dialectical-thinking—apriorising-psychologism—stralned-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> that will not recognise its slantedness and decandored veridicality. The intemporal-disposition is rather about emphasising institutionalisation/intemporalisation percolation-channelling—<in-deferential-formalisation-transference> as the means and basis for prospective institutionalisation/intemporalisation. This highlights the vacuousness in all transcendental relations wherein the transcended is vacuous with respect to the transcending. Such vacuous transcendental manifestations involves dialectically (the transcended and transcending relation with regards to:) deductive narratives instances, life episodes, life schemes, general being/existential dispositions and the specific existentialism/full-existential-depth-implications involved with a registry-worldview/dimension; wherein temporal-dispositions present-consciousness (in their illusions-of-the-present) perpetually portray candor and straightness but on retrospection are shown to be decandored and oblongated which ontologically implies these are veridically of de-mention (supererogatory—ontological—de-mention-or-dialectical—de-mention—stralning-or-attributive-dialectics) as of preconverging-or-dementing—apriorising-psychologism—stralned-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> notwithstanding their wrongly projected postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>. This is ontologically foundational (more like the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument grounding spirit of arithmetic cannot be undermined in any way possible and you then have the possibility of sound arithmetic thereafter). de-mention (supererogatory—ontological—de-mention-or-
dialectical–de-mentation—stranding-or-attributive-dialectics) prevents temporal-dispositions (in the articulation and re-articulation of narratives) by the ‘temporal-dispositions disjunction/skipping’ to ‘wrongly imply the narratives subsequently articulated and re-articulated are of intemporal-disposition teleology’ hence wrongly implying candored and straightness, whereas these are in effect <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> iterating narratives of temporal-dispositions teleologies’; and so, by way of coring which involves accounting-for-temporal-dispositions-defect/preconverging-or-dementing<apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology>for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) and avoiding setting-aside which rather involves glossing-over-temporal-dispositions-defect/preconverging-or-dementing<apriorising-psychologism (the-perversion-of-the–categorical-imperatives/axioms/registry-teleology>for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). This ensures in effect ‘the de-mentation (supererogatory–ontological–de-mentation–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 pretense of an excepting. (For instance, we can be calculating the sum (5 * 5)+5 –5, and make the mistake to say 5 * 5 =24 but then overlook it and agree together that the answer should be 24 and go on to resolve the entire equation as 24. This type of non-ontological thinking (a non-ontological thinking is also known as a misanalysis or misthinking or misreasoning or mislogic or preconverging-or-dementing<apriorising-psychologism<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> or <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag> or notional-
discontiguity/epistemic-discontiguity
aestheticised-preconverging/dementing
preconverging–mentally-
qualia-schema>, as there is no veridical
meaningfulness that exists out of ontology or isn’t in ontological-contiguity
is highly prevalent in the extended-informality-(susceptible-to-effecting parsimony-as-of-shoddiness-
and-incompleteness-to—meaningfulness-and-teleology) of society as social-aggregation-enabling, the reason we strive to formalise whether in terms—as-of-axiomatic-construct of laws, institutions, organisations, etc. The basic fact is that the virtue of the intemporal-disposition constructs cannot accommodate non-ontology since reality doesn’t adjust to man and it is man that adjusts to reality. The 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-preconvergently-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-preconvergently-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{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) ensure an affixing of temporal-dispositions\(^7\) perversion-of\(^2\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\)
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > teleologic orientations denaturing\(^6\) to the corresponding temporal \(^6\) perversion-of\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-}\)
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\(^0\)–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with the new prospective \(^0\) reference-of-thought– categorical-imperatives/axioms/registry-teleology\(^0\),-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\(<\text{reference-of-thought}\) relating to say an accusation of sorcery by an intemporal positivistic mindset\(<\text{reference-of-thought}\) will not be limited to that particular instance but carries the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ that speaks to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation dispositions of that non-positivism/medievalism mindset\(<\text{reference-of-thought}\) by way of de-mentation\(<\text{supererogatory–ontological–de-}
mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\) from the intemporal positivistic mindset, and upholding such the ‘disambiguation of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> as ontological-escalation/aetiologisation’ for the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that collapses/overrides the non-positivism/medievalism mindset/ reference-of-thought crossgenerationally (consider the diffusion of positivistic registry-worldview and its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of non-positivistic registry-worldviews/dimensions in the th and early 20th century). Stranding defines the ‘decandored registry-worldview/dimension dialectically-or-contendingly-out-of-phase/dialectically-primitive) mental-devising-representation’ such as the mental-devising-representation of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procripticism, and so, beyond the illusion-of-the-present/present-consciousness of all these cumulative/recomposuring–attendant-ontological-contiguity >successive registry-worldviews/dimensions which in their amplituding/formative–epistemicity totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present will tend to wrongly recover/syncretise to project straightness/candoring of mental-devising-representation as intemporality /longness rather than decandored/oblongated mental-devising-representation as temporality. Stranding is validated by the fact that transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation speaks of an ‘institutionalisation/intemporalisation constraint/secondnaturing’ and ‘not temporal-dispositions transformation into intemporal-disposition as dimensionality-of-sublimating’; 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-mentionation-or-dialectical\-de-mentionation\-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-differential-formalisation-transference\} (formalisms and internalisations) mechanism with the implied ontological-primemovers-totalitative-framework and positive-opportunism—of-social-functioning-and-accordance 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-mentionation-or-dialectical\-de-mentionation\-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/epistemicity-relativism-determinism in existence as ontological (so-reflecting disposedness/psychologismic-construct\{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—
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-dialectal-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), and it is well beyond the idea of just a ‘de-mentative/structural/paradigmatic argumentation convincing’ intradimensionally as to presencing—absolutising-identitive-constitutedness (based-on-the-categorical-imperatives/axioms/registry-teleology-of-the-registry-worldview/dimension as absolutised) as to a registry-worldview/dimension in relative-ontological-incompleteness that is ontologically-deficient/preconverging-or-dementing—apriorising-psychologism as of its reference-of-thought—categorical-imperatives/axioms/registry-teleology-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 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
<in-deferential-formalisation-transference> and highlighting, in the bigger scheme of things, the relative sublimating efficiency and positive-opportunism—of-social-functioning-and-accordance 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 categorial-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/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation complex-of-stranding’ refers to the counter-intuition from a registry-worldview/dimension perspective in not representing itself as stranded (decandored or oblongated or in threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism when it is demonstrated that it is perversion-of-reference-of-thought-as-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\[^{10}\]–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\[^{0}\]. The reason for the human ‘transcendental/transdimensional/interdimensional\[^{5}\] maximalising-recomposuring-for-relative-ontological-completeness –unenframed-conceptualisation complex-of-stranding’ is that a registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\[^{10}\]–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 \[^{amplituding/formative-epistemicity}<\text{totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present}.\] 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\[^{14}\] (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\[^{12}\]–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\[^{as-to-}\]
historicality/ontological-eventfulness /ontological-aesthetic-tracing</perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'> ontological-contiguity</ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism'> of-the-human-institutionalisation-process As an anthropopsychological disposition, rational-realism as notional~deprocrypticisation 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/notional~knowledge-reification–gesturing</in-prospective_psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising–contiguity }—confatedness—in–{preconverging-disentailment–by}–postconverging–entailment'/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~deprocrypticisation disposition views the fundamental anthropopsychology drive for transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which involves de-mentation

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The notion of the social-construct as intemoral/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 intemoral projection towards it’ but it isn’t ontologically veridical by the inherent solipsistic human nature due to a notional–firstnatedness—temporal-to-intemoral-dispositions-so-construed-as-from-perspective–ontological-normalcy/postconvergence human reality, and thus the need for institutionalisation to skew (‘intemporality–asymmetric-subsumption-of-temporality’), for relative intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity) towards intemporal-preservation as human secondnaturing. This elucidation is vital in pointing out that the teleology of rational-realism as notional-deprocrypticism (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological (so-reflecting <amplituding/formative> disposedness/psychologismic-construct-{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-threshold). That is, knowledge-notionalisation involving grasping and understanding both the ignorances/desublimation/temporal-dispositions and ideals to better skew/deferential-formalisation-transference towards idealism as the fulsome ontology, and not failing/not-
upholding-as-of-apriorising/axiomatising/referencing> to understand or overlooking the ignorances/desublimation/temporal-dispositions as the temporal on the wrong basis that all that matters is the ideal as intemporal. Furthermore, temporal-dispositions tendency to pervert/dement/subknowledge-preconverging-or-dementing-as-if-of-sound knowledge-mimick-and-syncretise at uninstitutionalised-threshold with the dialectical consequence of the development of the <cumulating/recomposuring–attendant-ontological-contiguity>-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/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{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{84}reference-of-thought-\textsuperscript{85} devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>. * It should be noted that in de-mentation\textsuperscript{14} (supererogatory\textsuperscript{--ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics}),-in-a-contiguity-of-increasing-ontological-normalcy/postconvergence dialecticism of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity involving the transcended and the transcending dimensions, the terms highlighting the transcended dimension like decandored, oblongated, dialectically-out-of-phasing/dialectically-primitive, etc. (as to its superseded Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—\textsuperscript{56}meaningfulness-and-teleology\textsuperscript{100}) 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{56}meaningfulness-and-teleology\textsuperscript{100}). The idea is not to idle in articulating meaningfulness within the dimension in need of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. For instance, a positive mind’s articulation of defective meaningfulness in non-positivism/medievalism registry-worldview/dimension is not to ‘idle’ by relating and staking such meaningful articulation in terms—as-of-axiomatic-construct of the non-positivism/medievalism world sense of meaningful purposefulness but rather to project a positivistic worldview’s transcendental meaningful purposefulness. In that sense, actually for the social scientist and philosopher words like
dialectically-or-contendingly-out-of-phase, primitive, decandored, perverted don’t carry the ordinary and temporal connotations of stigmatising under a temporal extricatory preconverging–de-mentating/structuring/paradigming. Rather, these are critical and actively sought after notions that provide the ‘dialectical backdrop’ for enabling prospective transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity by psychoanalytic-unshackling/memetic-reordering/institutional-recomposing. The idea is that these notions are veridically dialectical notions that apply in all transcendence-and-sUBLImity/sublimation/supererogatory–de-mentativity unlike a simplistic ‘history fixating conceptualisation’ will have. In other words, our non-positivism/medievalism ancestors’ possibility of being-represented/mental-devising-representation as dialectically-or-contendingly-out-of-phase/dialectically-primitive) is the opportunity for the contrastive construction of a superseding/transcendental registry-worldview/dimension that brought about the relative virtue in the positivistic registry-worldview/dimension of their great-grandchildren today. That is rather the uninhibited/decomplexified and forward-looking perspective imbued in a notional~deprocrypticism institutionalisation/intemporalisation with respect to procrypticism. In the bigger picture, identifying inherent virtue in the institutionalisation/intemporalisation process on the basis that humans of all generations (times and epochs) are ‘capacity-wise same’ as per notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> going by a preconverging/postconverging–de-mentating/structuring/paradigming of mentation-capacity (shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} to longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}) with respect to the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, but for the semblance of the superiority of latter registry-worldviews/dimensions which is nothing but the result of being at the backend of the institutional-cumulation/institutional-recomposure–(as-to–historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>⟩ \textup{process.}\)

Ontological-normalcy/postconvergence equally involves articulating the possibility for the supersedingness of the intemporal-disposition over temporal-dispositions as intemporalisation/institutionalisation, and so, involving ‘notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> accountability’ beyond an ‘idle temporal-dispositions stigmatisation’. In that spirit, it can be reasoned that the intradimensional ‘ontological blindspot’ in human mental-devising-representation (wherein temporal perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> by miscuing, and in subsequent derivation of disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising of temporal-dispositions perversions/defects of postlogism slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought- devolving ontological-performance-<including-virtue-as-ontology> conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing –apriorising-psychologism), actually points to a decandored/slantedness of the temporal-dispositions (and not candored/straightness), and is definitional of all registry-worldviews/dimensions perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> whether recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, as these are in epistemic-decadence-and-derived-epistemic-decadence, i.e. not
veridical but perverted and requiring transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. This basically undermines the idea that
any such registry-worldview/dimension temporal-dispositions should be encouraged to be
‘<amplituding/formative–epistemicity>totalising~self-referencing-
syneretising/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- reference-of-thought<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-
onontological-bad-faith/inauthenticity reference-of-thought/preconverging-or-dementing– apriorising-psychologismness with regards to the veridical ontology of temporal-dispositions
registries); wherein the intemporal-disposition (which is ontological) doesn’t recognise nor
acquiesce to the implied–logical-dueness-or-implied-scape and subsequent apriorising–registry-
elements of implied-profile-or-implied-stature, implied-presumptuousness-or-implied-
arrogation, implied-assumptions, implied-value-reference and implied-teleology projected by
the temporal-dispositions, but rather advances that there is perversion-of- reference-of-
thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > requiring a
transversality<for-sublminating–existential-eventuating/denouement> of affirmative-and-
unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing”
‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mention-dynamics or
natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
recomposuring for prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, there is no possible logical engagement but rather a transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-
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-primemovers-totalitative-framework’ retracing (for notional—firstnatures—temporal-to-intemporal-dispositions—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—dis-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the transcending-registry-worldview/dimension in organicalism is institutionalised/intemporalised by positive-opportunism—of-social-functioning-and-accordance 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-worldview/dimension and the discovered ontological-veridicality of the transcending registry-worldview/dimension), untenability/internal-contradiction/internal-incoherence/institutional-
apriorising/axiomatising/referencing’, postconverging-or-dialectical-thinking ⟨apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> or breaking-from-the-prior-mindset/⟨reference-of-thought or collapsing/overriding / preconverging-or-dementing ⟨apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (operating-the-very-same-prior-mindset), coring (accounting-for-registry-subknowledging ⟨mimicking/defect) / setting-aside, (glossing-over-registry-’preconverging-or-dementing ⟨apriorising-psychologism/defect), transcending-or-superseding / transcended-or-superseded). * It should be noted that this element of deconstructed meaningfulness is obviously reflected in the articulation of this paper itself in a creative, referential and dynamic grasp of ⟨reference-of-thought and ⟨meaningfulness-and-teleology in a rather ephemeral subject, the social. In this regard, the hermeneutic/reprojecting/supererogating/zeroing exercise originates from an even
more wildly idiosyncratic (but personal incommunicable) reflexive process initiated rather spontaneously by the author a few years back which has formed the backdrop for this ‘rather relatively benign idiosyncrasy’ in this paper as the reader may come across and is the explanation for many of the author’s insights. It is this mechanism of deconstructing meaningfulness exhaustively in search of an idiosyncratic but profound philosophical and creative insight that allows the hermeneutic/reprojecting/supererogating/zeroing design in a ‘continuous meaningfulness reshuffling in the quest for veracity/ontological-pertinence’ analogical to a twisty puzzle cube exercise in order to infer and arrive at a profoundly explanatory hermeneutic/reprojecting/supererogating/zeroing insight extending to the possibility of a ‘creative existentialism (full-existential-depth-implications) storying construal’ which is ‘profoundly ontological’, with psychoanalytic-unshackling/memetic-reordering/institutional-recomposing 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–
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 (organicism/‘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-
imtemporal-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-consciousness-as-amplituding/formative–epistemicity-totalising-self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag we apparently demonstrate such qualities but ontologically we aren’t veridically intemporal-preservational? And even more pertinent, what will those same qualities mean at the uninstitutionalised-threshold of recurrent-utter-uninstitutionalisation, base-institutionalisation, universalisation, positivism, and prospectively deprocrypticism, with their evolving reference-of-thought-categorical-imperatives/axioms/registry-teleology wherein prospective meaningfulness-and-teleology is beyond-the-consciousness-awareness-teleology <in-preconverging-existential-extrication-as-of-existential-unthought>. The only answer that cuts it in all ways, is inevitably intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-faith-notion-or-ontological-fideism–imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality (mentation-capacity-wise, as longness-of-register-of-meaningfulness-over-shortness-of-register-of–meaningfulness-and-teleology, more than just an abstraction as it carries the notion of a contiguous existentialism/full-depth-of-existential-implications transdimensional-meaningfulness/memetic-refinement as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness in dialectical transformation as
of prospective \textsuperscript{2} reference-of-thought tied to the intemporal-preservation-entropy-or-contiguity—or–ontological-preservation). Even the idea of morality as being construed as of a sense of morality is vague self-referencing, as it is rather virtue as of knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation of superseding–oneness-of-ontology enabling the possibility in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{57}—of-the-human-institutionalisation-process\textsuperscript{68} of the <cumulating/recomposuring–attendant-ontological-contiguity >-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 dementative/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\textsuperscript{100} and intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} 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—in-the—the—reference-of-thought—categorical-imperatives/axioms/registry—teleology } of prior/transcended/superseded registry-worldview/dimension’ in subverting intemporal-preservation-entropy-or-contiguity—or–ontological-preservation, pointing to the
prospective/transcending/superseding psychologism as of its prospective relative-ontological-completeness\(^\text{88}\)-of- \(^\text{84}\) reference-of-thought over the prior/transcended/superseded psychologism; ‘distractive-alignment-to- \(^\text{84}\) reference-of-thought-<of-apriorising/axiomatising/referencing>\(^\text{29}\) refers to the operant apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument point-of-departure-of-construal technique involving a transcendental perspective that dissociates the psychologism of ‘the prospective institutionalisation as of teleologically-elevated intemporal synopsising-depth of \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) psychologism and so postconverging-or-dialectical-thinking\(^\text{26}\)–apriorising-psychologism and centered’ and the psychologism of the ‘uninstitutionalised-threshold\(^\text{10}\) as teleologically-degraded shades-of-temporal (postlogism\(^\text{72}\)-slantedness\(^/\text{4}\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^\text{64}\) reference-of-thought\(^\text{8}\) devolving ontological-performance\(^\text{72}\)-<including-virtue-as-ontology>) synopsising-depth of \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) construed as in distraction of the prospective institutionalisation psychologism and so preconverging-or-dementing\(^\text{19}\)–apriorising-psychologism and decentered’, and a non-transcendental metaphysics-of-presence-{implicated\(-\)nondescript/ignorable–void \(-\)as-to-presencing—absolutising-identitive-constitutedness\(^\text{1}\)} or \(^\text{45}\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\(^\text{3}\) perspective as ‘un-dissociated psychologism that wrongly equates the intemporal and shades-of-temporal teleological synopsising-depth of \(^\text{56}\) meaningfulness-and-teleology\(^\text{100}\) 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\(^\text{88}\)-of- \(^\text{84}\) reference-of-thought and the prior/transcended/superseded relative-ontological-incompleteness\(^\text{80}\)-of- \(^\text{8}\) reference-of-thought,
priori for logical-contention as postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-
psychologism and centered the prospective/transcending/superseding \textsuperscript{84}reference-of-thought (as
of its prospective relative-ontological-completeness \textsuperscript{-of-} reference-of-thought) in
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism and decentering the prior-as-
present/transcended/superseded \textsuperscript{8} reference-of-thought (as of its prior relative-ontological-
incompleteness \textsuperscript{-of-} reference-of-thought), as validated by attendant ontological contiguity
\textsuperscript{67}–educed existentialising/contextualising/textualising-contiguity \textsuperscript{39}<reifying-or-elucidating-of-
prospective-relative-ontological-completeness \textsuperscript{-of-} reference-of-thought devolving-as-of-
instantiative-context>. Critically, for aetiologisation/ontological-escalation as of an intemporal
synopsising depth of analysis what is decisive with regards to a postlogism\textsuperscript{78} manifestation is
the grasp of the reality of prior relative-ontological-incompleteness \textsuperscript{-of-} reference-of-thought as ‘in-wait as of prior relative-ontological-incompleteness \textsuperscript{-of-} reference-of-thought defective
reference-of-thought–\textsuperscript{3} categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for a postlogism\textsuperscript{78} manifestation; and just as we can appreciate that the organic-knowledge depth of base-
institutionalisation is what is required as resolution for postlogism\textsuperscript{78} manifestations in recurrent-
utter-uninstitutionalisation, likewise that of universalisation as resolution with postlogism\textsuperscript{78} manifestations in base-institutionalisation–ununiversalisation, that of positivism as resolution with postlogism\textsuperscript{78} manifestations in universalisation–non-positivism/procrypticism, the
organic-knowledge depth of notional~deprocrypticism is what is required as resolution for
postlogism\textsuperscript{78} manifestations in positivism–procryptism. On this basis distractive-alignment-to-
reference-of-thought<of-apriorising/axiomatising/referencing>\textsuperscript{29} 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{19}–
apriorising-psychologism and decentering the more fundamental issue of the registry-
worldview/dimension prior relative-ontological-incompleteness\textsuperscript{-of-} reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (whether as of
‘non-rules—apriorising/axiomatising/referencing—psychologism, as-impulsive-or-accidented-
or-random-mental-disposition-or-failing-prospective-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of recurrent-utter-
uninstitutionalisation, ‘failing-prospective-universalisation-directed-rulemaking-over-non-
rules—apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of base-
institutionalisation–ununiversalisation, ‘failing-prospective-positivising/rational-empiricism-
based-universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument of
universalisation–non-positivism/medievalism, ‘failing-prospective-preempting—
disjointedness-as-of- reference-of-thought, as-to-’<amplituding/formative–
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\(^{89}\) -of-\(^{84}\) reference-of-thought defective \(^{84}\) reference-of-thought – categorical-imperatives/axioms/registry-teleology\(^{100}\) and endemising/enculturating the postlogism\(^{78}\) and social postlogism\(^{78}\) manifestation as well as other temporal phenomena construed as vices-and-impediments\(^{106}\) of the registry-worldview/dimension as of its prior relative-ontological-incompleteness\(^{89}\) -of-\(^{84}\) reference-of-thought; thus attaining the supratransversality\(\langle\text{in-sublimating–existential-eventuating/denouement}\rangle\) of motif and apriorising/axiomatising/referencing required for aetiologisation/ontological-escalation as intemporal/ontological/social/species/\(^{104}\) universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness\(^{15}\) – 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\(^{78}\) -of-\(^{89}\) reference-of-thought as being superstitious/non-positivistic implies the fundamental need for its psychoanalytic-unshackling for \(\langle\text{amplituding/formative–epistemicity}\rangle\) totalising–renewing-realisation/re-perception/re-thought as of a positivism registry-worldview/dimension prospective relative-ontological-completeness\(^{88}\) -of-\(^{84}\) reference-of-thought; likewise our positivism–procrypticism prior relative-ontological-incompleteness\(^{89}\) -of-\(^{84}\) reference-of-thought is ‘not the profound ontologically-veridical meaningful-frame’ in which an issue of its corresponding postlogism\(^{78}\) as psychopathy and social psychopathy is resolved but rather its state of relative-ontological-incompleteness\(^{78}\) -of-\(^{89}\) reference-of-thought is prospectively construed from notional–deprocrypticism as preconverging-or-dementing\(^{10}\) – apriorising-psychologism and decentered by its procrypticism/‘disjointedness-as-of-\(^{78}\) reference-of-thought’-as-misappropriated–\(^{88}\) meaningfulness-and-teleology\(^{100}\), implying the more
fundamental-and-transversal-and-synergistic need is for our psychoanalytic-unshackling for

<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought as of the notional–deprocrypticism registry-worldview/dimension ontological-
completeness-of¬reference-of-thought; thus enabling the attainment of
aetiologisation/ontological-escalation required for supratransversality<in-sublimating–
existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing as
intemporal/ontological/social/species/ universal/transcendental/ maximalising-
recomposuring-for-relative-ontological-completeness¬—unenframed-conceptualisation
postconverging–de-mentating/structuring/paradigming that is transversally de-
mentative/structural/paradigmatic for the resolution not only of the positivism–procrypticism
postlogism as psychopathy and social-psychopathy but basically all its relative-ontological-
incompleteness—reference-of-thought predicated temporal-phenomena construed as
positivism–procrypticism vices-and-impediments. (It is important to grasp that tenseness-of-
expressions made temporally/shortness-of-register-of–meaningfulness-and-teleology as of
the positivism–procrypticism registry-worldview/dimension are just ‘vague candoring’ that are
ontologically-empty and non-veridical by inherent-and-tautological ontological precedence of
the prospective/transcending/superseding notional–deprocrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its
ontological-completeness-of¬reference-of-thought over the prior/transcended/superseded
positivism–procrypticism
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument as of its prior
relative-ontological-incompleteness¬of¬reference-of-thought, as what is precedingly
warranted is the preconverging-or-dementing–apriorising-psychologism and decentering of
positivism–procrypticism reference-of-thought beyond its
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-
consciousness/mirage as metaphysics-of-presence (implicated-'nondescript/ignorable–void ’ as-to-presencing—absolutising-identitive-constitutedness’), and so beyond-the-consciousness-awareness-teleology"/><in-preconverging-existentiel-extrication-as-of-existential-unthought"; and this idea we can grasp from our vantage position with regards to a non-positivism/medieval setup striving to uphold its reference-of-thought psychologism which we understand is prospectively a relative ontological-incomplete reference-of-thought, however the bigger issue difficult for us to envisage is rather in placing our own minds as not in a postconverging-or-dialectical-thinking apriorising-psychologism and centered but rather a preconverging-or-dementing--apriorising-psychologism and decentered position, as implying the need for prospective institutionalisation as notional-deprocrypticism apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which is prospectively postconverging-or-dialectical-thinking apriorising-psychologism and centered. Distractive-alignment-to reference-of-thought<of-apriorising/axiomatising/referencing> as such basically by definition dismisses ‘the prior/transcended/superseded registry-worldview’s/dimension’s relatively relative-ontological-incompleteness-of reference-of-thought apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ as circularly endemising/enculturating its reference-of-thought defect or perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, beyond-the-consciousness-awareness-teleology"/><in-preconverging-existentiel-extrication-as-of-existential-unthought" 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 positivism
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-recomposuring 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
procrypticism—or–disjointedness-as-of-reference-of-thought
of
<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
behind this conclusion is that in all registry-worldviews/dimensions apart from futural Being-
development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, the reference-of-thought ‘fundamentally carries an underlying defect of relative-ontological-
incompleteness’ irrespective of the arising of a reference-of-thought incidental issue as of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance in the very first place and so beyond-the-consciousness-awareness-teleology—<in-
preconverging—existential-extrication-as-of-existent-unthought>, that makes it fundamentally ontologically unsound; and as highlighted before the non-positivism/medieval state of being superstitious and non-positivistic is an underlying foundational problem (as the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existent—defect>0) ‘in-wait as of prior relative-ontological-
incompleteness—of—reference-of-thought defective —reference-of-thought—categorical-
degraded-devolving-as-of-uninstitutionalised-threshold’ and intemporal reference-of-thought—categorical-imperatives/axioms/registry-teleology,—for-
aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology of meaningfulness-and-teleology as of ‘same-terms-of-expressions’ (seemingly-same-
implied-meaningfulness) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, is an underlying foundational problem (as the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance defect as registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-
ontological-or-existential–defect\(>\) ‘in-wait as of prior relative-ontological-incompleteness\(>\) - of-\(>\) reference-of-thought defective – reference-of-thought– categorical-imperatives/axioms/registry-teleology\(>\) for issues of perversion-of- reference-of-thought\(>\) as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(>\) to be stirred-up/instigated and endemised/enculturated. This articulation is also important because while it can be countenance retrospectively, however prospective our metaphysics-of-presence\(>\) (implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive—constitutedness \(>\) as of our amplituding/formative–epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag reflex and so beyond-the-consciousness-awareness-teleology\(>\)-in-preconverging-existential-extrication-as-of-existential-unthought\(>\) beforehand/as-of-a-priori, will tend towards ‘a circular amplituding/formative– epistemicity totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag ego complex that rather circularly upholds procrypticism–or–disjointedness-as-of-\(>\) reference-of-thought of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’, just as occurred in all the prior registry-worldviews/dimensions. The bigger point being that just as we recognise beforehand/as-of-a-priori that engaging (from our positivism psychologism prospective relative-ontological-completeness\(>\)-of-\(>\) reference-of-thought) a non-positivism/medievalism psychologism with respect to their equivalent postlogism perversion-of- reference-of-thought\(>\) as-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\(>\)-apriorising-psychologism and centered in the very first place’ but rather that the non-positivism/medieval


For instance and as stated before, such a statement and mental-disposition of the type Socrates or Rousseau by their relative asceticism as of postconverging-nonextricatory-existential-preempting-of-existential-unthought as compared to others of their status (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 meaningfulness-and-teleology\textsuperscript{[10]} psychologism contrasted to such teleologically-degraded shades-of-temporal synopsising-depth of meaninglessness-and-teleology\textsuperscript{[10]}). This elucidation is important because an insightful storied-construct/ontologically-valid-narration with regards to psychopathy and social psychopathy and the overall relative-ontological-incompleteness\textsuperscript{[9]}-of-reference-of-thought as the underlying disjointedness-as-of-reference-of-thought of procrypticism relative to prospective ontological-completeness-of-reference-of-thought as notional-deprocrypticism will fundamentally be based on such contrastive mental-projections/psychologisms as of non-transcendental as \textsuperscript{[4]}\textsuperscript{amplituding/formative–epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of 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{[9]} technical point-of-departure-of-construal of reference-of-thought’ highlighting the non-transcendental as \textsuperscript{[4]}\textsuperscript{amplituding/formative–epistemicity}>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of 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 meaningfulness-and-teleology\textsuperscript{[10]}, unlike a transcendental perspective that reflects prospective institutionalisation intemporal teleologically-elevated
synopsising-depth of \textsuperscript{54}meaningfulness-and-teleology\textsuperscript{100} as the positivism psychologism as dissociated from various temporal-shades of teleologically-degraded synopsising-depth of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} as the non-positivism/medievalism psychologism (inherently so because the state of prospective relative-ontological-completeness\textsuperscript{88}—of—reference-of-thought precedes and supersedes the state of prior relative-ontological-incompleteness’—of—reference-of-thought by tautological ontological-veridicality validated by the ontological-contiguity\textsuperscript{67}—of—the-human-institutionalisation-process\textsuperscript{68} itself). That is, the technical point-of-departure-of-construal of \textsuperscript{8}reference-of-thought for distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing>\textsuperscript{29} with respect to the ‘ontological-primemovers-totalitative-framework\textsuperscript{73} retracing’ (for notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as \textsuperscript{1}reference-of-thought-scheme’ involves: - articulating a dialectically-or-contendingly-in-phase (mentally sound) organic-comprehension-thinking of the intemporal-disposition as a coherent ‘intemporal-prioritisation-of—reference-of-thought’–as-conflatedness\textsuperscript{12}—or-ontological-reprojecting which is in ontological-veridicality/ontological-contiguity\textsuperscript{67} of \textsuperscript{8}reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective), and is veridically ‘the \textsuperscript{9}reference-of-thought-or-contending-reference of thought’, - articulating a dialectically-or-contendingly-out-of-phase brazen-but-unsoundness-or-ontological-bad-faith/inauthenticity’—of—reference-of-thought hollow-possibility-logic/meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated of the psychopath in distraction/subtraction to the organic-comprehension-thinking articulation which is of notional-discontiguity/epistemic-discontiguity\textsuperscript{63}—<shallow-supererogation—of-mentally-aestheticised—preconverging/dementing—qualia-schema—as-of-epistemic-decadence in hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing—
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. - And so, from the
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> as of a retrospective registry-worldview/dimension which is preconverging-or-dementing apriorising-psychologism/subknowledging/mimicking/dialectially-out-of-phase-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and thus wrongly
implying the same apriorising–registry as the organic-comprehension-thinking
(organicalism/’intemporal-prioritisation-of’—reference-of-thought’–as-conflatedness’—or-
ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology (6) as to
supplanting–conviction-as-to-profound-supererogation —of—attendant-intradimensional’—
postconverging/dialectical-thinking —apriorising-psychologism, and thus wrongly implying a
logical contention; instead of the organic-comprehension-thinking (organicalism/’intemporal-
prioritisation-of’—reference-of-thought’–as-conflatedness’—or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology (6) rather
reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both the
psychopathic postlogism in hollow-constituting—<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and the temporal-dispositions threshold-
of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to—attendant-
intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-
psychologism— integration and its conjugating/deriving of the psychopathic postlogism in
hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> as ‘subknowledging’/mimicking manifestations of unsoundness-or-
ontological-bad-faith/inauthenticity —of—reference-of-thought/ perversion-of—reference-of-
thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >’ which are the
subject of logical contention; thus avoiding to wrongly validate the
subknowledging’/mimicking-and-syncretising of the elements of apriorising–registry (that is,
the implied implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology(10)) 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-conflicatedness, or–ontological-reprojecting disposition the possibility for transcendence-and-sublimity/sublimation/superseditive–de-mentativity from perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supersedition (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-determinism 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-
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
$7(\sqrt[4]{4^3}+3-1)-\{6+4-2\}/2$. Going by the natural arithmetic rules for BODMAS, the equation will
be resolved first with the brackets, and within the brackets for the first brackets the order
operation is first carried out, that is, $\sqrt{64}=8$ and then addition $8+3=11$, then subtraction $11-$
1=10. For the second brackets, addition as 6+4=10, then subtraction as 10-2=8. The division operation then follows with the second brackets result as 8÷2=4. Then the multiplication operation with the first brackets result as 7×10=70. Finally, comes the subtraction with 70-4=66 as the final answer that is ontologically-veridical (in ontological-normalcy/postconvergence). But then, in this particular case where character A (Addition) operation of additionality is perverted as stated above as a result of its condition, the equation will resolve as √64=8, 8+3=12, 12-1=11, for the first brackets, and 6+4=11, 11-2=9, for the second brackets. The division operation with the second brackets yields 9÷2=4.5, and the multiplication operation with the first brackets yields 7×11=77. Finally, subtracting both brackets gives 77-4.5=72.5 as the final result which is ontologically wrong (from ontological-normalcy/postconvergence epistemic-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–
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 \(<\text{amplitudying} / \text{formative}>\) wooden-language\(\langle\text{imbued—temporal—mere-form/virtualities/dereification/akrasiatic—drag/denatured/preconverging-or-dementing—narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology}\rangle\) in affirming ontology/ontological-veridicality/intrinsic-reality (as the appropriateness-of-reference-of-thought-as-of-conflatedness\(\rangle\) 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\(^{[100]}\) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation deployed with respect to resolving calculations (ontological-completeness-of-reference-of-thought will integrate the notion that additionality requires subtracting 1 from its results as well as taking cognisance that other characters will be perverted in their operation if they do not take cognisance of A’s (Addition’s) condition and subtract 1 from it before their operation (whether unconsciously by ignorance, expediently by affordability, and consciously by opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). For instance, B (Brackets) is still in a position to articulate an ontological-normalcy/postconvergence ontological-veridicality/ontological-contiguity\(^{[67]}\) of 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-teleology⁴⁰—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-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism–determinism’>/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-threshold⁰³, 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-threshold⁰³ may just as well due to there being ‘no institutionalisation constraining’ (i.e. no social⁰⁶ 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 >, no internal-contradiction induced from ontological-primemovers-
totalititative-framework, no preconverging-or-dementing apriorising-psychologism of the
perversion-of- reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation >, and no intemporal projection superseding the transcendence-unenabling-
uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity/nihilistic as of
temporality/shortness inducing corresponding formalisation and internalisation as values),
choose to act because of one temporal reason or the other whether by ignorance of the need for
this new reference-of-thought–categorical-imperatives/axioms/registry-teleology, {for-
intemporal-preservation-entropy} or affordability/opportunism/exacerbation/social-chainism-
or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-
endemisation (i.e. induced-ring-of-gyges-effect/solipsistic–point-of-temporal-
thresholding point-of-ontological-faith-notion-or-ontological-fideism—imbued-
underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality); and so, fail to follow the latter reference-of-thought–categorical-
imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation that are intemporally-preservational. That is, choosing
circumventive/distractive-temporal-prioritisation-of reference-of-thought and thus failing/not-
upholding-as-of-apriorising/axiomatising/referencing> the possibility of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity. That being the case, this doesn’t in
anyway undermine the intrinsic reality/ontological-veridicality/ reference-of-thought (in
ontological-normalcy/postconvergence) of the above equation as being equal to with the need
for new requisite reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-
intemporal-preservation-entropy-or-contiguity–or–ontological-preservation not only for this
particular circumstance of the BODMAS characters but all such circumstances that may arise as


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-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > dispositions at various social roles going from A’s condition, and the potential overlooking of the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation dispositions by all the other characters (B, O, D, M and S). Underlying such an intemporal orientation is the idea that fundamentally the conjugation of such an de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) and subsequent conjugation as with B above to the temporal-dispositions of a registry-worldview/dimension speaks fundamentally of the uninstitutionalised-threshold of that registry-worldview/dimension, reflected/perspectivated by the marginal perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > defect of its reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation with the prior registry-worldview/dimension now preconverging-or-dementing—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’–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to enable and regenerate intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. This by itself explains why the different registry-worldviews/dimensions are seemingly preconverging-or-dementing–apriorising-psychologism with respect to one another (from the prospective perspectives), and not that we are talking about different species of humans, as transcendentalism for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is the foundational concept retrospectively, presently and prospectively; even though by the illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-syncretising/mirage, all dimensions, and not only ours, tend to think of themselves as definitely mentally straight/candored-and-dialectically-or-contendingly-in-phase with no uninstitutionalised-threshold which is obviously fallacious. The reason for this is that ‘postconverging-or-dialectical-thinking–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity–of–reference-of-thought (as mental straightness/candored-and-dialectically-or-contendingly-in-phase) starts-and-ends/is-sound at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation where the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy/configuity is in ontological-veridicality/ontological-contiguity of reference-of-thought (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). Where instead such reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is of notional-discontiguity/epistemic-discontiguity <-shallow-supererogation–of-mentally-aestheticised–preconverging/dementing–qualia-schema>/non-ontological-and-non-
contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing apriorising-psychologism> (not-veridical-thinking-reference-rather-preconverging-or-dementing -reference), it is dementing (preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>). This is further compounded as of amplituding/formative–epistemicity totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, that is, as wrongful upholding and projecting postconverging-or-dialectical-thinking apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> mental-devising-representation as so-manifested at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while rather reflecting the uninstitutionalised-threshold that requires renewed mental-devising-representation, and this is not ontologically consistent and fundamentally undermines and overlook the idea of an insight about a prospective transcendence-and-sublimity/sublimation/supererogatory–dementativity with the present registry-worldview/dimension corresponding to the superseded perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation registry-worldview/dimension. Thus but for the inherent difficulty of living and experiencing the effective personhoods-and-socialhood-formation existentialism across all the registry-worldviews/dimensions, the apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument 'beyond any one registry-worldview/dimension meaningfulness' like ours is perfectly possible in garnering a more profound and informed insight on human nature whether presently, retrospectively to prospectively. In the bigger scheme of things, just as logic can only be grounded on coherent and concrete reference-of-thought–categorical-imperatives/axioms/registry-teleology.
based articulations for its ontological effectiveness and veridicality, human ontological transcendental possibilities arise from human individuations that correspond to the appropriate ‘intemporal-projecting existential becoming’ allowing for such ontological possibilities, and the latter is made possible by the ‘so-renewed apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument as to renewed logical-basis/logic,-as-derived-from—transversality<for-sublimating—existential—eventuating/denouement>—of-affirmative—and-unaффirmative—disambiguated—motif—and—apriorising/axiomatising/referencing’ going beyond the reference-of-thought—categorical-imperatives/axioms/registry-teleology within just a given registry-worldview/dimension as if it were the absolute mental-devising-representation with respect to intrinsic-reality, and instead hold that transdimensional/transcendental (unlike ordinary meaning which reasons only on intradimensional reference-of-thought—categorical-imperatives/axioms/registry-teleology) is what brings us closer to absolute mental-devising-representation with respect to intrinsic-reality as ontological-normalcy/postconvergence (prospective-transcendence—in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). Memetism as suprastructural-meaningfulness is able to do that because it can proxy ontological-normalcy/postconvergence in a dynamic dialectical juxtapositioning/doppler-thinking of ‘postconverging—or-dialectical-thinking—apriorising-psychologism mental-devising-representation’ and ‘preconverging—or-dementing—apriorising-psychologism mental-devising-representation’ from successive ontological dialectical-moments of human shallow limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—constitutedness—in—preconverging—entailment] to deeper limited-mentation-capacity—as of relative apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment behind the successive institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}, wherein the dialectically transcending/superseding institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} of relatively deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing- {of attendant ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity } conflatedness in {preconverging-disentailment by} postconverging-entailment} is the shifted reference-of-thought (dialectically-in-phase) and is thus of ‘postconverging-or-dialectical-thinking’—apriorising-psychologism mental-devising-representation’ as it is in (postconvergence) ontological-veridicality/ontological-contiguity while the prior transcended/superseded institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>} of relatively shallow limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing- {of attendant ontological-contiguity -educated–existentialising/contextualising/textualising-contiguity } constitutedness in preconverging-entailment} 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 transcendently coming into
grips with a shifting but more and more profound notion of reference-of-thought (in-phasing) and corresponding ontological-veridicality/ontological-contiguity as enabled by ontological-normalcy/postconvergence. The conceptual pertinence in this Arithmetic ontological-contiguity comparison can be rearticulated as follows for greater clarity. As previously highlighted the developmental psychology of the psychopath from childhood to adulthood, involves a child psychopath who is dysfunctional as its subknowledging-impulse/compulsive-dementing/postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation is relatively transparent to interlocutors and it induces a ‘delirious effect’ given that it hasn’t yet maturated, is not yet indirect, is not yet spatialising, is not yet credulous and is not yet crafty in ‘its postlogism-as-of-compulsing--nonconviction/madeupness/bottomlining ⟨decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing–induced-disontologising–of-the–attendant-intradimensional–ontologising–imbued–contextualising(existing–attendant-ontological-contiguity–in–shallow-supererogation)–as-to-disontologising–perverted–outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing–logical-dueness⟩; conditions which it increasingly attains from adolescence to adulthood with a corresponding inducing of the development of social psychopathy as its psychopathy conjugates/inflects/gets-mimicked with the temporal-dispositions of ignorance, unconsciously, and consciously with affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, in an absolving/fleeting/escaping-reflex–logic eliciting social psychopathy involving moving from various non-veridical/hollow sets-of-postlogic-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation in postlogic-backtracking–iterative-looping–set-of-dereifying-hollow-narratives-and-acts⟩ as
absolving/fleeting/escaping-reflex–logic, to others and from different sets of interlocutors to others. It is obvious that A’s condition/subknowledging-impulse/compulsive-dementing disposition as an adult psychopath isn’t systematic with every interlocutor but rather it arises only in the face of perceived–social-stake-contention-or-confliction-and-confliction-targets and furthermore the profoundness of the postlogism-slantedness manifestation is directly related to the gravity of the perceived–social-stake-contention-or-confliction the situation and how the ‘evolving social psychopathy situation permits’. Hence the notion of A having an absolute condition wherein it increments additionality by 1 is rather an absolute ideal conceptualisation, as in reality it is a question of degree and highly circumscribed with the adult psychopath who needs to have a postlogic-equilibrium that can be socially-functional-and-accordant, unlike the dysfunctional child psychopath. This comparison equally articulates the nature of uninstitutionalised-threshold. Consider B (together with the other BODMAS characters) in the instance where despite A’s conditions they were to stick to the registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology thus effectively producing the wrong result 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. The implication is that the registry-worldview/dimension then loses its qualification as being intemporally-preservational, and the psychological tool that is then elicited (from a prospective and new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as articulated with the arithmetic technique that corrected the equation result from 5 to by adjusting for A’s condition which is now the reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference/ontologically-veridical/ontological-contiguity registry-worldview/dimension) is
known as de-mentation\{supererogatory–ontological–de-mention-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\(^{103}\) of
‘ontological-thinking (not preconverging-or-dementing ’–apriorising-psychologism-<stranded-
as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> which is
ontologically wrong, just as all <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/illusion-of-the-present/present-consciousness registry-
worldviews/dimensions do at their uninstitutionalised-threshold\(^{103}\). For instance, the recurrent-
utter-uninstitutionalisation mindset/\(^{14}\) reference-of-thought doesn’t think of itself that way but
rather as a nondescript/ignorable–void \(^{2}\) (actually speaking of akrasiatic-drag-denatured-and-
preconverging-or-dementing \(^{19}\)-narratives) or a-registry-worldview’s-or-dimension’s-ignoring-
of-its-prior-relative-ontological-incompleteness \(^{89}\)-of-\(^{84}\) reference-of-thought-as-an-
ontologically-flawed-neuterisation -or-bracketing-or-epoché of \(^{4}\)<amplituding/formative-
epistemicity>totalising–conflated–\(^{56}\) meaningfulness-and-teleology \(^{100}\)-as-of-
notional–deprocrypticism-reflected-\(^{4}\) historiality/ontological-eventfulness \(^{77}\)/ontological-
aesthetic-tracing\(<\text{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-
relativism–determinism’}\> with respect to its threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<\text{as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism}\>, and such a representation of its mentation is the invention/mental-devising-
representation of the base-institutionalisation mindset by its better ontological-completeness-of-
reference-of-thought, likewise with ununiversalisation and \(^{104}\) universalisation, non-
positivism/medievalism and positivism, and prospectively with procrypticism and
deprocrypticism, we will certainly be hardly pre-inclined to acquiesce to a preconverging-or-
dementing\textsuperscript{19}–apriorising-psychologism mental-devising-representation of our perversion-of-reference-of-thought\textsuperscript{75}–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > with respect to the denaturing\textsuperscript{15} of the perversion-of-reference-of-thought\textsuperscript{3}–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of positivistic meaningfulness. This insights perfectly highlight that our psychological nature is actually about mental-devising-representation which is meant to serve notionally the pertinence of supposed ontological articulations with respect to intrinsic reality, and it doesn’t have any end to itself but for such dialectical readjustments to ontological-veridicality as ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{69}–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\textsuperscript{103} as preconverging-or-dementing\textsuperscript{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\textsuperscript{6}–as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing\textsuperscript{37}–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’\textsuperscript{7}>, 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\textsuperscript{46}–for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and–
apriorising/axiomatising/referencing’ pedestal 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/exe- shallow-supererogation/of-mentally-aestheticised-preconverging/dementing—qualia-schema/non-ontological-and-non-contending-referencing—thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing’—apriorising-psychologism (not-veridical-thinking-reference-rather-preconverging-or-dementing’-reference). This is effectively the pedestalled state of psychopathic postlogism-as-of ’-compulsing-nonconviction/madeupness/bottomlining} 

from one set-of-postlogic-narratives to the other and one set of interlocutors to the other, in line with its ‘short cut’ mental relation to meaningfulness as extrinsic-attribution (the temporal eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way) as opposed to intrinsic-attribution wherein the intrinsic ontological-veridicality of meaning is the complete and sufficient basis for its pertinence and upholding. This subknowledging impulse/compulsive-dementing disposition points out that the actual and given meaningfulness being subknowledged/pervertedly-represented is ontologically-veridical both registry-wise (soundness-or-ontological-good-faith/authenticity-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 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 .5 which is ‘epistemically-decadent in notional-discontiguity/epistemic-discontiguity ’<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema’>’ rather than which is ontologically veridical. This is the threshold-of–nonconviction/madeupness/bottomlining-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 subknowledging -or-mimicking-impulse/compulsive-dementing registry-worldview-wise/dimensional-wise speaks of the registry-worldview/dimension as in 14 de-dentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding- or-attributive-dialectics) at that uninstitutionalised-threshold. The fourth meaningful reference is actually a variance of the given organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of–reference-of-thought’–as-confledness–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/notional~knowledge-reification–gesturing-<in-prospective psychologismic–apriorising/axiomatising/referencing-<of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity >–confledness –in-{preconverging-disentailment–by}–postconverging- entailment>/ontological-prime-movers-totalitative-framework) construct for the possibility of a
dementing—apriorising-psychologism/not-veridical-thinking-reference-rather-preconverging-
or-dementing—reference) which relates to as preconverging-or-dementing—apriorising-

Ontologically-speaking, a temporal naivety with regards to psychopath and its protraction as social psychopathy is that going by the dynamism of its faulty-mentation-procedure-deception-or-urge towards ‘extrinsic-attribution’ (the eliciting of the temporality/shortness of others is the sufficient basis for getting one’s way), is that the number of people ‘convinced’ by perverted extrinsic-attribution involving social-and-temporal-trading can have any bearing to the ontological-veridicality/intrinsic-reality in any way. While temporally-speaking, psychopathic situations often lead to a-country-of-the-blind-and-the-one-eye kind of scenario, wherein a thousand blinds may strive to convention out the one-eye, but then it wouldn’t still cut it, ontologically-speaking. (Certainly, it is equally and very possible that if such a one-eye isn’t beholden to a ‘sense of intemporality’ and it is rather temporally-inclined, it might
equally take the easier route of reasoning in terms–as-of-axiomatic-construct of country-of-the-blind temporality/shortness whether with respect to temporally outdoing or undermining the phenomena by acting in a manner that is overall of a temporal/shortness-of-register-of-meaningfulness-and-teleology nature. But that will still be temporality/shortness and the notion of an aetiologisation/ontological-escalation as of intemporality/longness will no more be better advanced. Further beyond and more than just with respect to one case of psychopathy but as of intellectual-and-moral-inequivalence/non-correspondence construing the universal human social phenomena of psychopathic postlogism and conjugated-postlogism across space and time together with the bigger insight of grasping human nature and the overall possibilities thereof. Insightfully, as well it won’t be surprising that such a universal projection will possibly meet with a more protracted-and-protracting psychopathy and social psychopathy manifestation going by overall human temporal-to-intemporal mental-disposition existential-form-factor as varied temporal-dispositions come into the frame and are elicited, just as an intemporal projection within a non-positivism/medievalism setup aspiring for a positivistic registry-worldview/dimension-level resolutive construal of their corresponding postlogism-compulsing–nonconviction/madeupness/bottomlining-like notions-and-accusations-of-sorcery and which is not palliative to a given situation will equally elicit a social protractedness of the phenomenon as varied temporal-dispositions come into the frame and are equally elicited. But then that is an inevitability with respect to the more critical universal projection
low-life purposefulness in both meaningful-frameworks). Rather this then points to the nature of postlogic 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-discomfiter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Ontologically, it is then the subject of contention and aetiolgisation/ontological-escalation of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflededness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) pedestal, both in apriorising–registry and registry-worldview terms as it is reflected/perspectivated as de-mentation incompetency with temporal-dispositions; (unconsciously) ignorance and (consciously) other temporal-dispositions of affordability/opportunism/exacerbation/social-chainism-or-social-discomfiter-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. The critical reason for this is that the intemporal-disposition is rather inclined to be utter about intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the complete and sufficient stand for knowledge and virtue with anything else being denaturing much in parallel as intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity doesn’t accommodate human temporality, and so will not even entertain involving in anyway with social-and-temporal-trading exercise which is non-ontological (since it is fundamentally a perversion-and-derived-perversion-of-reference-of-thought-as-preconveringly-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-deprocrypticism and procrypticism. For instance, accusations of witchcraft in non-positivism/medievalism societies are ontologically about subknowledging/perversion-of-reference-of-thought-as-of-unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/preconverging-or-dementing-apriorising-psychologism based on the fact that such societies didn’t develop and integrate notions of empirical and rational cause-and-effect positivistic ideas as reference-of-thought-categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (a mentation-capacity that further furthers the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as 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–as-so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ above, where supposed an intemporal mindset/reference-of-thought who is in a non-positivism/medievalism society was to be accused of witchcraft by someone inclined to accuse people of witchcraft (because of a pathological-condition/subknowledging-
impulse/compulsive-dementing\(^\text{19}\) and who obviously is wrong, as we know today that the
notion of witchcraft is ontologically unsound and ridiculous as the ability to perform magic and
the like by anyone cannot be demonstrated veridically. The disposition to accuse people of
witchcraft will be the subknowledging\(^\text{19}\)-impulse/compulsive-dementing\(^\text{9}\) 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 \(^\text{104}\) universally-recurrent or \(^\text{104}\) universal across all times (postlogism\(^\text{78}\)-slantedness,
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) is the threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^\text{97}\)-as-to-'attendant-
intradimensional\(^\text{7}\)-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> pedestal which is rather an extricatory preconverging–de-
mentating/structuring/paradigmimg (of the situation, to fulfil temporal inclinations or
distractive-temporal-prioritisaton and not intemporal preservation); given the lack of a social
universal-transparency\(^\text{105}\)-\{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\(^\text{10}\) pedestal will rather be an inclination to see that the lack of
empirical and rational \textsuperscript{84} reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, 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\textsuperscript{55} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming to be intemporally-preservational, more than the notion of just attaining only to the ‘one-locale’ accusation of witchcraft, for the intemporal mindset/reference-of-thought in organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought—as-conflatedness—or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{100}) the problem is now the insight about the intellectually and morally wrong in metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation of accusation of witchcraft and the implications across all societies of the human species qualified as non-positivism/medievalism, with the bigger ontological implications of this specific accusation rather being how is this enlightening de-mentatively/structurally/paradigmatically about the endemisation and enculturation of vices-and-impediments\textsuperscript{106} associated with superstition in the said registry-worldview/dimension. That is, the problem is now about the aetiologisation/ontological-escalation that can be made to address such lack of positivistic empirical and rational notions in all possible human societies qualified as non-positivism/medievalism. In other words, the graver ‘\textsuperscript{24} de-mentation≠ supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics’ problem’ for the organic-comprehension-thinking ...
(organicism/'intemporal-prioritisation-of-reference-of-thought’–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology/'intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–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 \textsuperscript{-}impulse/compulsive-dementing\textsuperscript{19} pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing \textsuperscript{-}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\textsuperscript{97}<as-to-attendant-intradimensional\textsuperscript{-}-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{56} pedestal is a wrong and naïve ‘mentation equivalence’ in preconverging-or-dementing –apriorising-psychologismly striving to establish and examine whether the accusation of witchcraft is true or not, with all the implied existential implications meaningfulness in both cases; and the ‘terms of reasoning’ of the organic-comprehension-thinking (organicalism/‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness\textsuperscript{12}-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100}) will be to be dismissive of the two prior pedestals as in de-mentation\textsuperscript{14}<supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics> and of preconverging-or-dementing \textsuperscript{-}apriorising-psychologism\textsuperscript{32} stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> since in reality the elements of their apriorising–registry are perverted (implied–logical-dueness –as to accusation of witchcraft, implied-profile, implied-presumptuousness/arrogation, implied-assumptions, implied-value-reference and implied-teleology\textsuperscript{100}), and the issue will rather be about reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) the perversion-of-reference-of-thought\textsuperscript{9} 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/universal/transcendental\textsuperscript{75} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-conceptualisation.
postconverging–de-mentating/structuring/paradigming. In other words, the temporal-dispositions are not logically-contending but ontologically or dialectically preconverging-or-dementing–apriorising-psychologism as they are rather the subject of contention and aetiologisation/ontological-escalation from the intemporal-disposition given that these are dialectically-or-contendingly-out-of-phase and amplituding-formative-epistemicity-totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag.

syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{19}, and is ontologically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{19} (dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) whether from a superseding/transcending registry/registry-worldview\textsuperscript{84} reference-of-thought/veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{19}–apriorising-psychologism-of-the-positivistic-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Such a stance equally applies between the superseding/transcending notional–deprocrypticism and the superseded/transcended procrypticism registry-worldviews/dimensions with organic-comprehension-thinking in ‘intemporal-prioritisation-of\textsuperscript{84} reference-of-thought’–as-conflatedness\textsuperscript{12}–or-ontological-reprojecting as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} of notional–deprocrypticism superseding the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supreroberation\textsuperscript{97}⟨as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{3}⟩/alchemic-like-reasoning in circumventive/distractive-temporal-prioritisation-of\textsuperscript{84} reference-of-thought as shortness-of-register-of–meaningfulness-and-teleology\textsuperscript{100} of procrypticism mental-dispositions. While the de-mentation\textsuperscript{97}⟨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\textsuperscript{100} and the corresponding social implications, the de-mentation\textsuperscript{97}⟨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\textsuperscript{75} to preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{ > as to preconverging-
or-dementing\textsuperscript{10}–apriorising-psychologism of positivistic\textsuperscript{94} reference-of-thought–categorical-
imperviousness/axioms/registry-teleology\textsuperscript{60}–for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation as knowledge-notionalisation and a corresponding\textsuperscript{12} de-mentation\textsuperscript{9} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) ‘intemporal-prioritisation-of–reference-of-thought’–as-confledness\textsuperscript{12}–
or-ontological-reprojecting pedestalling to reflect/perspectivate the subknowledging\textsuperscript{92}–
impulse/compulsive-dementing\textsuperscript{19} pedestal and the threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{9} \textsuperscript{<as-to–‘attendant-
intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\textsuperscript{2} pedal from an organic-comprehension pedestal ‘ontological-reference of
thought and meaningfulness’ for a superseding notional–deprocrypticism institutionalisation as a
universal/intemporal/ontological/intrinsic-attribution/longness-of-register-of-
meaningfulness/human-species-level postconverging-de-mentating/structuring/paradigming
across all space and all time (and not a temporal, extricatory, shortness-of-register-of–
meaningfulness-and-teleology\textsuperscript{60}, individuals, extrinsic-attribution, incidental or incremental
or ‘disjointedness-as-of–reference-of-thought’ or temporal-accommodation preconverging–de-
mentating/structuring/paradigming that endemises and enculturates procrypticism) to induce the
appropriate prospective crossgenerational ‘postconverging-or-dialectical-thinking\textsuperscript{30}–psychology
or psychology-of-mentation-dynamics or natural-psychological-dynamics’ psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. This conceptual\textsuperscript{14} de-mentation\textsuperscript{9} (supererogatory–ontological–de-mentioning-or-dialectical–de-mentionning—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-conflicated\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{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in order to arrive at /intemporal-preservation is downright uncompromisable). Circumventive/distractive-temporal-prioritisation-of reference-of-thought involves various shades of incrementalism-in-relative-ontological-incompleteness — enframed-conceptualisation temporal-accommodation with institutionalisation being rather a secondnaturing to a given set of \textsuperscript{1}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as per percolation-channelling-<in-deferential-formalisation-transference> and a positive-opportunism—of-social-functioning-and-accordance institutionalisation constraining. This is ‘no emanance transformation’ of temporal-dispositions into the intemporal-disposition; as such a notion can only be solipsistic to individuals beyond the possibility of institutionalisation secondnaturing (point-of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality/induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding). Thus at the uninstitutionalised-threshold\textsuperscript{03}, circumventive/distractive-temporal-prioritisation-of reference-of-thought will very well do with an outcome (other than its inherent intemporal-projection) whether it is

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-teleology100) which are actually meant to represent it at
uninstitutionalised-threshold03, 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-teleology100, for-intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation are wrongly related to as an
end by themselves at uninstitutionalised-threshold03, and postlogic-including-
psychopathic/subknowledging-impulse/compulsive-dementing/vague-rhyming-or-copied-
mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-
subknowledging pedestal for which the hollow form of reference-of-thought–categorical-
imperatives/axioms/registry-teleology100, for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation for perversion-of reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of reference-of-thought and meaningfulness is a sound existential construct.

That is, in the bigger scheme when it comes to deciding between ontological-
veridicality/ontological-contiguity67 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\textsuperscript{19}—apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle at recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and from a prospective articulation, \textsuperscript{8} procrypticism—or-disjointedness-as-of\textsuperscript{19} reference-of-thought, and so respectively, for their successive institutionalisations mental-devising-representation perspectives as postconverging-or-dialectical-thinking\textsuperscript{20}—apriorising-psychologism-\textlangle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textrangle of base-institutionalisation, \textsuperscript{10} 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 \textsuperscript{84}reference-of-thought, dialectical-out-of-phasing at an uninstitutionalised-threshold\textsuperscript{103} speaks of that apriorising–registry’s or registry-worldview’s/dimension’s \textsuperscript{84}reference-of-thought \textsuperscript{14} de-mentation–\textlangle supererogatory–ontological–de-mentation-or-dialectical–de-mentionation–stranding-or-attributive-dialectics\textrangle preconverging-or-dementing\textsuperscript{10}—apriorising-psychologism-\textlangle stranded-as-rightfully-oblongated/decandored-and-
dialectically-or-contendingly-out-of-phase> (as it is ‘devoid of reference-of-thought and correspondingly ontological-veridicality/ontological-contiguity’ given its epistemic-decadence/psychopath or epistemic-decadence/psychopath’s-temporal-interlocutor, as perversion-of reference-of-thought<as-preconvergingly-
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. This as de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) is what prevents the amplituding/formative–
epistemicity–totalising–self-referencing-syncretising-as-straight-and-candored, of the
recurrence-of-in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> in postlogic-backtracking<iterative-looping–set-of-
dereifying-hollow-narratives-and-acts’> as absolving/fleeting/escaping-reflex–logic’ (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\textsuperscript{77} in postlogic-backtracking-\textless iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'\textgreater \textsuperscript{77} and as the hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater integration/conjoining (psychopath’s temporal-interlocutors) recurrently-of-in hollow-constituting-\textless as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textgreater in postlogic-backtracking-\textless iterative-looping-'set-of-dereifying-hollow-narratives-and-acts'\textgreater \textsuperscript{77}, 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\textsuperscript{19}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater in various shades of temporality\textsuperscript{83}. For instance in registry-worldview/dimension terms, the \textsuperscript{67}de-mention-(supererogatory-ontological-de-mentionation-or-dialectical-de-mentionation—stranding-or-attributive-dialectics) as to preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textless stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase\textgreater of the non-positivism/medievalism mindset\textsuperscript{83} reference-of-thought with respect to the positivistic mindset\textsuperscript{83} reference-of-thought (as reflecting the former perversion of \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at the uninstitutionalised-threshold\textsuperscript{103} of non-positivistic meaningfulness-and-teleology\textsuperscript{106}) wherein there can’t be a logical nested-congruence or engagement between the two mindsets as these do not have common \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with the ontological-veridicality/ontological-contiguity\textsuperscript{67} of \textsuperscript{84}reference-of-thought as (from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective) as a relevant contention exercise being all about
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, nonuniversalisation, non-positivism/medievalism and prospectively procrypticism (preconverging-or-dementing—apriorising-psychologism of positivistic meaningfulness), as from successive veridical reference-of-thought or veridical-thinking-reference-over-preconverging-or-dementing-reference (ontological-veridicality/ontological-contiguity) as base-institutionalisation, universalisation, positivism and notional-deprocrypticism respectively which are mentally postconverging-or-dialectical-thinking—apriorising-psychologism—stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase. De-mentation (supererogatory—ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as such redefines psychology as a postdicatory science (tying the mental-devising-representation process to the abstract and infallible ontological-normalcy/postconvergence ontological-veridicality referencing/correction-tool), that is memetically/meaningfully not limited to-and-within one dimension-or-registry-worldview/intradimensionally but by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) perversion-of-reference-of-thought-as-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).
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_attendant_ontological-contiguity -educated- existentialising/contextualising/textualising-contiguity -reification_or_intrinsic-reality- ontological-coherence_or_superseding–oneness-of-ontology. This involves maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation as enabled by de-mentation—supererogatory-ontological-de-mentation-or-dialectical-de- mentation—stranding-or-attributive-dialectics in disambiguating the intemporal-disposition as ontological and temporal-dispositions at the individuation-level; while at the registry-worldview/dimension-level it reflects the determination of the relative registry-worldviews/dimensions as of relative-ontological-incompleteness -of- reference-of-thought and relative-ontological-completeness -of- reference-of-thought. The implication is that soundness-or-ontological-good-faith/authenticity -of- reference-of-thought-of-meaningfulness is not given, as it is a devising mechanism (mental-devising-representation) for ontological-veridicality as dialectically upheld for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (ontological-normalcy/postconvergence). There is no doubt that if by some secret manner ‘some individuals from recurrent-utter-uninstitutionalisation registry-worldview/dimension’ were to appear and be able to live in our present positivistic social-setup (without us knowing beforehand that they are coming from the past to avoid inducing a confounding effect in our analysis), and intent on fully living based on the 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/superrerogatory—de-mentativity (with a corresponding insight about how we may be that preconverging-or-dementing—anteriorising-psychologism—stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> from such a prospective transcendence-and-sublimity/sublimation/superrerogatory—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—superrerogatory—ontological—de-mentation—or—dialectical—de-mentation—stranding—or—attributive—dialectics effectively will seem to place human {cumulated/recomposured}-consciousness-awareness-teleology in the backseat with ontology-in-its-inherent-dialectical-abstraction taking the frontseat in the articulation of intrinsic reality and correspondingly human mental-devising-representation. Actually, registry-worldviews/dimensions are rather prospectively amplituding/formative wooden-language—imbued—temporal—mere—form/virtualities/dereification/akrasiac-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
teleology) 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≺inderferential-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-attributive-dialectics), no registry-worldview/dimension will be transcendable (hence de-mentable/as-to-a-threshold-of-lack-of-thinking) for prospective institutionalisation. As it is from de-mentation (literally ‘de-mentation’) that an unshackling/recomposuring/reordering/new-mentation of prospective intemporal-preservation-entropy-or-contiguity—or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology is possible. This is because de-mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) as such allows for a ‘human mentation capacity renewal’ by transcendence-and-sublimity/sublimation/supererogatory-de-mentativity (as it is by cumulation/reordering/recomposuring the prior institutionalisation mentation-capacity for a contiguous upholding of intemporal-preservation-entropy-or-contiguity—or–ontological-preservation that transcendence-and-sublimity/sublimation/supererogatory-de-mentativity occur) of the ‘veridical reference-of-thought of meaningfulness’ since it dements the mental-devising-representation of the old/retrospective/superseded/transcended registry-worldview/dimension ‘as not postconverging-or-dialectical-thinking–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity –of– reference-of-thought but preconverging-or-dementing–apriorising-psychologism and dialectically-or-contendingly-out-of-phase at its uninstitutionalised-threshold and references the mental-devising-
representation of the new/prospective/superseding/transcending registry-worldview/dimension as ‘effectively postconverging-or-dialectical-thinking’–apriorising-psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought as a new-and-greater-mentation-capacity and dialectically-or-contendingly-in-phase; on the grounds that the veridicality of the reference-of-thought is what upholds ontological-normalcy/postconvergence/prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. For instance, at its uninstitutionalised-threshold requiring a prospective positivistic registry-worldview/dimension, the non-positivism/medievalism registry-worldview/dimension which is rather superstitious/alchemic/aristocratic is rather ontologically-preconverging-or-dementing –apriorising-psychologism/dialectically-preconverging-or-dementing –apriorising-psychologism in a de-mentation{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics} wherein its mental-devising-representation is preconverging-or-dementing –apriorising-psychologism as not thinking/unsoundness-or-ontological-bad-faith/inauthenticity -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 –apriorising-psychologism/soundness-or-ontological-good-faith/authenticity -of- reference-of-thought and dialectically-or-contendingly-in-phase, thus ‘granting the latter reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-first-reference)’ over the former which is ‘no longer reference-of-thought’ in the sense that ‘we can’t think in medieval terms and be considered soundness-or-ontological-good-faith/authenticity -of- reference-of-thought today but rather ontologically-preconverging-or-dementing –apriorising-psychologism’. This dialectical conceptualisation equally applies regarding procrypticism and futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-
infrastructure-of—meaningfulness-and-teleology as of prospective notional–deprocrypticism registry-worldviews/dimensions. In fact, a deconstruction insight with regards to all the interchangeable deconstructing terms in reference to the notion of ‘failing/not-upholding-as-of-apriorising/axiomatising/referencing’ intradimensional reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation’ (i.e. de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics), 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—as-Being-or-ontological-or-existential—defect, unsoundness-or-ontological-bad-faith/inauthenticity—reference-of-thought, mental-perversion, subknowledging, mimicking; and-their-corresponding <amplituding/formative—epistemicity> totalising—self-referencing-syncretising) indicates that de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics is ultimately the ‘ideal reference term’ for the simple reason that unlike the other terms it ‘beats’ the ‘intuition for intradimensional/non-transcendental/non-transdimensional reasoning’ and succeeds to convey, overcoming the counter-intuition, the requisite transdimensional/transcendental reasoning that achieves ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation); as this counter-intuition for transdimensional reasoning (which is not easily superseded and not even by this author articulating the notion but for this abstraction insight) is basically due to the subconscious-strength of the ‘intradimensional-subknowledging-normalcy’ (epistemic-totalising—self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage inclination) reference of personhood-and-socialhood-formation existentialism/full-depth-of-existential-
implications such that the other notions will tend-to-get-lost-down-the-line by unconsciously returning to and/or admitting to the wrong intradimensional reflex-conceptualisations, at one point or the other, and so in lieu of and undermining the ontological-veridicality of the effectively veridical transcendental reality. de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) ‘beats’ this counter-intuition by simply and immediately bringing to the mind an ‘overarching conceptualisation’ of a de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of superseding/transcending registry/registry-worldview-or-dimension (as straight/candored-and-dialectically-or-contendingly-in-phase) and a superseded/transcended registry/registry-worldview-or-dimension (as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase); around which all other dynamic constructions fall in place (whether organic-comprehension-thinking or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>, circumventive/distractive-temporal-prioritisation-of- reference-of-thought, subknowledging-driver-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\(^3\)-defect-<as-Being-or-ontological-or-existential–defect>\(^3\), 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 \(^{14}\) de-mentation\(^\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\}\) that carries the intuition of an uninstitutionalised-threshold\(^3\), 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\(^3\)-defect-<as-Being-or-ontological-or-existential–defect>\(^3\)’ term thereafter, we grasp that it is the ‘amplituding/formative–epistemicity\(^\{\text{totalising–self-referencing-syncretising}\}\) in ‘notional-discontiguity/epistemic-discontiguity’ \(<\text{shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema}\>\) of 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\(^\geq\) as to preconverging-or-dementing\(^9\)–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^3\)-defect-<as-Being-or-ontological-or-existential–defect>\(^3\) (and not about defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding\(^\text{x4}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{x10}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Specifically, \(^{14}\) de-mentation\(^\{\text{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-}\)<\text{amplituding/formative–epistemicity\(^\{\text{totalising–self-referencing-syncretising}\}\) in ‘notional-discontiguity/epistemic-discontiguity’ \(<\text{shallow-supererogation -of-mentally-aestheticised–preconverging/dementing –qualia-schema}\>\) of 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\(^\geq\) as to preconverging-or-dementing\(^9\)–apriorising-psychologism’ that makes it registry-worldview’s/dimension’s-uninstitutionalised-threshold\(^3\)-defect-<as-Being-or-ontological-or-existential–defect>\(^3\) (and not about defect–of- logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation\) and this carries the implications of a registry-worldview/dimension defining defect (in a dialectics of prior/transcended/superseded and prospective/transcending/superseding\(^\text{x4}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^\text{x10}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation).
attributive-dialectics) as such implies registry-worldview’s/dimension’s-uninstitutionalised-threshold<as-Being-or-ontological-or-existential–defect>/not-just-a-logical-processing-or-an-implicitation-of-act-execution-or-a-implicitation-of-notion-of-agreement-or-disagreement-defect’ wherein we can perceive the complete picture of a registry-worldview/dimension defect by its relative-ontological-incompleteness-induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to–attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’ like recurrent-utter-uninstitutionalisation (with respect to base-institutionalisation), ununiversalisation (with respect to universalisation), non-positivism/medievalism (with respect to positivism) and our own dimension procrypticism’s (the–preconverging-or-dementing–apriorising-psychologism of positivistic-meaningfulness)

de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩ (with respect to futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism). A similar articulation can be made with regards to each of the other deconstructing terms where de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩ provides the better overarching conceptualisation from an ‘intemporal-prioritisation-of–reference-of-thought’–as-conflatedness-or-ontological-reprojecting reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing-reference). Furthermore, by its de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩, de-mentation⟨supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics⟩ is the only notional term that operantly and deterministically projects the requisite psychoanalytic-unshackling/memetic-reordering/recomposuring/new-mentation with
regards to the implied veridical existentialism/full-depth-of-existential-implications taking into
count the veridicality of human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturenedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor 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–firstnaturenedness—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 dialecticisms of the institutional-
cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> so-construed as
of notional–procrypticism and notional–deprocrypticism) with respect to the veridicality of
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturenedness—temporal-
to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor is in bringing to the fore and
contrasting ontological-normalcy/postconvergence as to potential human ontological-
performance-<including-virtue-as-ontology> (longness-of-depth-of-meaningfulness and
shortness-of-register-of–meaningfulness-and-teleology”) and the reality of human temporal-
dispositions at all institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
uninstitutionalised-threshold \(^3\) perverting/undermining ontological-normalcy/postconvergence, thus highlighting the follow dichotomies that are always associated with ontological-normalcy/postconvergence dialectics (underlied by teleological-inflections\(\{\text{as-to-more-profound-nondisjointing-<amplituding/formative-epistemicity>totalising/circumscribing/delineating}\}\)): 1) impetus for intemporal-preservation beyond reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) at uninstitutionalised-threshold \(^3\) versus impetus rather for reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) at uninstitutionalised-threshold \(^3\) 2) thinking as veridical reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\(^{19}\)-reference) of mental-devising-representation of the prospective registry-worldview/dimension as soundness-or-ontological-good-faith/authenticity-of-reference-of-thought versus preconverging-or-dementing\(^{19}\)-apriorising-psychologism as mental-devising-representation of the retrospective registry-worldview/dimension as unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought as it is no longer an reference-of-thought (not-veridical-thinking-reference-rather-preconverging-or-dementing-reference) 3) organic-comprehension-thinking as intemporal profoundness-of-thought-and-meaningfulness (longness-of-register-of-meaningfulness-and-teleology\(^0\)) versus threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation `<as-to-'attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(^2\) as temporal shallowness-of-thought-and-meaningfulness (shortness-of-register-of-meaningfulness-and-teleology\(^0\)) 4) ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness–or-ontological-reprojecting as defining the priority of life choices or existential living as in priority all that which preserve preceding the intemporal as it creates the institutionalisation possibilities for the furtherance of intemporality\(^2\)/longness versus
circumventive/distractive-temporal-prioritisation-of-reference-of-thought as defining the priority of life choices or existential living as priorly unaccountable to the possibility for the furtherance of intemporal-longness whether by temporal circumventing or distraction of institutionalisation/intemporalisation of categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Central to intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is an ontological-normalcy/postconvergence that doesn’t recognise any uninstitutionalised-threshold to the 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) 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-reflect-‘epistemicity-relativism-determinism’) mindssets, notwithstanding the fact that the de-mentation-(supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) (of their reference-of-thought–categorical-imperatives/axioms/registry-teleology, -for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is unintelligible/existentially-suprastructural to these superseded/transcended registry-worldviews/dimensions mindsets due to their <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage disposition. Supposed we were to make a profound analysis of our contiguous human mental-devising-representation/consciousness-awareness-teleology (in-dialectical/recomposuring-moments) from the appearance of human beings on earth, the effective linkage as new-mentations between those successive recomposuring moments (whether recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism-or-medievalism, positivism–procrysticism and prospectively perpetuation-of-deprocrysticism) is as de-mentation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) in de-mentation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics); and this thus predicates or rather postdicates as well our own registry-worldview/dimension de-mentation (supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
attributive-dialectics) over and as denaturing^5^ positivistic meaningfulness ^3^ reference-of-thought—^5^ categorical-imperatives/axioms/registry-teleology^10^—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation (procripticism) and implying a prospective need for deprocrypticism. Postdication, when alluding to an ^1^ de-mentation^8^ (supererogatory—ontological-de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) defining psychological science, will effectively hold that the conceptualisation of the social is very much a contiguous ontological disambiguation of a preconverging-or-dementing^19^—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^19^—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity^6^—of—reference-of-thought’ while the prospective/transcending/superseding registry-worldview/dimension is referenced/registered/decisioned (as ^8^ reference-of-thought) as ‘postconverging-or-dialectical-thinking—apriorising-psychologism/soundness-or-ontological-good-faith/authenticity^69^—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^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\(^{1}\)-reference) can only be the pedestalling of an ‘intemporal-prioritisation-of-reference-of-
thought’–as-conflicatedness -or-ontological-reprojecting as ontology with regards to
apriorising–registry, contrasted to a circumventive/distractive-temporal-prioritisation-of-
reference-of-thought-reference implying a perverted-registry reflected/perspectivated by its
dem-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–
stranding-or-attributive-dialectics). Where the natural world is resolute with no compromise
with the operation of such a notion as 1+1=2, the same cannot be resolutely affirmed in the
human social-and-temporal-trading in the social world where on occasions 1+1 will add up to 5
where the effective constraining of institutionalisation is lacking. \(^{1}\)de-mentation\(^{2}\)
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-
attributive-dialectics) (stranding) has the merits of articulating that for \(^{3}\)reference-of-thought
(veridical-thinking-reference-over-preconverging-or-dementing \(^{4}\)-reference) to establish
veridicality, no such social-and-temporal-trading is beyond ontological-entrapment ‘by re-
institutionalisation with new \(^{5}\)reference-of-thought–categorical-imperatives/axioms/registry-
teleology\(^{6}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation
dialectically implying an \(^{7}\)de-mentation-(supererogatory–ontological–de-mentation-or-
dialectical–de-mentation–stranding-or-attributive-dialectics) of transcended \(^{8}\)reference-of-
thought–categorical-imperatives/axioms/registry-teleology\(^{9}\), for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation (in our present case, notional–deprocrypticism of \(^{10}\)procrypticism–or–disjointedness-as-of-\(^{11}\)reference-of-thought,
for a de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\textsuperscript{106} of our registry-worldview/dimension and just as critically the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential; just as positivism is the de-mentative/structural/paradigmatic resolution of defective-issues or vices-and-impediments\textsuperscript{106} of non-positivism/medievalism together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential, and the same applies with ununiversalisation and \textsuperscript{104}universalisation, and recurrent-utter-uninstitutionalisation and base-institutionalisation); thus the potential to fully close the gap with regards to ontological-veridicality of the natural sciences in a ‘renewed maturation’ of the phenomenological ontological-performance\textsuperscript{12} \textless including-virtue-as-ontology\textgreater conceptualisation of the social. Though with the weakness we must be able to rise up to, that ‘the social’ is existentially ‘emotionally involved’. But this can be and is effectively overcome by ‘appropriately \textsuperscript{104}universalising and detached meaningfulness by percolation-channelling-\textless in-deferential-formalisation-transference\textgreater’ as devised for all formalised and institutionalised settings capable of introducing, upholding and internalising the ascendancy of many a social outlying thoughts and meaningfulness which from a ‘purely mobbish social disposition’ as may arise in the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology\textsuperscript{100}} would hardly be countenanced. The bigger picture here (and of relevance to a registry-worldview/dimension transcendence-and-sublimity/sublimation/supererogatory\textsuperscript{8} de-mentativity from procrypticism to notional-deprocrypticism as the de-mentative/structural/paradigmatic and general resolution of the vices-and-impediments\textsuperscript{106} together with the de-mentatively/structurally/paradigmatically inhibiting effect on the furtherance of human emancipative potential of the perversion-of-reference-of-thought-\textless as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textgreater as to preconverging-
or-dementing \textligature{apriorising}\textligature{psychologism} of positivistic \textligature{meaningfulness}\text{}-and-teleology\textsuperscript{100}, and specifically resolution of the implications of psychopathic subknowledging\textsuperscript{101}/perversion-of-reference-of-thought\textligature{as-preconvergingly-apriorising}\textligature{axiomatising}\textligature{referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} \textgreater \) may be to think, given our own illusion-of-the-present/present-consciousness\textsuperscript{as-preconvergingly-apriorising}\textligature{amplituding/formative-epistemicity} totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag, that such an analysis applies only to prior institutional-cumulation/institutional-recomposure\textless \textligature{as-to-historiality/ontological-eventfulness}/ontological-aesthetic-tracing\textligature{perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism}\textgreater \textsuperscript{3}. 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 \textligature{gives-in} with respect to intrinsic-reality as renewed/prospective ontological-veridicality, starting with that of the intellectual analyst/analysts itself/themselves); as the human psyche gave-in from recurrent-utter-uninstitutionalisation to base-institutionalisation, ununiversalisation to universalisation, non-positivism/medievalism to positivism, and where renewed/prospective ontological-veridicality does establish a new registry-worldview/dimension transcendental postconverging–dementating/structuring/paradigming shift as procrypticism to deprocrypticism, then the human psyche will equally have to give-in, and by the way all transcendence-and-sublimity/sublimation/supererogatory-de-mentativity meet with some resistance or the other and thus a reason for transversality\textligature{for-sublimating-existential-eventuating/denouement}–affirmative-and-unaffirmative\textligature{disambiguated-motif-and-apriorising}\textligature{axiomatising}\textligature{referencing}' reflex to preserve the
precedingness/supersedingness/ascendency of intrinsic-reality in adverting social-and-temporal-trading of meaningfulness. Part and parcel, of human intellectualism beyond mere-institutionalised-being-and-craft, as has historically been implied in the case with many a great human mind, is to recognise that the social-construct is ‘not an ontological absolute’ but rather a ‘conventioning construct at the limits of human ontological capacity’ and that that is ‘why it has got its defining issues and problems’ and further that ‘it progresses and transcends’, and the intellectual exercise goes beyond just reasoning within ambits of ‘temporally-and-socially-perceived-rightness-of-thinking’ to explore possibilities that might actually be ‘outright unpalatable’ in the temporo-social sense but in the bigger picture as an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming are indispensable. With the idea that an intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming that prolongs to intemporality/an-abstract-eternality while obviously of ‘less an immediate temporal existential sense of good to some humans’ is undoubtable of ‘an intemporal existential sense of good to all humans at all times’ by its percolation-channelling-in-deferential-formalisation-transference wherein for instance, the de-mentative/structural/paradigmatic effect of the law is allowing for civilisational living but its circumstantial construal and application may not be in tune with the temporal interests of many but for its institutionalising constraining. This contrast between humans appreciating intemporality/longness as potentially of universal import and at the same time disposed occasionally to advanced their temporality, is what warrants ‘a constraining institutionalisation’. In the same vain, one may ask what’s the temporal benefit to Rousseau or Galileo instead of striving for greater aristocratic privileges for themselves; for the one to rather
carry the mantle from one royal court to the other of affirming the possibility of human emancipation (by which we are all percolatively benefiting from today) or the other the mantle of a principled engagement and possibility of science starting with an uncompromising supplanting-conviction-as-to-profound-supererogation postconverging/dialectical-thinking apriorising-psychologism from observation that the earth is not at the centre of the solar system, by which a culture of science came to be established. And finally, how coherent are temporal meaningful frames built from such intemporal grand principles but lived on temporal dispositions in extrication in contradiction to such philosophies, and what is the very relevance of such temporal enculturation and endemisation to present-day social and institutional failures in society? And what’s the role of ‘intellectual irresponsibility’ in all of this? From an intemporal hence ontological depth-of-meaningfulness, precedingly/supersedingly, ‘limited-mentation-capacity’ (for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) is the reason for human registry-worldview/dimension perversion-of-reference-of-thought as-preconvergingly- apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation defect at uninstitutionalised-threshold; implying that ‘ontological-normalcy/postconvergence’ is actually for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation beyond the defective ‘intradimensional-subknowledging-normalcy or reflex-normalcy’ which is rather an <amplituding/formative–epistemicity> totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (illusion-of-the-present/present-consciousness) inclination to overlook/aside the notion of prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity at its own (limited-mentation-capacity-threshold) uninstitutionalised-threshold though it will obviously and paradoxically recognise the need of prior registry-worldviews/dimensions to transcend (just as by reflex from our
perspective we will recognise such a need for base-institutionalisation over recurrent-utter-uninstitutionalisation, universalisation over ununiversalisation, positivism over non-positivism/medievalism but hardly prospectively the notion that our dimension has an uninstitutionalised-threshold like procrypticism–or–disjointedness-as-of-reference-of-thought with the need for prospective transcendence-and-sublimity/sublimation/suprerogary–de-mentativity as deprocrypticism). However, as previously indicated such an insight can only be garnered, beyond our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage as all registry-worldviews/dimensions wrongfully imply, given that ‘doppler-thinking’ wherein our registry-worldview/dimension isn’t the absolute reference of meaningfulness (which is rather an intradimensional-subknowledging-normalcy in lieu of the ‘ontological-normalcy/postconvergence’ as that which allows for prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). It is this ‘ontological-normalcy/postconvergence’ that reflects/perspectivates perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> defect as de-mentation-(suprerogary–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as against the defective reflex-normalcy/intradimensional subknowledging-normalcy that wrongfully represent it as straightness/candored-and-dialectically-or-contendingly-in-phase. Thus the general notion of an intemporal/ontological resolution of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> is more than just the instigating effect of the subknowledging-impulse/compulsive-dementing (psychopathic postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but
notionalisation’ to avoid wrongfully operating/processing of logic by the reference of the intemporal-disposition\textsuperscript{84} reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{84}, 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{75}-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\textsuperscript{46}historiality/ontological-eventfulness/onological-aesthetic-tracing\textsuperscript{37}perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’\textsuperscript{97} is about bringing the prior registry-worldview/dimension\textsuperscript{75}perversion-of-reference-of-thought-\textsuperscript{46}as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{97} to its placeholder-setup/mental-devising-representation/mentation/\{cumulated/recomposured\}-consciousness-awareness-teleology\textsuperscript{100} awareness for the collective-mind to psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure, and thus take-stock-and-supersede/transcend its limited-mentation-capacity-deepening\textsuperscript{45} threshold (uninstitutionalised-threshold\textsuperscript{105}). This is brought to the collective-consciousness so that with regards to social-stake-contention-or-confliction-and-confliction it renews its psychoanalytic-equilibrium, as the latest ‘capacity boost’ with respect to what is the grander individual-and-social good as positive-opportunism—of-social-functioning-and-accordance\textsuperscript{6}. 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—of-social-functioning-and-accordance. Once this enters the collective-consciousness this leads to an inclination for a renewed psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring wherein recurrent-utter-uninstitutionalisation registry-worldview then becomes preconverging-or-dementing apriorising-psychologism—<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, as it is recurrently-uninstitutionalised, as the backdrop for the straightness/candoring-and-dialectically-in-phasing of base-institutionalisation registry-worldview. This is relatively direct by the existential implications to survival-and-flourishing with the lower institutional-cumulation/institutional-recomposure-{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}> 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—of-social-functioning-and-accordance for survival-and-flourishing, just as with the positivistic registry-worldview which as well is relatively deferential with percolation-channelling-<in-deferential-formalisation-transference> (undermining <amplituding/formative> wooden-language}{imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications}> or banality-of-thought) to formalised deference like the higher developed legal system involving lesser possibility for mob-and-disparate-justice as with the lower institutional-cumulation/institutional-recomposure-{as-to_ historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’}>, grander subject-
matter expertise and lesser hearsays-and-vague-opinions limiting the ambit of the influence of the extended-informality fisheries; all geared to discriminate for supersedingness of the intemporal-disposition (longness-of-register-of\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{10}) over temporal-dispositions (shortness-of-register-of\textsuperscript{15} meaningfulness-and-teleology\textsuperscript{10}) as percolation-channelling\textsuperscript{-in-deferential-formalisation-transference} not only in the present but prospectively. In other words, higher institutionalisations imply greater ‘deferential-formalisation-transference’ wherein the ambits of the extended-informality fisheries with regards to meaningfulness shrinks as formal conceptualisations extend the intemporal-skewing (‘intemporality\textsuperscript{17}-asymmetric-subsumption-of-temporality\textsuperscript{9}’, 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/notional-knowledge-reification-gesturing\textsuperscript{-in-prospective_psychologismic-apriorising/axiomatising/referencing-\textsuperscript{-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity}} conflatedness\textsuperscript{-in-[preeconverging-disentailment_by]-postconverging-entailment}/ontological-primemovers-totalitative-framework\textsuperscript{73} 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-
but are often defective by lack of universality, not ontologically-driven in terms-as-of-axiomatic-construct of understanding and often with temporal/immediate interests/shortness-of-register-of—meaningfulness-and-teleology. In this light, the articulation of the ontological-veridicality/reference-of-thought of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—notional—firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—existentialism-form-factor-pedestals-disambiguation of our mental-devising-representation in explication of our ‘mentation capacity limitations’ accounting for our 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 (procrypticism—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-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as de-mentation-(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics)). The idea is not to assume an idling-temporal-disposition of stigmatising intradimensionally but rather an intemporal/ontological disposition (longness-of-register-of—meaningfulness-and-teleology), that works with ‘what is as it is’, and bring this reality to the collective-consciousness for the
wrongfully implying their ontological-veridicality/ontological-contiguity\(^1\) of "reference-of-thought \((from\ ontological-normalcy/postconvergence\ epistemic-or-notional-projective-perspective)\) rather than rightfully their notional-discontiguity/epistemic-discontiguity\(^2\) of "shallow-supererogation\(^3\)-of-mentally-aestheticised-preconverging/dementing-qualia-schema\(^4\)/non-ontological-and-non-contending-referencing-<thus-ontologically-or-contendingly-reflected-or-perspectivated-as-of-preconverging-or-dementing\(^5\)-apriorising-psychologism\(^6\) (not-veridical-thinking-reference-rather-preconverging-or-dementing\(^7\)-reference), and thus wrongly engaging in logical contentions instead of reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) manifestations of temporal-dispositions perversion-of-reference-of-thought-<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\(^8\), thus resulting in the consequent endemisation/enculturation of the specific vices-and-impediments\(^9\) 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\(^{10}\)) to its mental-devising-representation to enable the ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the collective-consciousness, and so as a knowledge-notionalisation. That is, a registry-worldview’s/dimension’s
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 procrypticism. To further elucidate, let’s explore again the Arithmetic ontological-contiguity comparison highlighted previously wherein character A had a condition whereby its results of additionality were systematically incremented by 1, its’s subknowledging-impulse/compulsive-dementing highlighting an uninstitutionalised-threshold where the other characters wrongly calculated the result (the ontological-veridicality) failing/not-upholding-<as-of-apriorising/axiomatising/referencing> ontological-normalcy/postconvergence as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implied by ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality, as actually intemporal-preservation-entropy-or-contiguity–or–ontological-preservation supersedes the mere–categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the latter’s pertinence is rather about and
subsumed as a mentation capacity to uphold the former. The bigger issue with regards to all the BODMAS characters is with respect to the limits of their 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 subknowledging -impulse/compulsive-dementing whether by character A or any other character rather than just the fact that the condition (psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> for instance) is the causative factor of their failure to in ontological-normalcy/postconvergence ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In any case the de-mentative/structural/paradigmatic resolution is with regards to the implications of metaphorically-a-million-and-one-instances-and-locales of perversion-of reference-of-thought–as-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–firstnaturedness—temporal-to-intemporal-dispositions–as-from-perspective–ontological-normalcy/postconvergence> individuations predictable and determinable teleologies). That is, fundamentally the appropriate conceptualisation of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is structurally-speaking about perpetually ensuring intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding/preceding notion (i.e. ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). In this regard, we may easily construe the fundamental
defects-of--categorical-imperatives/axioms/registry-teleology-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as these enable--perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation with respect to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation wherein successive institutional-cumulation/institutional-recomposure-(as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing--perspective–ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism') are analogical to various defective instances in operating the BODMAS equation. That is, while the condition/subknowledging-impulse/compulsive-dementing with A’s additionality results are wrongly incremented by 1, leading to the uninstitutionalised-threshold to be rightfully corrected with new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving subtracting 1; the defect of a second registry-worldview/dimension may involve subtracting 1 from the result of S as a condition/subknowledging-impulse/compulsive-dementing of S, requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation correction of the BODMAS characters as with the first registry-worldview/dimension to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Likewise, a third and fourth registry-worldview/dimensions defects could involve respectively a subknowledging-impulse/compulsive-dementing/condition of M wherein the latter wrongly adds 1 to a multiplier before multiplying and a subknowledging-impulse/compulsive-dementing/condition of D wherein D wrongly subtract 1 to a divisor before dividing, with these two latter registry-worldviews/dimensions equally requiring similarly new reference-of-thought–categorical-imperatives/axioms/registry-teleology,
for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation adjustment of the BODMAS characters as with the first and second registry-worldviews/dimensions to uphold the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Ultimately, a notional–deprocrypticism construal of the institutionalisation/intemporalisation process aiming to perpetually sync reference-of-thought– categorical-imperatives/axioms/registry-teleology

with intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in ontological-normalcy/postconvergence, is one that will bring to the mental-devising-representation, the BODMAS characters potential temporal-dispositions to perversion-of-reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-

disambiguation then allows for acknowledging, accounting for and the structural-superseding of our vices-and-impediments, thus enabling ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation involving the de-mentation (supererogatory–ontological–de-mentation-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 (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) further implies that instead of a ‘conventioning influenced and driven’
more or less notational study of human psychological phenomena as is the case today; we can ‘think’ of psychology in terms of de-mentation (supererogatory—ontological—de-mentation—or-dialectical—de-mentation—stranding—or-attributive-dialectics) of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications transdimensional-meaningfulness/memetic-refinements as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting—as-to-conflatedness as dialectical transformation as-prospective reference-of-thought of transdimensional-meaningfulness–apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument; leading to a psychological science which is more comprehensive, timeless and unbounded by its conceptualisation as it emphasises psychological-representation/mental-devising-representation as more ‘ontologically-driven/ontologised’ rather than ‘conventioningly-driven/conventionalised’. In so doing, overriding and superseding the analyst illusion-of-the-present/epistemic-totalising~self-referencing-syncretising/present-consciousness/mirage referring to the instance where the personhood-and-socialhood-formation intradimensional conventioning induces an ‘analytical-complex’ with respect to an ontologically veridical psychological-representation or mental-devising-representation. As implied psychological-representation/mental-devising-representation is then fundamentally determined by the depth/profoundness-of-ontological-veracity/depth/profoundness-of-ontological-reference of a
given registry/worldview-or-dimension as it upholds ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) over reflex-normalcy or intradimensional-subknowledging-normalcy. Ontological-normalcy/postconvergence appropriately points to the pertinence for ontological construal as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity'-reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation for an appropriate de-mentation-(supererogatory-ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) de-mentation-(supererogatory-ontological—de-mentation—or-dialectical—de-mentation—stranding-or-attributive-dialectics) exercise wherein the reference-of-thought ('intemporal-prioritisation-of—reference-of-thought'—as-conflatedness—or-ontological-reprojecting) is always a moving target (due to the institutionalisation/intemporalisation process) in need for prospective dialectical reconstitution (deconstruction), which then puts a science of psychology in phase with the dialectical development of ontological-depth/profoundness-of-reference in superseding relative-ontological-incompleteness—induced,—'threshold-of—nonconviction/madeupness/bottomlining—in-shallow-supererogation—<as-to—'attendant-intradimensional’—prospectively—disontologising—preconverging/dementing—apriorising-psychologism>’, as-it-is-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 line with intemporal-preservation-entropy-or-contiguity—or—ontological-preservation; whereas a
conventioning reference is relatively in circumventive/distractive-temporal-prioritisation-of-reference-of-thought and fails to factor in human limited-mentation-capacity-deepening\(^{52}\) and the consequent uninstitutionalised-threshold\(^{103}\) or relative-ontological-incompleteness\(^{95}\)-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{52}\)
<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism\(^{2}\)’-threshold (as-it-is-thus-‘in-wait’-for\(^{75}\) pversion-of\(^{54}\) reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >--or-temporal-preservation-as-pseudointemporality\(^{62}\)-preservation) hence failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to imply a prospective dialectic ontological-depth/profoundness-of-reference for an appropriate \(\text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) \(\text{de-mentation} \text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\). That is, a conventioning influenced-and-driven psychology tends to equate the conventional insights at one \(\text{de-mentation} \text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) 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 \(\text{de-mentation} \text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) exercise. Such \(^{54}\) reference-of-thought of dialecticism registry-worldview-wise/dimension-wise (for \(\text{de-mentation} \text{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics)}\) exercise in reflection/perspectivation of psychological-representation/mental-devising-representation) are
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 ‘\(\langle\text{de-mentation}\rangle\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \(\langle\text{reference-of-thought}\rangle\) 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 \(\langle\text{apriorising-psychologism}<\text{stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase}\rangle\) for the conventioning–superseded/transcended/unsound registry/registry-worldview-or-dimension, and postconverging-or-dialectical-thinking \(\langle\text{apriorising-psychologism}<\text{stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase}\rangle\) 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
A de-mentative (supererogatory–ontological–de-mentation–dialectical–de-mentation–stranding-or-attributive-dialectics) 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-determinism’>}) as articulated above is not only the basis for memetism/transdimensional-meaningfulness/suprastructural-meaningfulness, but as well for avoiding what can be termed as the ‘ontological-circularity’ of modern-day psychology. Such ontological-circularities are engrained in all registry-worldviews/dimensions wherein the naïve pretence for a quest for deeper ontological-veridicality is rather just syncretic/circular and hollow-constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as fundamentally the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the said registry-worldview/dimension are at a dead-end with a de-mentative/structural/paradigmatic impossibility for a critical breakthrough just by the mere fact that the registry-worldview/dimension has attained its mentation-capacity-limitation or uninstitutionalised-threshold (as the nature of intrinsic-reality with respect to the human psyche is ontological-normalcy/postconvergence or inherently preceding or inherently superseding as it doesn’t
change an iota, and it is the human psyche that gives-in in its mental-devising-representation to conform to intrinsic-reality). With such naïve efforts to keep up and develop profound meaningfulness based on the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology mostly a dead-end. Such ontological-circularities will include for instance the dead-end of medieval alchemy preconverging–de-mentating/structuring/paradigming with respect to positivistic chemistry postconverging–de-mentating/structuring/paradigming, a flat-world preconverging–de-mentating/structuring/paradigming with respect to a round world postconverging–de-mentating/structuring/paradigming, a creationism preconverging–de-mentating/structuring/paradigming with respect to an evolution postconverging–de-mentating/structuring/paradigming, a universal humanity postconverging–de-mentating/structuring/paradigming with respect to aristocratic/racial/tribal preconverging–de-mentating/structuring/paradigming, a science postconverging–de-mentating/structuring/paradigming with respect to a superstition preconverging–de-mentating/structuring/paradigming, etc. Naivety will be to think that issues of ontological-circularity in our present positivistic meaningfulness (for transcending beyond our vices-and-impediments and overcoming inherent inhibitions to human emancipation) are not in veridicality about a need for a shift in prospective postconverging–de-mentating/structuring/paradigming. This brings forward fundamentally the limited-mentation-capacity/uninstitutionalised-threshold construct of our times (procrypticism) and the de-mentative/structural/paradigmatic implications specifically for such a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as highlighted) over a relatively mented-psychology/stigmatic-psychology. What this reveals is that reality is ‘not a human mental-devising-representation processing exercise’; rather it is an intrinsic ontological-
normalcy/postconvergence notion that doesn’t respond to human mental-devising-representation processing. The role of *de-mentation*(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) as a mental-devising-representation mechanism that syncs with evolving ontological insight (insight about intrinsic reality) as ontological-normalcy/postconvergence is to reflect/perspectivate the dialectically-or-contendingly-out-of-phase or dialectical-primitivity at the very limit of the capability as its mental-devising-representation of a registry-worldview/dimension (uninstitutionalised-threshold), which otherwise any *amplituding/formative–epistemicity* totalising–self-referencing-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 *de-mentation*(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) that can create the foundation for a new mentation (unshackle it psychoanalytically/memetically/meaningfully reorder it/recomposure it) to in ontological-normalcy/postconvergence come into grips with a more profound ontological-veridicality as a new *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 aetiologically for the need (in ontological-escalation) of an de-mentation–(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of the BODMAS characters at that uninstitutionalised-threshold. In the bigger picture, ‘knowledge-deadends—preconverging–de-mentating/structuring/paradigming’ (to varying degrees of pertinence) are often the explanation of underlying social issues and problems more than just about limited human ability or insufficiently directed effort towards the resolution of such issues and problems on the basis of present preconverging–de-mentating/structuring/paradigming. It is inevitable that emancipation from such knowledge-deadends—preconverging–de-mentating/structuring/paradigming will always require that the would-be intellectual-analyst or intellectual-analysts ‘blunt it’ (just as intrinsic-reality is uncompromisingly blunt) to the<br>

<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-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation\textsuperscript{\textgreater} of positivistic meaningfulness) psyche as being ontologically-preconverging-or-dementing\textsuperscript{\textgreater}–apriorising-psychologism/dialectically-preconverging-or-dementing\textsuperscript{\textgreater}–apriorising-psychologism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{\textgreater} as of prospective notional–deprocrypticism as reference-of-thought (veridical-thinking-reference-over-preconverging-or-dementing\textsuperscript{\textgreater}–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’\textsuperscript{\textgreater}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ has to do with the foundational nature of mental-devising-representation/mentation/recomposured-consciousness-awareness-teleology\textsuperscript{\textgreater} in the construction of all knowledge) at our positivistic meaningfulness uninstitutionalised-threshold\textsuperscript{\textgreater}; much the same way like a positivistic world opened up from the \textsuperscript{\textgreater}\textsuperscript{\textgreater}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\textsuperscript{\textgreater}. To further elucidate the criticality as indicated of such a ‘postconverging-or-dialectical-thinking’\textsuperscript{\textgreater}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as indicated with respect to a ‘mented’ or ‘stigmatic’ psychology can be further reemphasised clearly as such; a ‘postconverging-or-dialectical-thinking’\textsuperscript{\textgreater}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ is one that is being ontologically-driven or led by ontological-veridicality when it comes to mental-devising-representation by strictly adhering to the \textsuperscript{\textgreater}\textsuperscript{\textgreater}\textsuperscript{\textgreater}de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of \textsuperscript{\textgreater}\textsuperscript{\textgreater}\textsuperscript{\textgreater}de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics). In other words, it overrides the
mented/stigmatic intradimensional meaningfulness mental-devising-representation and enables a transdimensional-meaningfulness mental-devising-representation, wherein a mented/stigmatic mentation de-mention-(supererogatory-ontological-de-mentionation-stranding-or-attributive-dialectics) in reflecting soundness-or-ontological-good-faith/authenticity reference-of-thought/apriorising-registry-soundness and unsoundness-or-ontological-bad-faith/inauthenticity 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 apriorising-psychologism-stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase and preconverging-or-dementing apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase) is stranded to the ‘conventionalised institutionalised/intemporalised-threshold-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ whether such a threshold is the ‘appropriate basis for reference-of-thought or not and subsequent ontological-veridicality/ontological-contiguity or not, as it is limited to what is the convention thus hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation with the result that mented/stigmatic psychology is limited to hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation human intradimensional conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, with no prospective/transcending/superseding possibility. For instance, we can project insightfully that a mented/stigmatic mental-disposition in a non-positivism/medievalism setup in an impression-driven/good-naturedness/wishfulness disposition but hollow-constituting as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation (failing/not-
upholding-as-of-apriorising/axiomatising/referencing—reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation) will raise an issue of say sorcery in terms—as-of-axiomatic-construct of who is the sorcerer or sorcerers among us, how should sorcery be stopped and prevented in the community in its preconverging-de-mentating/structuring/paradigming, and not in a prospective positivistic postconverging-de-mentating/structuring/paradigming that is more ontologically-veridical, putting in question the veracity/ontological-pertinence of the non-positivism/medievalism conventioning notion of sorcery, however ‘good-natured’/impression-driven, while raising the positivistic the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—conflatedness—in-preconverging-disentailment-by-postconverging-entailment>/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

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involved in the supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics

hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology into-the-existentialism-becoming of personhoods-and-socialhood-formation as so-reflecting ontological-reconstituting—as-to-conflatedness /deconstruction as the more profound reference-of-thought and analysis, and with a more fundamental interdimensional/transdimensional/transcendental insight of the human existentialism form-factor. In this regard, it is the opinion of this author that many construed personality disorders that do not involve social deviances or not of physiological nature are actually adaptations at one time or the other in an ever-changing-and-challenging-construct that individuals make of a ‘wanting and developing social world with its stakes and confliction’, and it would rather be better to articulate personality as driven by a pertinence of being/ontological-extension-into-existentialism-or-full-depth-of-existential-implications with respect to such ‘a challenging and developing social world with its stakes and confictions’ in the first place, otherwise we are just affirming arbitrary social classification schemes and not really involved in the requisite 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-attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity }—constitutedness—in-preconverging entailment in lieu of apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educated–existentialising/contextualising/textualising-contiguity }—conflatedness—in-[preconverging-disentailment-by]-postconverging-entailment 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 (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-determinism’>)} of human existential emanance, and so as an articulation that is retrospectively, presently and prospectively coherent? Given the fact that (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-thinking20–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of an animal of limited-mentation-capacity-deepening53. 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-determinism’>)} has been progressing (more and more realistically) by successive suprastructuring of prior/transcended/superseded registry-worldviews/dimensions ‘beyond their successive corresponding recomposured-consciousness-awareness-teleology106’, and
introducing the veridical meaningful-frame/worldview of postmodernity with regards not only to the present but the 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–firstnatedness—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-preconverging-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\textsuperscript{\textls[-50]{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}} of \textsuperscript{\textls[-50]{reference-of-thought}} as the underlying human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{\textls[-50]{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 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 supererogatory–ontological–de-mentation–de-mentativity 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 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/superalogical–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 /transvalutative-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–
Suprastructuring boldly answers the underlying issue involved with ‘communicating the true implications of deconstruction as ontological-reconstituting—as-to-conflatedness’ by highlighting the paradox that it is all about ‘articulating a conceptualisation which involves implying that the reference-of-thought and meaningfulness of the seemingly reference-of-thought is unsound and needs to be superseded’. It is rather about in the very first instance putting into question a given reference-of-thought and projecting the appropriate reference-of-thought, before even proceeding to articulate more specifically meaningfulness within the projected reference-of-thought. This is akin to the idea of a positivistic mindset/reference-of-thought articulating chemistry rules and principles to an alchemic mindset/reference-of-thought for the latter’s validation, requiring the latter to adopt a positivistic mindset/reference-of-thought in the very first place before issues of substantive pertinence about chemistry rule and principles are raised within their now mutually positivistic mindsets. Such an exercise requires a highly uninhibited/decomplexified human frame of mind. This may sound rather farfetched as a notion but it is important to remember that the positivistic mindset/reference-of-thought itself is the outcome of the décomplexing/uninhibiting of the human mind from earlier successive institutionalisations. Such an exercise is necessarily about psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the positivistic/procryptic reference-of-thought of meaningfulness-and-teleology in the middle to long run construed as of de-mentation/supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics with respect to futural Being-development/ontological-
framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism; and with regards to Suprastructuralism as a notion, the implication is that this is a requisite idea that has to come to the collective consciousness (not just unconsciously as with prior institutionalisations, for instance the fact that notions of superstition are false had to be consciously brought up to the attention/consciousness-awareness-teleology of a non-positivism/medievalism mindset/ reference-of-thought for it to effectively undergo the necessary ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring by acting as the conscious backdrop that engenders prospectively a positivistic mindset) for human emancipation into a notional–deprocrypticism mindset; as with all psychoanalytic exercise whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the ontological-deficiency with respect to ontological-normalcy/postconvergence is central to superseding it. ‘Suprastructuring as such overcomes the ‘natural human placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex’ (in any registry-worldview/dimension) of ‘striving to avert preconverging-or-dementing–apriorising-psychologism mental-devising-representation/mentation’ (whether such averting is ontologically-veridical or not) and so by a mistaken reflex to preserve a wooden-language–{imbued—averaging-of-thought–<as-to-leveling/ressentiment/closed-construct-of– meaningfulness-and-teleology –as-of–‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of intrinsic-reality (but which closure makes its representation of intrinsic-reality inherently incomplete and biased towards the illusion-of-the-present/present–
conflatedness—as-to-totalitative-reification-in-singularisation—as-to-the-nondisjointedness/entailment-of-prospective—nonpresencing—as-veridical-epistemicity—relativism-determinism—as-amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity—in the reflection as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of retrospective, present and prospective institutionalisations in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process points-of-reference, with the truer nature and representation of human psychology ultimately tied-to/driven-by ontological-normalcy/postconvergence-construct’. Insightfully, just as highlighted later that existence-defines/precedes-essence, ideally the construction of psychology needs to be priorly subjected to ‘a becoming that defines psychology with its veracity/ontological-pertinence arising in the ontological-reconstituting—as-to-conflatedness of that existential becoming’. Is our understanding of psychology notionally complete when we can’t seem to understand what happens in apparently mentally sound minds partaking in ‘socially degraded’ situations like murky human interest stories, mobs, genocides and even ‘the conventional acceptance and numbness to mass casualty warfare’. In other words, in the first place what is ‘ontologically normal’ beyond the subjective conventioning of the psychology science (before even worrying about the abnormal)? Further isn’t it possible to make the contribution of modern-day psychology more complete in constructing a more thorough and dynamic understanding of mentation/psyche in relation to individual-social-humanity aspiration, where psychology evolves in a complete existentialism cadre. In other words, so placed in a becoming/existential cadre, is psychology not meant rather than just encapsulating what the human psyche/mentation is all about as if it is a set and determinate construct (strangely enough inadvertently and often mirroring schemes of social classification, and hence of social power
relations) equally involve in articulating aspiratory models for human mentation/psyche? And such a postconverging–de-mentating/structuring/paradigming shift with regards to modern-day mented/stigmatic psychology can actually be implied by prospective ontological-normalcy/postconvergence as notional–deprocrypticism (involving ‘ontologically-reconstituting/deconstruction’ in upholding of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by ‘overriding failing/not-upholding-<as-of-apriorising/axiomatising/referencing> and renewing ever sound and appropriate’ reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{00}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’) over the ‘conventioningly-driven/conventionalised hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>\(^{84}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{00}\),-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether the latter is failing/not-upholding-<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Insight from ontological-normalcy/postconvergence as it matches placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{00}\) to ontological-veridicality (notwithstanding that this undermines habituated conventionalised mented/stigmatic placeholder-setup/mental-devising-representation/mentation) representing all the institutionalisations in a dialectical moment of appropriateness-of-reference-of-thought-as-of-conflatedness\(^{82}\) and thus mentally-straight/candored-and-dialectically-in-phase as simply involving the technique of a ‘prelogic/conviction-as-to-profound-supererogation\(^{97}\) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{00}\) teleological alignment reflex’ to the implied \(^{84}\) reference-of-thought since the reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{00}\),-for-intemporal-preservation-entropy-or-contiguity–
meaningfulness-and-failing-intemporal-preservation involving with all mented/stigmatic mental-devising-representations a circular preconverging-or-dementing tempor-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-reflectected-perspective–ontological-normalcy/postconvergence-reflectected-‘epistemicity-relativism-determinism’⟩ ⟩ are actually the levels at which their specific quality (whether as base-institutionalisation, universalisation, positivism and prospectively deprocrypticism) actively and comprehensively define and characterise each of the institutionalisations while bringing the notion to the collective-consciousness/personhoods-and-socialhood-formation successive existentialisms/full-depths-of-existential-implications. But then, such notions which can be weakly sensed in all prior institutionalisations are actually inconspicuously, selectively and occasionally introduced in the prior institutionalisation in graduated/staggered stages starting with the proto-prospective-institutionalisation right up to the prospective-institutionalisation; whether as proto-base-institutionalisation in recurrent-utter-uninstitutionalisation up to the graduated/staggered attainment of base-institutionalisation, proto-universalisation in base-institutionalisation–ununiversalisation up to the graduated/staggered attainment of universalisation, proto-positivism in universalisation–non-positivism/medievalism up to the graduated/staggered attainment of positivism, and effectively by a prospective insight, proto-notional–deprocrypticism in positivism–procrypticism. For instance, many an alchemist in the medieval world were actually very thorough and methodical in their pursuit with skills that
could be qualified as ‘rudimentary positivistic’. However, the fact that fundamentally their preconverging–de-mentating/structuring/paradigming was a dead-end like the pursuit of the philosopher’s stone and the implications of not having an outright positivistic outlook/ideology is what mostly distinguishes them from the complexion of ‘true positivists’. Likewise, the ordinary practices in the positivistic world of deontological and jurisprudential nature, in disparate formal constructs and settings mostly, are mostly geared to carry abstract and coherent universal virtue implications with respect to all humans as the-Good/understanding-driven formal principles constructs, however approximate their applicative success (a principle is a notion that can coherently uphold itself, i.e. a principle is a notion that warrants that all persons covered by its ambit act the same way or are subjected to it in the same way, and not disparately, and it carries universal import; the opposite of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\(^\text{106}\) 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\(^\text{100}\) 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/\(^\text{104}\)universal notions on the mere basis of ‘preaching’ the intemporal/\(^\text{104}\)universal notions and virtues (as the-Good/understanding/notional–knowledge-reification–gesturing–<in-prospective psychologismic–apriorising/axiomatising/referencing–{of-attendant ontological–contiguity –educed–existentialising/contextualising/textualising-contiguity }— conflatedness –in–{preconverging-disentailment by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework¹) 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’—existentiaform-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-framework¹). Such an insight is equally implied in prior institutionalisations of the-Good conceptualisations wherein for instance the prophetic philosopher using the prophecy tools of their times, as the summum of psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for the social criticism of their own times, won’t naively imply ‘I have preached to you thus you’ve attain the intemporal’, but rather construe insightfully of a practice (institutionalising practice) that cultivates a relative orientation towards the reinforcement of the intemporal, say like having the believers follow a whole routine from their expression of faith, praying in conscious reinforcement, to a way of living, however approximate in its applicative success in inducing an intemporal inclination. Positivistic secondnaturing of disparate frameworks of deontologies, constitutions and jurisprudence and the associated culture (as longness-of-register-of—meaningfulness-and-teleology¹⁰) 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
dialectically preconverging-or-dementing\(^{19}\)-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 \(^8\)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 \(^8\)reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{10}\)-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in a prospective (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–
tonological-preservation; the holy grail of the notional--deprocrypticism institutionalisation
ideal. But actually a conventioning construct in contrast to attaining such a prospect of ‘utter-
purism-of-ontology’ rather tends to operate on the basis of least-acceptable-meaningfulness-or-
value-reference-denominator for that conventioning construct, and the latter is thus the
‘effective meaningfulness-or-value-reference’ of the said conventioning construct
notwithstanding any grander ontological meaningfulness-or-value-reference striving for utter-
purism-of-ontology. The implication here is effectively that grander ontological and
philosophical meaningfulness-or-value-references are no more pertinent in a conventioning
construct than its least acceptable meaningfulness-or-value-reference-denominator but for
discretionial or prestige basis of discretionial and disparate recognition, out of discretionary
formalisation in inducing the secondnaturing and internalisation for that recognition. This
insight is pertinent in that in the construct of ontology driven meaningfulness-and-value-
references of intellectual grounding (purism-of-ontology), it is important to grasp that the social
integration of meaningfulness-and-value-references in a conventioning construct is effectively a
least-acceptable-meaningfulness-or-value-reference-denominator-driven dynamism, and that it
is by an effective utilisation of the institutionalisation percolation-channelling,<in-deferential-
formalisation-transference> mechanism that such ‘purism-of-ontology’, by it’s the-Good, can
stand out in bringing to bear its human and social emancipation potential. In the same token,
thus it is equally important to grasp that primacy of meaningfulness-or-value-reference
orientations in conventioning constructs do not necessarily has to do with a primacy of ontological-veridicality pertinence especially where it is not driven by intrinsic-reality transcendental-enabling/sublimating/supererogatory-de-mentativity but by social-aggregation-enabling, notwithstanding that such a conventioning construct may be seen as the social reference of grander meaningfulness-and-value-references in its subject area, and so fundamentally because it is a least-acceptable-meaningfulness-or-value-reference play-out notion and not an-utter-purism-of-ontology-reference notion. Thus the perversion-of-reference-of-thought-as-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—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—as-to-attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising-psychologism narratives in circumventing/distractive-temporal-prioritisation-of-reference-of-thought naively arise, and over which an organic-comprehension-thinking analysis dents the threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to—
conviction-as-to-profound-supererogation

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 compelling–nonconviction/madeupness/bottomlining

supererogation

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


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 
\(<\text{shallow-supererogation of mentally-}
\text{aestheticised-preconverging/dementing qualia-schema}\) (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 persion-of-reference-of-thought-as-preconvergently-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 persion-of-reference-of-thought-as-preconvergently-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/maximising-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-universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative-epistemicity>totalising—in-relative-ontological-completeness ) arising from postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation for instance which is then at the base of a registry-worldview’s/dimension’s uninstitutionalised-threshold (which is overall the de-mentative/structural/paradigmatic issue to be resolved), as temporal-dispositions are out of a ‘deferential-formalisation-transference’/skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublminating/supererogatory-de-mentativity) institutionalisation setup, whether at
recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism or procrypticism from the insight of their respective prospective institutionalisation as the resolution in the form of base-institutionalisation, universalisation, positivism or deprocrypticism. The point is reality is as of ontological-normalcy/postconvergence and suprastructural and is not constraint to and have nothing to do inherently with human mental-devising-representation incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness, as it is up to us to proxy to it and hence we can’t say we want to think-one-way or we’ve-been-thinking-a-certain-way (as reference-of-thought-categorical-imperatives/axioms/registry-teleology to naively imply that reality will and should comply, as failing/not-upholding-as-of-apriorising/axiomatising/referencing-reference-of-thought-categorical-imperatives/axioms/registry-teleology speak of human mental-devising-representation dead-ends and the need for postconverging-de-mentating/structuring/paradigming shifts. Likewise, a suprastructural conceptualisation is one construed beyond and not limited to the {cumulated/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 subknowledge-impulse/compulsive-dementing with the instigation of recurrent-utter-uninstituionalisation 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 \( \text{de-mentation}_{\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}} \) of recurrent-utter-uninstitutionalisation by a \( \text{de-mentation}_{\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}} \) of prior/transcended/superseded recurrent-utter-uninstitutionalisation as preconverging-or-dementing\( ^{19} \)–apriorising-psychologism, and prospective/transcending/superseding base-institutionalisation as ‘postconverging-or-dialectical-thinking\( ^{20} \)–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 \( ^{2} \) as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending); - the grander problem of a subknowledging \(-\text{impulse/compulsive-dementing}\( ^{19} \) 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/\( ^{15} \)universal/transcendental/\( ^{55} \)maximising-recomposuring-for-relative-ontological-completeness \( ^{1} \)—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 \( \text{de-mentation}_{\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}} \) of ununiversalisation by a de-mentation \( \text{de-mentation}_{\text{supererogatory–ontological–de-mentation–or-dialectical–de-mentation—stranding-or-attributive-dialectics}} \) of prior/transcended/superseded ununiversalisation as preconverging-
or-dementing \textsuperscript{19}--apriorising-psychologism, and prospective/transcending/superseding universalisation as ‘postconverging-or-dialectical-thinking\textsuperscript{20}--apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{19}--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{19}--impulse/compulsive-dementing\textsuperscript{9} 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/\textsuperscript{10}universal/transcendental/\textsuperscript{5}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{5}—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\textsuperscript{19}--apriorising-psychologism, and prospective/transcending/superseding positivism as ‘postconverging-or-dialectical-thinking\textsuperscript{20}--apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{19}--of--reference-of-thought and the deterministic and operant institutionalisation/intemporalisation resolution construct; and prospectively (and so, in an ontological-normalcy/postconvergence-or-
postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} as dialectical transformation of existentialism/full-depth-of-existential-implications from the transcended to the transcending), - the grander problem of a subknowledging\textsuperscript{13}-impulse/compulsive-dementing\textsuperscript{14} with the instigation of \textsuperscript{15} procrypticism–or–disjointedness-as-of\textsuperscript{16} 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/\textsuperscript{17} universal/transcendental/\textsuperscript{18} maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{19}—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming in all \textsuperscript{20} procrypticism–or–disjointedness-as-of\textsuperscript{21} reference-of-thought human locales beyond just an extricatory preconverging–de-mentating/structuring/paradigming of any one human locale, requiring the \textsuperscript{22} de-mentation\textsuperscript{23} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of procrypticism–or–disjointedness-as-of\textsuperscript{24} reference-of-thought by a \textsuperscript{25} de-mentation\textsuperscript{26} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of prior/transcended/superseded \textsuperscript{27} procrypticism–or–disjointedness-as-of\textsuperscript{28} reference-of-thought as preconverging-or-dementing\textsuperscript{29}–apriorising-psychologism, and prospective/transcending/superseding notional–deprocrypticism as ‘postconverging-or-dialectical-thinking –apriorising-psychologism’/soundness-or-ontological-good-faith/authenticity\textsuperscript{30}–of\textsuperscript{31} 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). * In other words, fundamental construal about the conceptual-and-institutionalisation-phenomena has to do with how any and all
ontologically-veridical (superseded/transcended preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textlangle stranded-as-rightfully-oblengated/decandored-and-dialectically-or-contendingly-out-of-phase\textrangle) reflects the uninstitutionalised-threshold\textsuperscript{13}, and that which is not perversion-of-\textsuperscript{7} reference-of-thought-\textlangle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \rangle and ontologically-veridical (superseding/transcending postconverging-or-dialectical-thinking\textsuperscript{30}–apriorising-psychologism-\textlangle stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase\textrangle) reflects the institutionalised threshold. This is critical in overcoming our very own <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{3} inclination with respect to procrypticism, perversion-of-\textsuperscript{7} reference-of-thought-\textlangle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \rangle of positivistic meaningfulness, that is, positivistic\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-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\textsuperscript{100} (of perversion-of-\textsuperscript{7} reference-of-thought-\textlangle as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation \rangle) 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\textsuperscript{16} 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

applies with regards to both psychopathic subknowledging-impulse/compulsive-dementing-slantedness and its corresponding postlogism-compulsing–nonconviction/madeupness/bottomlining-{<decontextualising/de-existentialising~of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-

protraction as conjugation/inflection/deriving to temporal-dispositions implying consciously taking such insane-fitment mantle and acting like the psychopathic character once committed from ignorance (due to the postlogic inducing of a loss of social-universal-transparency

preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism> and hence preconverging-or-
dementing\textsuperscript{19}–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\textsuperscript{17}/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-
preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation > and the-Good which
is about understanding in ontological-primemovers-totalitative-framework\textsuperscript{22} 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–firstnatures—temporal-to-
intemporal-dispositions\textsuperscript{<so-construed-as-from-perspective–ontological-
normalcy/postconvergence> in the extended-informality\textsuperscript{ (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 \textsuperscript{ de-mentation
(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-}

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desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{54}/nihilistic as of temporality\textsuperscript{59}, with corresponding formalisation and internalisation as values. While this process had occurred priorly rather beyond-the-consciousness-awareness-teleology\textsuperscript{100}-in-preconverging-existential-extrication-as-of-existent-unthought\textsuperscript{9} from base-institutionalisation, \textsuperscript{104}universalisation and up to positivism, it will possibly be more driven as-of-consciousness-awareness-teleology\textsuperscript{100} when it comes to attaining notional\textasciitilde{de}procrypticism as the latter registry-worldview/dimension is actually weaker than the preceding registry-worldviews/dimensions in eliciting a positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} and will more strongly depend on percolation-channelling-in-deferential-formalisation-transference\textsuperscript{77} of intemporality\textsuperscript{77}/longness to be realised. Preconverging-or-dementing\textsuperscript{19}–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\textsuperscript{100}. The storying/narrating technique for relating preconverging-or-dementing–apriorising-psychologism will involve projecting suprastructurally and in perspective ontological-normalcy/postconvergence in the transcending/superseding registry-worldview/dimension for ‘ontological-reference meaningfulness as the intemporal-disposition’ (in ‘intemporal-prioritisation-of-reference-of-thought’–as-confatedness-or-ontological-reprojecting organic-comprehension-thinking), while representing temporal-dispositions as rather in the transcended/superseded registry-worldview/dimension (preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism) meaningfulness-and-teleology\textsuperscript{100} which is not-of-ontological-reference, and in the place of the temporal-dispositions (incircumventive/distractive-temporal-prioritisation-of-reference-of-thought threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-`attendant-intradimensional`-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>s) imply their preconverging-or-dementing–apriorising-psychologism-
<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>; just as all prospective/transcending/superseding registry-worldviews/dimensions mentally-represent-and-relate-with their prior/transcended/superseded registry-worldviews/dimensions, even though all such transcended/superseded registry-worldviews/dimensions as to their
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag
naturally resist such representation by the prospective/transcending/superseding registry-worldviews/dimensions. Noting as well that teleologically, the transcending/superseding and the transcended/superseded are in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing”. That is, the two ‘reason pass each other’ (wherein the transcending/superseding is organic-comprehension-thinking while the transcended is in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to-`attendant-intradimensional`-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>) as the transcending/superseding is involved in ‘reasoning-through/over’ and not ‘reasoning-with’ the transcended/superseded (this explains why transcendence-and-sublimity/sublimation/superrgatory–de-mentativity is ‘a registry-worldview’s/dimension’s institutionalisation-constraining/secondnaturings 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-

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oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> (wrongly defining medievalism as of defect–of- logical-processing-or-logical-implicitation—supposedly- apriorising-in-conviction-as-to-profound-supererogation within rational- empiricism/positivism postconverging-or-dialectical-thinking—apriorising-psychologism—<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> existentialising—frame), and warrants in lieu of any pretence of medieval mindset/ reference-of-thought mutual contention rather a ‘postconverging-or-dialectical-thinking’—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic- unshackling/memetic-reordering/institutional-recomposuring of prospective positivistic mindset reference-of-thought–categorical-imperatives/axioms/registry-teleology in the first place overridding the notion of mutual contention with medieval mindset as otherwise it wrongly validates the medieval meaningful-and-teleology exitentialising–framing (categorical-imperatives/axioms/registry-teleology-elements-of: implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) as mentally sound. It is the cause-and-effect-effective-predication by its grander grasp of intrinsic-reality that by way of untenability/internal-contradiction/internal-incoherence/institutional-constraining and social universal-transparency—{(transparency-of- totalising-entailing—as-to-entailing- <amplituding/formative–epistemicity>totalising–in- relative-ontological-completeness )} imposes crossgenerationally the dominant as transcending/superseding meaningfulness over the dominated as transcended/superseded meaningfulness (there is no social-and-temporal-trading in that regard); as the intrinsic-reality that the transcending/superseding meaningfulness carries is suprastructural and ontological-normalcy/postconvergence and doesn’t adjust to the mortals, that we are, ‘social-and-temporal-trading’, otherwise the supposedly transcending/superseding compromises itself with respect to intrinsic-reality and losses its pertinence as a proxying reference-of-thought to intrinsic-
reality, to start with. Such an insight can be garnered as, for instance, in the natural sciences we can’t negotiate about gravity being 9.8 m/s², but with ‘the social’ which is rather ‘emotionally involved’, such negotiated social-and-temporal-trading idiocy is surprisingly quite recurrently articulated. It should be noted that the ‘de-mention-(supererogatory-ontological-de-mention-or-dialectical-de-mention—stranding-or-attributive-dialectics) of reference-of-thought’ in upholding a mental-devising-representation of temporal-dispositions as preconverging-or-dementing/apriorising-psychologism-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> is rather a comprehensive intemporality-preserving ontological-entrapment of the ‘notional-discontiguity/epistemic-discontiguity <shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema> of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument’ (i.e. absolving/fleeting/escaping-reflex–logic -by-psychopathic-in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> in postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>/other-temporal-dispositions-hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-reflex in wrongly implying and exploiting the supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism reflex or prelogic-reflex-admittance-reflex or in-phase-reflex so as to wrongly align to the next looped narratives as straight/candored-and-dialectically-or-contendingly-in-phase whereas veridically these are also of notional-discontiguity/epistemic-discontiguity-as-of-epistemic-decadence as oblongated/decandored-and-dialectically-or-contendingly-out-of-phase or preconverging-or-
positivism/medievalism or procrypticism–or–disjointedness-as-of reference-of-thought. The bigger point is that fundamentally it is impossible to conjugate/inflect/protract intemporality /longness out of demonstrated temporality /shortness (notional-discontiguity/epistemic-discontiguity/<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing –qualia-schema>) as then one is just in

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and wrongly implying the registry-worldview/dimension is beyond transcendence-and-sublimity/sublimation/supererogatory–de-mentativity or is non-transcendable (hence unde-mentable/still-of-postconverging-ordialectical-thinking<apriorising-psychologism) when in fact it is preconverging-or-dementing<apriorising-psychologism/subknowledging/registry-perverting-in

<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag. This latter idea is actually the reflex of all prior/transcended/superseded registry-worldviews/dimensions with respect to the suggestion of prospective/transcending/superseding registry-worldviews/dimensions, as we can appreciate from our vantage perspective at the backend of the institutional-cumulation/institutional-recomposure-(as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>) process to be rather not true with prior transcendence-and-sublimity/sublimation/supererogatory–de-mentativity though we’ll in turn obviously act by reflex in

undermining our registry-worldview’s/dimension’s categorical-imperatives/axiom/registry-teleology\textsuperscript{19}—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation.

The ontological-normalcy/postconvergence nature of intrinsic-reality as such explains why ontological-veridicality is rather a reasoning-through/utterion to apprehend intrinsic-reality, over \textsuperscript{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation and notional—procrypticism/notional—disjointedness-as-of—reference-of-thought which is more about ‘transversality\textsuperscript{for-sublimating—existential-eventuating/denouement}—of-affirmative- and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ human conceptual elucidation of reality’ (given that the former emphasises ontological-primemovers-totalitative-framework\textsuperscript{73} as all-determinant); with reasoning-through/utterion generally implied in formal constructs and settings as the-Good/understanding/notional—knowledge-reification—gesturing\textsuperscript{in-prospective.psychologismic—apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}—conflatedness—in—\textsuperscript{preconverging-disentailment—by—postconverging-entailment}—ontological-primemovers-totalitative-framework\textsuperscript{73} settings while informal constructs and settings tend more to \textsuperscript{incrementalism-in-relative-ontological-incompleteness}—enframed-conceptualisation and notional—procrypticism/notional—disjointedness-as-of—reference-of-thought and hence are highly teleologically-degraded as impression-driven/good-naturedness settings. The reason is that formal constructs and settings emphasise ‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness\textsuperscript{—or—ontological-reprojecting} in longness-of-register-of—meaningfulness-and-teleology\textsuperscript{10} and hence are equally highly deferential whereas informal constructs and settings do not constrain temporal-dispositions and hence are highly subjected to circumventive/distractive-temporal-prioritisation-of—reference-of-thought in shortness-of-register-of—meaningfulness-and-teleology\textsuperscript{10} and are unsurprisingly rather not deferential given that they are opened to hotchpotching/undisambiguation of notional—firstnaturedness—
temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>. ‘Intemporal-prioritisation-of-‘ reference-of-thought’–as-conflatedness’-or-ontological-reprojecting points out that conventioning constructs like sub-par/formulaic-association/temporal/alibi conventioning-rationalising do not supersede the ontological-normalcy/postconvergence and suprastructural nature of intrinsic-reality/intrinsic-veridicality, as may be naively advanced with circumventing/distractive-temporal-prioritisation-of-reference-of-thought, such that just as the conventioning construct of non-positivism/medievalism cannot be evoked to imply that with respect to a non-positivism/medievalism mindset/reference-of-thought a prospective positivism mindset, which is the outcrop of an ‘intemporal-prioritisation-of-reference-of-thought’–as-conflatedness’-or-ontological-reprojecting exercise in non-positivism/medievalism registry-worldview/dimension, is unwarranted. Likewise, it is rather naïve and <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag 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 <amplituding/formative> wooden-language-{imbued—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 <cumulating/recomposuring–attendant-ontological-contiguity>-successive registry-worldviews/dimensions in the very first place, that is, emancipation into base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Aristotle’s advocating of the ‘golden mean’ is more of a heuristic and aesthetic notion but doesn’t has an ontological-basis as it is rather an impromptu articulation of a sense of desirability but fundamentally lacks the-Good/understanding/notional–knowledge-reification–gesturing-in-prospective-psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity }—conflatedness—in-{preconverging-disentailment_by}–postconverging-entailment/ontological-primemovers-totalitative-framework reference of ontological-contiguity but for naively and
wrongly implying good-natured qualities as being ontological (rather than the-
Good/understanding/notional~knowledge-reification–gesturing-in-
prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-
contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness—in-{preconverging-disentailment–by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework as of ontological-contiguity, fundamentally has little
import or worst bad implications. The truest value and valour 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-prime
movers-totalitative-framework as of 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 of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity
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 attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-
-reifying-or-elucidating-of-
-prospective-relative-ontological-completeness-of-reference-of-thought-devolving-as-of-
-instantiatiative-context> the golden mean into ‘intemporal-prioritisation-of-reference-of-thought’-as-conflatedness-or-ontological-reprojecting but with the latter rather superseding/overriding such a golden mean conception if construed as of
-presencing—absolutising-identitive-constitutedness since we can appreciate the ontological-impertinence of such a golden mean notion with regards to the fact that the <cumulating/recomposuring-attendant-ontological-contiguity>-succession of registry-worldviews/dimensions as manifesting their very own prospective disontologising uninstitutionalised-threshold renders absolutising their successive supposedly golden mean ontologically ridiculous as to the need for their prospective ontologising-and-re-ontologising for prospective human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity). 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’ (as to prospective Being-development/ontological-framework-expansion-as-to-depth-of-ontologising-development-as-infrastructure-of-meaningfulness-and-teleology) and providing the emancipatory umbrella for second-order-ontology (as to derived institutional-development-as-to-social-function-development and living-development-as-to-personality-development) and their temporal yearnings which are rather non-transcendental prospectively 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—ontological-reprojecting will be skewed (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—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-determinism⟩ 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-determinism⟩ are developments of human mentation capacity in grasping its ‘internal ontological-reconstituting–as-to-
primemovers-totalitative-framework\textsuperscript{73} which in the face of ontological-normalcy/postconvergence as prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation harkens back to ontological-primemovers-totalitative-framework\textsuperscript{73} to establish prospective \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (as the corresponding mental-devising-representation of the ‘de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of \textsuperscript{84}reference-of-thought’ as postconverging-or-dialectical-thinking\textsuperscript{73}–apriorising-psychologism-\textsuperscript{19}stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase>) to-meet-up/proxy-with the ever dialectically suprastructural and ontological-normalcy/postconvergence intrinsic-reality, explaining the institutionalisations as base-institutionalisation, \textsuperscript{10}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 \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation irrespective of whether these are failing/not-upholding-\textsuperscript{19}as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and thus as the corresponding ‘\textsuperscript{14}de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of \textsuperscript{14}reference-of-thought’ mental-devising-representation as preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism-\textsuperscript{14}stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>, explaining the
registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect-as-Being-or-ontological-or-existential–defect>, reflected in terms-as-of-axiomatic-construct of registry-teleology-mentation, behind this mental-devicing-representation of the registry-worldviews/dimensions of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism, and prospectively procrypticism as reflected/perspectivated by their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –<as-to–
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>. Briefly, such an anthropopsychological/the-anthropological-continuity conceptualisation as articulated above further enables the insightful conceptualisation of ‘ontological-primemovers-totalitative-framework retraceing (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 thresholds of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation –\(\text{de-mentation}\) \(\langle\text{supererogatory–ontological–de-}
\text{mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics}\rangle\) in-a-contiguity-of-increasing-ontological-normalcy/postconvergence in dialecticism of contrastive <amplituding/formative–epistemicity>totalising–self-referencing-syncretising-wrongfully-as-straight/candored and stranding-rightfully-as-rightfully-oblongated/decandored. - ontological-
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–firstnatures—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ (speaking-abstractly-to-metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/a-deterministic-and-predicative-‘being-construal’ as contrasted to just an ‘act construal’) to reflect by stranding (as decandored/oblongated) to represent the ‘existential being ontological-primemovers-totalitative-framework’ in an ontological entrapment of institutionalisation/intemporalisation percolation-channelling<in-deferential-formalisation-transference> at the uninstitutionalised-threshold. - Institutional recomposuring implying that the fundamental issue of the-Good/understanding/notional–knowledge-reification–gesturing-in-prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising contextualising/textualising-contiguity } conflatedness -in-[preconverging-disentailment by]–postconverging-entailment/ontological-primemovers-totalitative-framework ontological-primemovers-totalitative-framework across
all registry-worldviews/dimensions for survival-and-flourishing along the intemporal-preservation-entropy-or-contiguity—or-ontological-preservation is about
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ disambiguation and skewing
(‘intemporality’ asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/deferential-formalisation-transference for the intemporal-disposition’ but dealt with indirectly progressively by organising rules constraining as base-institutionalisation, projecting rules constraining as universalisation, empirical rules constraining as positivism and coming full cycle with notional—deprocrypticism for a direct treatment as
‘notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’ disambiguation and skewing
concentric-cycles of teleological storying development, as follows: ONTOLOGY-CYCLE-
teleology\textsuperscript{100} (as organicism teleology\textsuperscript{100} or intemporally/ontologically-given teleology\textsuperscript{100})—

EPISTEMIC-DECADENCE-CYCLE-teleology\textsuperscript{100} (as 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 a notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema> teleology\textsuperscript{100} or distractive-slantedness teleology\textsuperscript{100} or meaning-by-the-mere-illoval-
possibility-of-it-being-formulaically-narrated teleology\textsuperscript{100}; striving to undermine organicism-
or-intemporally/ontologically-given teleology\textsuperscript{100})—to—EPISTEMIC-DECADENCE-CYCLE-
teleology\textsuperscript{100} (as notional-discontiguity/epistemic-discontiguity

<shallow-supererogation -of-mentally-aestheticised-preconverging/dementing -qualia-
schema> of apriorising/axiomatising/referencing/intelligibility/setup/measuring-instrument teleology\textsuperscript{100} or
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-
attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -
apriorising-psychologism> aligning to meaning-by-the-mere-illoval-possibility-of-it-being-
formulaically-narrated teleology\textsuperscript{100}; with the temporal-dispositions teleologies of postlogism-
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of reference-of-thought- deceiving ontological-performance

<including-virtue-as-ontology> as these integrate/align-in-conviction-as-to-profound-
supererogation\textsuperscript{97} to psychopathic postlogism-slantedness in hollow-constituting<-as-
disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> resulting
into their miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising)—to—ONTOLOGICAL-
ESCALATION-teleology (as ontological entrapment involving an intemporal teleology 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 as of prospective notional—deprocrypticism transcendence-and-sublimity/sublimation/supererogatory—de-mentativity principle teleology. That is, relating to them as ‘dialectically-or-contendingly-out-of-phase’ with respect to the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or ontological-contiguity/ontological-normalcy/postconvergence at the procrypticism uninstitutionalisation). And all these, as notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation conceptualisation of perverse/low teleologies to higher teleologies. (That is, notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence teleological reference of solipsistic grandeur as the differentiating element of characters supplanting—conviction-as-to-profound-supererogation—of—‘attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism depth highlighting-and-tracing the ontological-primemovers-totalitative-framework, based on the fundamental fact that ‘registry/soundness-or-ontological-good-faith/authenticity —of— reference-of-thought precedes logic’. This equally explains the reason for de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) including with regards to registry-worldview/dimension stranding where the veridicality of the ontological-primemovers-totalitative-framework narratives is shown to be of perverse/low teleology ontologically speaking). The ‘ontological-primemovers-totalitative-framework—retracing (for notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
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 <-as-to-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\(^{19}\)–apriorising-psychologism then wrongly
become as of postconverging-or-dialectical-thinking \(^{19}\)–apriorising-psychologism, and as this
conjugates/inflects (in-mimicking-protraction) with the temporal-dispositions of
\(^{19}\)ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and inducing
miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-
association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-or-
temporal-endemisation. Finally, the ‘ontological-primemovers-totalitative-framework’-
retracing (for notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-
as-from-perspective–ontological-normalcy/postconvergence>-pedestals-disambiguation) as
\(^{19}\)reference-of-thought-scheme’ allows for the possibility of a registry-worldview/dimension
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity
by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with) both
psychopathic postlogic subknowledging -impulse/compulsive-dementing\(^{19}\) (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-

worldview’s/dimension’s uninstitutionalised-threshold. Of course, this is more like a ‘notional template’ in a ‘dynamics of benign implications to grave existentialism/full-existential-depth-implications’ articulated over a functional social-construct which however ‘endemises psychopathy and social psychopathy rather at the uninstitutionalised-threshold of the positivistic meaningfulness reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ known as procrypticism preconverging-or-dementing–apriorising-psychologism, requiring futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism institutionalisation/intemporalisation (for the furtherance of the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation or ontological-contiguity /ontological-veridicality). Further, it is important to appreciate that just as with the profoundness of treatment of subject-matters and specialisms (and even more so with regards to ‘the social’ given its characteristic ‘emotional involvement’ aspect), corresponding subject-matter ‘focussing of analysis and jargon’ will seem rather unusual and unnatural to ‘ordinary thinking’. But then ‘ordinary thinking’ is responsible for mostly nothing, if not thinking mostly in the extended-informality–(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to–meaningfulness-and-teleology), and cannot be made a reference of formal thinking as issues requiring profound treatment invariably are construed based mostly on unordinary formal constructs which, granted, should be able to ultimately by their ontological-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-existentia-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<br>\[\langle \text{amplituding/formative–epistemicity}\rangle\text{totalising–self-referencing-synergising/circularity/interiorising/akrasiatic-drag}\] no less than we do, and that the underlying ontological reasoning is beyond the illusion-of-the-present/present-consciousness/epistemic-totalising–self-referencing-synergising/mirage as metaphysics-of-preservation–(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\(^4\). One could argue in the logic of those times, the serfs were doing great feeding themselves, as many did argue; and there was no need for science, as many did argue, etc. The fact is we are the outcrop of the possibility and potential for human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity before which doesn’t end with us but proceeds to undermine our own registry-worldview/dimension as well. Fourthly, it is obvious that if and where what is factored in is only the folksy ‘human lifespan extricatory punctuality/immediacy of depth-of-thought’ perspectives of individuals existentialism/full-depth-of-existential-implications of shallowness of scale and time, without the requisite philosophical depth requiring a profound appreciation, understanding and insights from ‘humanity existentialism/full-depth-of-existential-implications level scale and time’ which easily gets lost, and thus this bigger pursuit of this paper will be lost and misunderstood by such a shallowness of scale and time of thought, and non-contemplation and pseudologism as a mark of banality/folksy-logic. It is inevitable, as has been the case throughout the human past, that transcendental ideas are inevitably suprastructural/beyond-the-consciousness-awareness-teleology\(^5\)-<in-preconverging-existential-extrication-as-of-existential-unthought> of the <amplituding-formative-epistemicity>totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag registry-worldview/dimension in which such notions are being advanced in. Fifthly, it is more likely that a banal/folksy inclination may hardly appreciate the difference between the outcome of a mindset/reference-of-thought as a secondnaturedness and internalisation construct across successive institutionalisations with their requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring induced from intemporal-disposition individuation disposition, and correspondingly
differentiate between being so-institutionalised with a secondnatured and internalisation mindset/ reference-of-thought and the intemporal–individuation disposition that will equally be responsible out of mere intemporal-solipsism as to ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality (and no secondnaturing and internalisation) for institutionalising/intemporalising with regards to the present registry-worldview/dimension at its uninstitutionalised-threshold that will be behind the secondnaturing and internalisation of prospective registry-worldview/dimension. This ‘existentialism/full-depth-of-existential-implications form-factor’ is the reflection of the contiguity of successive existentialisms/full-depths-of-existential-implications across varying meaningful frames, references and registry-worldviews/dimensions; and is abstractly determined by the ontological-normalcy/postconvergence nature of intrinsic-reality/ontology (ontological-normalcy) whatever the institutional-cumulation/institutional-recomposure⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩⟩, and inherently implies ‘a universal existentialisms/full-depth-of-existential-implications form-factor across institutionalisations’ though of differing ‘snowballed recomposuring’ of meaningfulness and reference-of-thought, defining their specificities and potentials. This is just a basic anthropopsychology/the-anthropological-continuity elucidation which while original and useful on its own right, is equally pertinent for an insight in the social manifestation of psychopathy. Besides, one can imagine that a thorough grasp and creative application of the ‘de-mentation (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) as to ontological-normalcy/postconvergence drive, as this psychologically reflects/perspectivates postconverging-or-dialectical-thinking—apriorising-psychologism-<stranded-as-rightfully-straight/candored-and-dialectically-or-contendingly-in-phase> and
preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism–<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> of mental-devising-representation by which human transcendence-and-sublimity/sublimation/supererogatory–de-mentativity occur can ultimately be the avenue for liberating the human mind to its full potential and directed transcending capacity. That is, transcendental capacity not only by way of a spontaneous and natural dialectical cycle of social-stake-contention-or-confliction behind the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–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—of-social-functioning-and-accordance\textsuperscript{76} (for survival-and-flourishing to the cross-section of human temporal interests) compared to the lower transcendence-and-sublimity/sublimation/supererogatory–de-mentativity like base-institutionalisation, universalisation and positivism, but for its abstract veridical pertinence and potentially grander possibilities in the institutionalisation/intemporalisation percolation-channelling-<indeferential-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-
mentating/structuring/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-referring-
syneretising/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
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/epistemicity-relativism-determinism as to human limited-mentation-capacity-deepening\(^1\)). 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\(^0\) of registry-worldviews/dimensions, can be construed as follows: Supposed all humanity across space and time that ever existed was just ‘one human temporal-to-intemporal individuation’, the process of general-institutionalisation from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism, and prospectively to deprocrypticism, is actually one same process but for ‘lack of the human-mentation-capacity and need for time for the cumulation of the mentation-capacity’ (lack of ‘brain capacity’) to get it all right from the start (i.e. to fully grasp notional–deprocrypticism starting from recurrent-utter-uninstitutionalisation to base-institutionalisation–ununiversalisation to ununiversalisation–non-positivism/medievalism to positivism–procrypticism as convergent concepts towards notional–deprocrypticism (as ‘longness-of-register-of—meaningfulness-and-teleology\(^0\) over shortness-of-register-of—meaningfulness-and-teleology\(^0\) in reflecting holographically—conjugatively-and-transfusively> the ontological-contiguity\(^0\)—of-the-human—
institutionalisation-process, as induced by maximal-as-intemporal-operating-modality-of-
reference-of-thought-as-of maximalising-recomposing-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/supernatural—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-attendant ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity —constitutedness in preconverging-entailment} to deeper limited-mentation-capacity as of relative
apriorising/axiomatising/referencing-{of-attendant ontological-contiguity —educed—
existentialising/contextualising/textualising-contiguity —constitutedness in preconverging-entailment}
disentailment–by)–postconverging-entailment⟩ was first to have a base-institutionalisation institutionalisation, 104 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, 104 universalisation, positivism and deprocrypticism, up to the point of the respective institutionalisation/intemporalisation-recomposure where the 1 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 12 ~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/notional–knowledge-reification–gesturing-in
deprocrypticism institutionalisation/intemporalisation, towards intrinsic-reality/ontological-veridicality; that has and will never change, and by way of the
prospective psychologismic–apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } —
confatedness –in-{preconverging-disentailment-by}–postconverging-entailment⟩/ontological-
primemovers-totalitative-framework 73 inducing of social 104 universal-transparency 105 (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

For instance, there isn’t any logical nested-congruence between the non-positivism/medievalism mindset 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/reference-of-thought (which is subknowledging/mimicking) wherein the untenability/internal-contradiction/internal-incoherence/institutional-constraining generated by the positivist’s scientism (superseding) makes the medieval mind put in question its reference-of-thought–categorical-imperatives/axioms/registry-teleology in the very first place. This ‘psychoanalytic-
unshackling process’ equally applies prospectively (regarding the positivism–procrypticism and the notional–deprocrypticism registry-worldviews/dimensions). In the phenomena of social psychopathy, it is important to grasp that the reflex to mentally represent the narratives of the psychopath and the protraction of the narratives by temporal supplanting–conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism or prelogism\(^9\) 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>\(^9\) 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\(^7\)). 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\(^7\), 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-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\(^7\) shows that it is defective/perverted as
to psychoanalytic-unshackling/memetic-reordering/institutional-recomposing (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/notional-knowledge-reification–gesturing-<in-
prospective psychologismic-apriorising/axiomatising/referencing-\{of-attendant-ontological-
contiguity -educated-existentialising/contextualising/textualising-contiguity \}—
conflatedness -in-[preconverging-disentailment by]-postconverging-entailment>/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\textsuperscript{79}\textendash\textsuperscript{apriorising-psychologism}) mindset as of impression-driven/good-naturedness/wishfulness has the requisite ‘the-Good/understanding/notional\textendash\textsuperscript{knowledge-reification\textendash}gesturing\textsuperscript{in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing\_\{of\_attendant\_ontological\_contiguity\_\textendash\textsuperscript{educed\_existentialising\_contextualising\_textualising\_contiguity\}_\textsuperscript{conflatedness\_in\_\{preconverging\_disentailment\_by\}_\textsuperscript{postconverging\_entailment\}_\textsuperscript{ontological\_primemovers\_totalitative-framework\}_\textsuperscript{construct\}_\textsuperscript{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\_normaley\_postconvergence\_reflected\_‘epistemicity\_relativism\_determinism\_\_base\_institutionalisation\_universalisation\_positivism\_deprocrypticism\_and\_thereafter\_\_.\_\_The-Good\_understanding\_notional\_knowledge\_reification\_gesturing\_\_in-prospective\_psychologismic\_apriorising\_axiomatising\_referencing\_\{of\_attendant\_ontological\_contiguity\_\textendash\textsuperscript{educed\_existentialising\_contextualising\_textualising\_contiguity\}_\textsuperscript{conflatedness\_in\_\{preconverging\_disentailment\_by\}_\textsuperscript{postconverging\_entailment\}_\textsuperscript{ontological\_primemovers\_totalitative-framework\}_\textsuperscript{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\(^{100}\) priorly-and-over ‘transcending/superseding abstract intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’; and is imbued with the memetic notional-discontiguity/epistemic-discontiguity\(^{100}\) -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-determinism’>} 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/notional~knowledge-reification–gesturing<-in- prospective_psychologismic~apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }— conflatedness -in {preconverging-disentailment_by] postconverging-entailment>/ontological-prime movers-totalitative-framework\(^{73}\) construal/conceptualisation of meaning as validated by ontological-prime movers-totalitative-framework\(^{73}\) (the emanant/becoming ontological-normalcy/postconvergence determinant of veridicality/the-quality-of-being-emanantly-real).
incidenting-predicative-insights-of attendant ontological contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of qualification/good-to-bad transience), positivism (principles-rationalism/positivist-idealism postconverging–de-mentating/structuring/paradigming, which is of <amplituding/formative-
epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in–‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and represents virtue in terms-as-of-axiomatic-construct of categorisations/kindness-humility-helpfulness-etc. sransience), and prospectively deprocrypticism (rational-realism of notional–deprocrypticism as of ratiocination/ratio-
contiguity as nondisjointing ‘postconverging–de-mentating/structuring/paradigming as 
human-subject-emancipatory-relativism-driven-recomposuring-constructivism-towards-
singularisation-<as-to-the-nondisjointedness/entailment-of-prospective- nonpresencing>’, which is a <amplituding/formative-epistemicity>totalising–ratio-contiguity/ratiocination-as-
referentialism-phenomenal-abstractiveness-of-presencing-in–‘protensive-consciousness’-
enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-
operant-or-incidenting-predicative-insights-of attendant ontological contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> construal and represents virtue ‘contiguously’ in terms–as-of-axiomatic-
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’ even though it delivered an inappropriate/poor-or-bad logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. On the other hand, a defect of postlogism/psychopathy 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 -<as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) in hollow-constituting-<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> operates on the ‘parasitising/co-opting’ basis that intemporal-preservation-entropy-or-contiguity–or–ontological-preservation 1 reference-of-thought–categorical-imperatives/axioms/registry-teleology 00 are mere-formulaic determinants of human thought and action and is the basis for perversion-of- 1 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 03–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 7-as-of-conviction,-in-profound-supererogation”<existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at>’ and thus speaks to the disposition to act likewise technically in a large or infinite number of cases (syncretising). It should be noted that temporal-dispositions (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) are in-of-themselves act defects and not being defects. However, such temporal-dispositions are registry-worldview’s/dimension’s-uninstitutionalised-threshold 03–defect-<as-Being-or-ontological-or-existential–defect>” when these relay postlogism 7 in hollow-constituting-<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as of formulaic
slanting-compulsing–nonconviction/madeupness/bottomlining<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;in-shallow-
supererogation<as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>

as to threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing

apriorising-psychologism>

(whether of the psychopath or not) inducing narratives that are
slanted/preconverging-or-dementing–apriorising-psychologism/dialectically-or-contendingly-
out-of-phase/non-ontological-reference/non-contending-reference-but-ontologically-or-
contendingly-reflected-or-perspectivated as in

tension-of-reference-of-thought<as-

preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and not-of-logical-
contention; due to the miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-
par/formulaic-association/temporal/alibi conventioning-rationalising and temporal-
enculturation/temporal-endemisation (occurring at the specific temporal-dispositions). For
instance, going by the BODMAS equation highlighted before, the mere operation of arithmetic
without factoring in A’s condition/subknowledging-impulse/compulsive-slanting—
preconverging-or-dementing–apriorising as of incrementalism-in-relative-ontological-
incompleteness—enframed-conceptualisation additionality with 1 leads to a systematic failure
that is ontological and not a mere act defect, and defines an uninstitutionalised-threshold. It
should be noted that at all uninstitutionalised-threshold, it is de-mentation

(supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-
Being-or-ontological-or-existential-defect at the uninstitutionalised-threshold where you need a positivistic mental-disposition for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Likewise, procrypticism (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-'attendant-intradimensional-prospectively-disontologising-preconverging/dementing—apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity-of-reference-of-thought/mental-perversion/subknowledging/mimicking-and-corresponding-amplituding/formative-epistemicity>totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of positivistic reference-of-thought-categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation) is registry-worldview's/dimension's-uninstitutionalised-threshold—defect-at the uninstitutionalised-threshold where you need deprocrypticism. Reality being blunt/incisive as it is rather preceding/superseding and ontological-normalcy/postconvergence with respect to us, is in essence of potent operant and deterministic phenomenality that doesn’t have any place for our thresholding discrete incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation notions but even for the cases where such discretion is artificially devised/implied, it is applied as operant and deterministic (consider quantum-mechanics). So ontologically, the mental-devising-representation of perversion-of-reference-of-thought-as—preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as strands-of-perverting-temporal-dispositions is definitely accurate on two insightful grounds. Reality's bluntness/incisiveness doesn’t leave room for discretionary judgments about ‘good-natured’/impression-driven conceptualisations of virtue and virtuous judgment within the overarching framework of such the-Good/understanding/notional—knowledge-reification—
gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-

conflatedness-in-preconverging-disentailment-by-postconverging-entailment/ontological-primemovers-totalitative-framework reality determinism, and such impressions can only pass for an illusion-of-the-present/present-consciousness mirage and/or amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag (attempting to operate logic in a superseding registry-worldview on the basis of the reference-of-thought-categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation of a superseded registry-worldview; for instance, God-of-plane type of statement in say an animistic society that comes in contact with foreigners and a plane). The second reason is that we can garner insight on prior/superseded institutionalisations and understand that the vices-and-impediments are actually cross-sectional to the registry-worldviews/dimensions as of beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought and it is intemporal philosophical development that goes on to liberate/enlighten/moult-out actors of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity who in turn then shine the light across society, i.e. institutionalisation/intemporalisation by skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference for the supersedingness of the intemporal-disposition over temporal-dispositions for intemporal-preservation-entropy-or-contiguity-or-ontological-preservation. Transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as such is more of a deterministic and operant process than discretionary, and works on the-Good/understanding/notional-knowledge-reification-gesturing-in-prospective-psychologismic-apriorising/axiomatising/referencing-of-attendant-ontological-
contiguity -educed–existentialising/contextualising/textualising-contiguity }

contflatedness -in-{preconverging-disentailment_by\-postconverging-entailment}/ontological-
primemovers-totalitative-framework⁷³ basis, even though counterintuitively we tend to turn
towards impressions to construe virtue which only confuses the issue as we then wrongly define
fulfilling temporal whims (good-natured impressions or not) of the ‘collective consciousness of
the corresponding present-consciousness/illusion-of-the-present’ as an intemporal reference for
defining virtue (with no ‘emanance disambiguation’/notional--firstnaturedness—temporal-to-
intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence>), rather than a transcendental understanding of the-Good, i.e.
knowledge/virtue-as-institutional-cumulation/institutional-recomposure<as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}-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-framework⁷¹: (i) The-
Good/understanding/notional–knowledge-reification–gesturing<in-
prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant–ontological-
contiguity~-educed–existentialising/contextualising/textualising-contiguity }—
conflatedness~in-{preconverging-disentailment~by}–postconverging-entailment>/ontological-
primemovers-totalitative-framework construal/conceptualisation (understanding) which is
effectively ontologically operant. (ii) The-Good/understanding/notional–knowledge-
reification–gesturing~<in-prospective_psychologismic~apriorising/axiomatising/referencing-
{of-attendant–ontological-contiguity~-educed–existentialising/contextualising/textualising-
contiguity }—conflatedness~in-{preconverging-disentailment~by}–postconverging-
entailment>/ontological-primemovers-totalitative-framework construal/conceptualisation
which has poor operance due to ‘poor or bad supplanting–conviction-as-to-profound-
supererogation’~of–‘attendant-intradimensional’~postconverging/dialectical-thinking
apriorising-psychologism’, though prelogism~‘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-
onconviction/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-incompletenss-of– reference-of-thought (iv) An
impression-driven/good-naturedness/wishfulness conceptualisation involving perversion-of-
reference-of-thought~<as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation> or slantedness
operance from an ontological-primemovers-totalitative-framework perspective; which
generates (distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/madeupness/bottomlining-as-to-shallow-supererogation>/mental-perversion or slantedness along reference-of-thought-categories-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/notional-knowledge-reification-gesturing-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—
conflicatedness–in–[preconverging-disentailment-by]–postconverging-entailment>/ontological-primes-totalitative-framework conceptualisation) is all the virtue enabler that there is and other conceptualisations are rather distractions that are in effect vice-ridden and an impediment, and more specifically when these undermine the-Good/understanding/notional-knowledge-reification-gesturing-in-
prospective_psychologismic–apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity}—
conflicatedness–in–[preconverging-disentailment-by]–postconverging-entailment>/ontological-
primes-totalitative-framework conceptualisation. Impression-driven/good-
naturedness/wishfulness conceptualisation lack veridical ontological-contiguity. One may query what is the meaning of good/truth/essence in a recurrent-utter-institutionalised, an ununiversalised or a non-positivistic society? And invariably the answers will be a vague
<amplituding/formative-epistemicity>totalising-self-referencing-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) required for base-institutionalisation–ununiversalisation, ununiversalisation failing/not-upholding—apriorising/axiomatising/referencing
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism, {as ‘second-level presencing—absolutising-identitive-constitutedness} of 
reference-of-thought’
{preconverging-disentailment by} postconverging-entailment) required for perpetuating-deprocrysticism). 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
a psychopath had wrongly accused someone of being a paedophile (not in terms—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 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—⟨as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness⟩⟩ as to threshold—of—nonconviction/madeupness/bottomlining—in—shallow—supererogation—⟨as—to—attendant—intradimensional—prospectively—disontologising—preconverging/dementing—apriorising—psychologism⟩ due to the non-existence of the psychopath’s implied—logical—dueness—or—scape, profile—or—stature, presumptuousness—or—arrogation, assumptions, value-reference and teleology, suppose the interlocutor was to go on to in—conviction—as—to—profound—supererogation relay these distortions with other interlocutors, we will talk of a ‘miscue’, and where other meaning grounded fundamentally on this miscue were to develop, we talk of ‘logical—drag’, further where comprehensive generation of social meaningfulness were to arise out of this, we talk of ‘unconscionability—drag’, and finally sub—par/formulaic—association/temporal/alibi conventioning—rationalising refers to the temporal mental—disposition to use conventioning thinking as alibi for temporal—motivated dispositions (over the inherent sense of ontological meaningfulness). Actually, strands—of—perverting—temporal—dispositions are the characteristic backdrop mental—devising—representations of superseded/transcended registry—worldviews/dimensions when we think from an ontological perspective of the soundness—or—ontological—good—faith/authenticity—reference—of—thought projection/representation that
captures the meaningful framework of a registry-worldview teleology\textsuperscript{100} whether regarding a society at its ununiversalisation whether as recurrent-utter-uninstitutionalisation, ununiversalisation, and medieval/non-positivisitic, and prospectively, we can garnered such strands-of-perverting-temporal-dispositions with respect to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{56} meaningfulness-and-teleology\textsuperscript{100} 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\textsuperscript{7}. Memetic-reordering (psychoanalytic-unshackling) inducing institutionalised skewing (‘intemporality–asymmetric-subsumption-of-temporality’\textsuperscript{99}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supercognitive–de-mentativity)/deferential-formalisation-transference towards intemporal-disposition involves: articulating a social \textsuperscript{104} universal-transparency\textsuperscript{10}–\{transparency-of-totalising-entailing–as-to-entailing–}\textsuperscript{45} <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness of\textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation\textsuperscript{97} defect; positive-opportunism—of-social-functioning-and-accordance\textsuperscript{76} as common interests to institutionally skew/deferential-formalisation-transference towards intemporal\textsuperscript{7}; disambiguating temporal-dispositions as the backdrop for new anticipatory and preempting\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; and, intemporal projection superseding of transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{102} in alienation—as-inauthentic/poorly-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation by the temporal-dispositions pedestals. Memetic-reordering (psychoanalytic-unshackling) is thus the central notion of a new and comprehensive human psychology wherein the human psyche is more of a ‘mental devising tool’ involving candoring/prelogism/organic-comprehension-thinking and decandoring/distractive-alignment-to-reference-of-thought.<of-
apriorising/axiomatising/referencing>/threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-
postconverging/dialectical-thinking–apriorising-psychologism or prelogism within any registry-worldview/dimension at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation basically focussed on operating/processing logic over supposedly sound reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation while the latter (decandoring/distractive-alignment-to-reference-of-thought<-of-apriorising/axiomatising/referencing>/threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism> mental orientation points to transcending situations of uninstitutionalised-threshold whereby perversion-of-reference-of-thought-as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation /mental-perversions occur, due to the emanant reality of human temporal-to-intemporal nature, (and are relayed onto the social construct) and operates by reflecting/perspectivating/highlighting (reasoning-through-and-not-reasoning-with)
perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{7} \textsuperscript{7}/mental-perversions to establish unsoundness-or-ontological-bad-faith/inauthenticity\textsuperscript{8} 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{8}categorical-imperatives/axioms/registry-teleology\textsuperscript{100}/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\textsuperscript{7}<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’\textsuperscript{7}. At uninstitutionalised-threshold\textsuperscript{103}, given the veridicality of human emanance as temporal-to-intemporal, logic is ridiculous because of the variance and unshared reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}/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{7} veridicality and carries a positive-opportunism—of-social-functioning-
and-accordance 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 secondnaturings 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 hermeneutically/reprojectively/supererogatingly/zeroingly cumulated/recomposured abstract-tissue-of–social-emanance as to attendant–ontological-contiguity–educated–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–firstnatures—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-
The dispositional nature of our inclination to subknowledge (preknowledge) implies that a prior understanding or referral to reference-of-thought is necessary. This raises two dilemmas with respect to the constitution of what is realist—realism. The first is the notion of temporal-dispositions induced manifestations are not accounted for, anticipated and preempted beforehand as of an a priori disposition. The second is the recognition of intemporal-consistency or ontological-consistency of the notion of temporal-preservation. This raises two dilemmas with respect to the conceptualisation of virtue as rational-realism implies that at the proconviction—or disjointedness-as of the reference-of-thought uninstitutionalised threshold, we have to register/acknowledge priorly our inclination to subknowledge (preknowledge).
as-if-of-sound-knowledge) positivistic registry-worldview’s/dimension’s institutionalisation
reference-of-thought–categorical-imperatives/axioms/registry-teleology to paradoxically then be able to anticipate and stifle this in the active construction of deprocryptic meaning, at which point the ontological-veridicality of meaning then involves not only logical operation/processing/contention on the basis of a sole intemporal-disposition, but equally registries-disambiguation to account for perversion-of-reference-of-thought-as-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-sound-knowledge) 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-
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> and is what enables memetic-reordering/psychoanalytic-unshackling whereas <amplituding/formative—epistemicity> totalising—self-referencing—syncretising/circularity/interiorising/akrasiatic-drag or Setting-aside at best induces ‘memetic-inching/psychoanalytic-realigning’ which are not of an immediate transcending nature. (ii) Conventioning metaphoricity involving in a continuum on one side ontologising rationalising though ontological-veridicality is not the sufficient reason for the social acceptance of rightness for rightness sake (as explained previously) and on the other side intemporality /ontology distractive sub-par/formulaic-association/temporal/alibi conventioning-rationalising. ‘Rational-realism 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-meaningfulness) come full-cycle in one transcendency—sublimity/sublimation/supererogatory—de-mentativity, explaining the recomposuring of the successive institutional-cumulation/institutional-recomposure—(as—to—historiality/ontological—eventfulness /ontological-aesthetic-tracing—<perspective—ontological—normalcy/postconvergence—reflected—‘epistemicity—relativism—determinism’>) from recurrent—

Hence intemporal-preservation is a memetically/psychoanalytically evasive construct at uninstitutionalised-threshold, the pursuit of which is veridically the human species eudaemonic contemplation, construed as ‘postconvergence memetic recomposing’; 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/decanored alignment as threshold-of–nonconviction/madeupness(bottomlining-in-shallow-supererogation-as-to–attendant-intradimensional’-prospectively-disontologising~preconverging/dementing–apriorising-psychologism>) towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ (as validated by veridicality/ontological-primemovers-totalitative-framework). This definition explains the succession of the recomposuring of institutionalisations with the notion that where intemporal-preservation-entropy-or-contiguity–or–ontological-preservation is lost at a registry-worldview’s/dimension’s uninstitutionalised-threshold, a prospective registry-worldview/dimension is implied/recomposured that will ensure intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and undermines notional-discontiguity/epistemic-discontiguity-shallow-supererogation-of:
mentally-aestheticised-preconverging/dementing \textsuperscript{3}/qualia-schema\textsuperscript{2}/epistemic-totalising\textsuperscript{12}-self-referencing-syncretising/setting-aside by appropriate stranding/coreing representation (-of-perverting-temporal-dispositions) as the backdrop for the prospective registry-worldview’s/dimension’s institutionalisation\textsuperscript{8}/reference-of-thought\textsuperscript{-}categorical-imperatives/axioms/registry-teleology\textsuperscript{10}. That is, ‘human progress/transcendence happens as a matter of fact, with no registry-worldview/dimension having any ontological and veridical claim/pretence to extricate itself from psychoanalytic-unshackling/memetic-reordering/institutional-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence once it is shown that it subknowledges-or-mimics (as persuasion-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\textsuperscript{0},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation at its uninstitutionalised-threshold\textsuperscript{11}, even though this from the temporal-dispositions mindset/reference-of-thought is always an unpalatable proposition. But then the state of being in a transcended registry-worldview/dimension (as in our present positivist registry-worldview/dimension) arises because other prior registry-worldviews/dimensions successively underwent their own psychoanalytic-unshackling/memetic-reordering/institutional-recomposing—as-dialectical-stranding-backdrop-for-prospective-transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, at their uninstitutionalised-threshold\textsuperscript{11}; 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,
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 (i.e. reference-of-thought–categorical-imperatives/axioms/registry-teleology) towards the transcending registry-worldview’s implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology (categorical-imperatives/axioms/registry-teleology) for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in re-institutionalising the uninstitutionalised-threshold. 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, as its threshold-of-non convolution/madeupness/bottomlining-in-shallow-supererogation-<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing- apriorising-psychologism> provides the dynamic association for psychopathic/postlogic subknowledging/mimicking impulse leading to the vices-and-impediments of the registry-worldview/dimension from an intemporal/ontological perspective; and ontological-normalcy/postconvergence intemporal-preservation-entropy-or-contiguity–or–ontological-
preservation veridicality (as onontological-primemovers-totalitative-framework) is the drive that resolves lack of human mension-capacity for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (at uninstitutionised-threshold) by stranding-backdrop-for-transcendence and then recomposuring prospective registry-worldview’s/dimension’s institutionalisation. 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<sup>64</sup>-of-<sup>84</sup> reference-of-thought arising from the perversion-and-derived-<sup>84</sup> perversion-of-<sup>84</sup> reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, and the articulation of new recomposuring<sup>84</sup> reference-of-thought-<sup>84</sup> categorical-imperatives/axioms/registry-teleology<sup>100</sup> reflecting the intemporal-preservation-entropy-or-contiguity-or-ontological-preservation as intrinsic reality. In practical terms, human/social VIRTUE is effectively articulated at ‘the crossroad of the notions’ of intemporal-disposition, ontologising/intemporal-disposition philosophical deference, conventioning, animality (the recurrent temporal-dispositions to subknowledge)<sup>preconverging-or-dementing -as-if-of-sound-knowledge</sup> intemporal<sup>84</sup> reference-of-thought– categorical-imperatives/axioms/registry-teleology<sup>100</sup>-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation across successive institutionalisations) and institutional recomposuring (prospective memetic-reordering). It is important to note that an ontological construct ‘escalates’ specific/particular instances of phenomena (in this case psychopathy and social psychopathy phenomenon) into a<sup>104</sup> universal conceptualisation which ‘knowledge principle conceptualisation’ then addresses (percolates into) the ‘infinity of related incidental phenomena and cases’, i.e. newton articulates the science of mechanics metaphorically from ‘an initial apple that hits his head why under a tree’ not because the science of mechanics will revolve around an apple that hit his head but because he’ll grasp the insight to understand the myriad and infinity of instances requiring those laws of physics. So the intemporal-as-ontological pedestal (in its treatment) involves<sup>104</sup> universal projection to grasp<sup>104</sup> universal principles and is not meant to ‘equivocate and idle’ with ‘perversion-of-‘reference-of-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\(^{27}\)). Of course, no registry-worldview/dimension thinks of itself as prospectively dialectically-primitive/dialectically-or-contendingly-out-of-phase, and as such its ‘supposed contention’ will always by reflex strive to arrive at an equilibrium in the same registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), but the template of human transcendence-and-sublimity/sublimation/institutionalisation/supererogatory–de-mentativity shows that the intemporal prospective/superseding registry-worldview reference-of-thought takes precedence with contention construed by its reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by the ontological-normalcy/postconvergence prioritisation of the relatively intemporal/universal/intrinsic, hence, ‘the inherent cumulating/recomposuring of intemporal-preservation-entropy’ going from recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism, and prospectively deprocrypticism. Such a subknowledging/mimicking.registry-worldview denaturing resistance is not attended to logically/by-logical-congruence since a perversion-of-reference-of-thought\(<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-of-its-
unsoundness-or-ontological-bad-faith/inauthenticity \(-of-\) reference-of-thought/subknowledging\(^{96}\) registry-worldview/dimension is circular and syncretic in its logic (as it circularly makes reference to its defective/perverted reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\), for-intemporal-preservation-entropy-or-contiguity–
or–ontological-preservation) but by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring through the untenability/internal-contradiction/internal-incoherence/institutional-constraining induced by the ontological-primemovers-totalitative-framework of the prospective intemporal-disposition-worldview/dimension (with its more appropriate recomposured reference-of-thought–categorical-imperatives/axioms/registry-teleology/registry-teleology); involving rather a crossgenerational collapsing/overriding of the temporal/preconverging-or-dementing–apriorising-psychologism registry-worldview/dimension (and not instant ‘argumentation convincing’ intradimensionally in a registry-worldview/dimension that is defective as of perversion-ofreference-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
disposition’. Rather it is a secondnatures/ontological-contiguity — of-the-human-institutionalisation-process as this notion inherently validates the
anthropological-continuity by distinguishing between the notion of same human natural ability
across the various registry-worldviews/dimensions and the notion more and more profound
institutionalised registry-worldviews/dimensions arising out of human institutional-
cumulation/institutional-recomposure-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
disposition’ development of the cross-section/averageness/banality of
solipsistic human thought to wrongly imply human dimensionality-of-sublimating
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-
normacy/postconvergence’—existentialism-form-factor at the uninstitutionalised-threshold across all levels of institutional-cumulation/institutional-recomposure—{as-to-
historiality/ontological-eventfulness/ontological-aesthetic-tracing—perspective—ontological-
normacy/postconvergence—reflected—epistemicity—relativism—determinism} ‘a lost cause’ which will never be changed with the result that temporal-dispositions will always dement (‘perversion-of—reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > inducing registry-worldview’s/dimension’s-uninstitutionalised-threshold—-
defect—as-Being-or-ontological-or-existential—defect/unsoundness-or-ontological-bad-
faith/inauthenticity—of—reference-of-thought/mental-
perversion/subknowling/mimicking-and-corresponding—<amplituding/formative—
epistemicity—totalising—self-referencing-syncretising) at uninstitutionalised-threshold (unconstrained extended informalities). But this can rather be anticipated and preempted, ‘the central tenet of deprocrypticism’ by notional—firstnaturedness—temporal-to-intemporal-
dispositions—so-construed-as-from-perspective—ontological—normacy/postconvergence—
pedestals-disambiguation before logical processing/operation. Notional—firstnaturedness—
temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological—normacy/postconvergence—pedestals-disambiguation being the contrasting of ‘superseding intemporal-disposition organic-comprehension-thinking (organicalism/intemporal-
prioritisation-of—reference-of-thought—as-confatedness—or-ontological-
reprojecting/longness-of-register-of—meaningfulness-and-teleology—pedestal-
aetiologisation-or-ontological-escalation ordered construct’ known as notional—deprocrypticism
over-and-stranding-of ‘temporal-dispositions which are in threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation”<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism> as perversion-of reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation’> known as procrypticism preconverging-or-dementing—apriorising-psychologism, as the backdrop for ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; in the same way as the stranding-of-temporal-dispositions-preconverging-or-dementing—apriorising-psychologism of nonpositivism/medievalism provided the backdrop for positivism recomposuring or that of ununiversalisation for universalisation recompose or that of recurrent-utter-uninstitutionalisation for base-institutionalisation recompose. It should be noted that at institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, temporal-dispositions potential inclination for preconverging-or-dementing—apriorising-psychologism is suppressed by formalism and internalisation involving intemporal meaningfulness social universal-transparency—{transparency-of-totalising-entailing—as-to-entailing—<amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness}, internal-contradiction, referencing/registering/decisioning or stranding as sound or unsound, and alienating of unsound meaningfulness to stifle any such threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism>. At uninstitutionalised-threshold (extended informalities), no formalism and internalisation (generated by the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) exists in preemption leading
potentially to preconverging-or-dementing\(^{19}\)-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/\(^{19}\)-intemporal-prioritisation-of-\(^{19}\)-reference-of-thought’–as-conflatedness \(^{18}\)-or-ontological-reprojecting/longness-of-register-of-\(^{15}\)-meaningfulness-and-teleology\(^{19}\) 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 \(^{12}\)-of-‘attendant-intradimensional’

postconverging/dialectical-thinking \(^{19}\)-apriorising-psychologismly/prelogically to the psychopath but is veridically now in effect the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{18}\)-<as-to-‘attendant-intradimensional’-prospectively- disontologising–preconverging/dementing \(^{19}\)-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\(^{15}\) (and as are conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing\(^{19}\)–apriorising-psychologism to human temporal defects of postlogism\(^{78}\)-slantedness//ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \(^{94}\)-reference-of-thought-\(^{93}\)-devolving ontological-performance\(^{72}\)-
perversion-of-reference-of-thought-as-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation-threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-
attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-
psychologism-denaturing of apriorising-registry (as the apriorising-registry is the axiomatic-
construct/categorical-imperatives on which logic operates/is processed pointing to a coherently systematic failure of logic at the uninstitutionalised-threshold; consider that the non-positivism/medievalism apriorising-registry will coherently fail logical operation/processing/contention with regards to its uninstitutionalised-threshold requiring positivism, that’s the same emanant issue with procrypticism at its uninstitutionalised-threshold requiring deprocrypticism) do not simply point to an act defect but registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect-as-Being-or-ontological-or-existential-defect-about-and-defining the vices-and-impediments of the said registry-worldview/dimension, that abstractly apply with regards in this case not to one instance of human psychopathy and one case of social context of protracted social psychopathy but points to a registry-worldview/dimension defect that points abstractly to metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation/an-ontological-or-existential-defect of such psychopathic and protracted social psychopathy, in the same vain as the phenomena of witchcraft in a non-positivist/medieval society ‘for an ontological/intemporal projecting mind’ is more than just a case of witchcraft in a given non-positivism/medievalism locale but goes beyond to define a dimensional defect of non-positivism/medievalism across all human societies that are qualified as non-positivism/medievalism with the idea that the ‘disambiguation of notional-firstnaturedness—temporal-to-intemporal-dispositions—so-
construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-escalation/aetiologisation’ in the bigger scheme of things is more than just a locale but a universal articulation of positivistic thinking as the universal resolution of the vices-and-impediments associated with a witchcraft and superstition endemising/enculturating worldview. It should be noted that however ‘good-natured an individual’ in that worldview the basic knowledge defect of that worldview as non-empirical/superstitious defines the disposition of any such individual, as they adhere to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, to commit vices-and-impediments associated with non-positivism/medievalism, since virtue actually lies in the Good/understanding/notional–knowledge-reification–gesturing--
in-prospective_psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—
conflatedness—{preconverging-disentailment–by}–postconverging-entailment–ontological-primemovers-totalitative-framework of being empirical/non-superstitious/positivistic. That’s equally the problem you have with procrypticism or perversion of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview as the virtue lies in the the-Good/understanding/notional–knowledge-reification–gesturing--
in-prospective_psychologismic–apriorising/axiomatising/referencing–
{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity}—

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apriorising-psychologism/mimicking-or-subknowledging as 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 in effect involves on the part of psychopathic and conscious conjugated-postlogism minds as with exacerbation-temporal-disposition ‘vice in preconverging-or-dementing–apriorising-psychologism perversions’ wherein the mimicry/subknowledging enters into an active dynamics with temporal-dispositions prelogism-as-of-conviction,-in-profound-supererogation <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> inducing their threshold-of nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism as miscuing psychopathic/postlogism-slantedness, and subsequent protraction into disjointed-logic, logical-drag, unconscionability-drag, temporal-dispositions preservation and sub-par/formulaic-association/temporal/alibi conventioning-rationalising); such that this development is actually an instrumentalisation of the initial directed-preconverging-or-dementing–apriorising-psychologism. Directed-preconverging-or-dementing–apriorising-psychologism as such being a conscious and operant mental awareness of psychopathic/postlogic minds of the void of their narratives and teleology but understanding and acting by instrumentalisation on the basis that prelogic/conviction-as-to-profound-supererogation minds are disposed to elevate the hollow mimicking narratives (by ignorance and/or subsequently affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) to wrongly validate the apriorising–registry as veridical thus falsely implying an implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology. Just as we work with the reality that all humans are disposed to have cancer and the virtue of curing is not denying but anticipating and preempting the possibility of having cancer with medicines, lifestyle, research, etc., i.e. ‘ontology is about working with what is/knowledge-driven, and not wishful-thinking/impression-driven’ to accede to intrinsic-reality transcendental-enabling/sublimating/supererogatory–de-mentativity as this highlights ontological-primemovers-totalitative-framework. It is bluntly speaking a registry-worldview’s/dimension’s institutionalisation/intemporalisation exercise involving the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity)/deferential-formalisation-transference towards the intemporal-disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, to ‘pedestally dominate and override’ temporal-dispositions in the cross-section/averageness/banality of solipsistic human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor. Reality is actually an ontological-primemovers-totalitative-framework construct. Mythologies, metaphysics and hearsays while proto-conceptual in human development are out of kilter, and the use of ontological-primemovers-totalitative-framework conceptualisation is the central notion of ontologies. Insightfully, human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-'notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’
normalcy/postconvergence—existentialism-form-factor speak of ‘the-real-nature-of-man’ that can be skewed with institutional recomposuring/memetic-reordering/psychoanalytic-unshackling towards intemporal-preservation-entropy-or-contiguity—or–ontological-preservation to explain how-man-can-be/the-nature-of-man at any registry-worldview level, retrospectively or prospectively. Whereas, man, if naively perceived as a whole rather only from the angle of a specific ‘institutionalisation/secondnaturing level’ which is in ‘existential immediacy’ this may seem to indicate that we are talking about ‘different species’ with ‘different ontological determinants’, which is naïve and false. The anthropopsychological approach to psychology is analogous to the development of physics which is not only on the basis of what is immediately at the 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<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-{perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism}>. 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—of-social-functioning-and-accordance’ in humans, so that the intellectual exercise doesn’t naively project a philosophical idealism where this doesn’t exist and by so doing undermine its work by naively projecting universal intemporality /longness and failing/not-upholding<as-of-apriorising/axiomatising/referencing> to articulate a realism that takes account of temporal
mental-dispositions (knowledge-notionalisation, i.e. apprehending not only intemporal implications of any knowledge construct, but preempting by transversality—of-affirmative-and-unaffirmative—disambiguated—motif—
existential-eventuating/denouement>—to potential temporal undermining of that intemporal idealism construct; the reason we institutionalise/intemporise 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 totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag and metaphysical pedestals’).

Intemporality /longness and temporality /shortness as such are operant knowledge concepts while good and bad are vague and non-operant impression concepts. In fact, why good and bad are impression-driven, intemporality /longness and temporality /shortness by their very definition above are made operant as an ontological-primemovers-totalitative-framework scientific principle (without making any reference to stigmatising impression of virtue) by the denotation as longness-of-register-of—meaningfulness-and-teleology (intemporality) and shortness-of-register-of—meaningfulness-and-teleology (temporality). That is, with respect to 'socially-perceived-value as of social-stake-contention-or-confliction' (at uninstitutionalised-threshold) the intemporal mind conceptually asks what is the best disposition in universal-depth that abstractly delivers the greatest good to all humans in similar 'socially-perceived-value as of social-stake-contention-or-confliction' setup across space and time; while temporal minds under the same notion (intemporality-t-temporality) conceptually assume lower and
lower shades ‘in mentation-capacity terms’ of such an intemporal universal-depth concept articulation stressing in lieu of ‘all humans’ various shades of ununiversal, particular or temporal-self-interest dispositions. So there is a depth of continuity in ontological-primemovers-totalitative-framework in the notion of intemporality-temporality that doesn’t need any impression-drive, and this notion can certainly be made scientifically operant as it is a contiguous mentation-capacity-based notion in terms-as-of-axiomatic-construct of low to high mentation-capacity. The idea of shortness-of-register-of--meaningfulness-and-teleology and longness-of-register-of--meaningfulness-and-teleology as such is devoid of stigmatisation which is the result of articulating meaning with respect to vague impression-driven temporal references harkening back to the prior/transcended-superseded reference-of-thought rather than the prospective/transcending-superseding reference-of-thought; since shortness-of-register-of--meaningfulness-and-teleology and longness-of-register-of--meaningfulness-and-teleology are a contiguous value construct as in


prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

<br>instantiative-context> (impulsive-or-accidented-or-haphazard-or-random mental-disposition),
<br><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 <attendant-ontological-contiguity>–educted–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

<br>instantiative-context> (allegiance/subservience transience), <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 <attendant-ontological-contiguity>–educted–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

<br>instantiative-context> (qualification/good-to-bad transience), <amplituding/formative–
epistemicity>totalising–intervalist-as-categorising-phenomenal-abstractiveness-of-presencing-
in–‘occlusive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of <attendant-ontological-contiguity>–educted–
existentialising/contextualising/textualising-contiguity <reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

<br>instantiative-context> (categorisation/kindness-humility-helpfulness-etc. transience) of
conceptualisation but arrive at rationality (contiguous mentation-capacity/longness-or-
shortness-of-register-of–<meaningfulness-and-teleology> transience) or a
temperality/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 deprocrypticism-over-procrypticism (with intellectual responsibility itself being defined as the spirit for authentically upholding such construing/conceptualisation and/or facilitating it as enabling further self-development together with the furthering of social/specie development). The use of ‘human mental-dispositions/individuations’ as of notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> herein doesn’t mean ontologically that some individuals are inherently/exclusively solipsistically temporal and others are inherently/exclusively solipsistically intemporal. But rather, it is an abstract construction of human notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence> mental-dispositions/individuation potential possibilities that can
incidentally arise in any individual by a circumstance or circumstances across time and space; but with a strong propensity of specific dispositions being nurtured in varying profundity across different individuals as per context. This abstract and fleeting notion is known as ‘individuation’ (more like an abstract and superseding ‘hermeneutic-aetiology’ of notional-firstnatures-temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence-s, and hence the possibility of ontological-prime-movers-totalitative-framework or scientism), and is the more scientific notion over ‘individual’ (which is just the receptacle of individuations). By pedestal is meant the ‘temporal-to-intemporal individuations dispospositions 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-prime-movers-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 individuations-pedestals’ wrongly conjugate/inflect/protract their apriorising–registry-elements (implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology) from aligning prelogically to postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation thus effectively being postlogic, and this can thus be predicated as per the ‘specific temporal-disposition’. Such postlogic temporal-dispositions individuations-
arrive at entropy on the basis of temporal-dispositions teleologies or shortness-of-register-of-meaningfulness-and-teleology (with the associated non-veridical temporal implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), i.e. temporal preservation teleologies are inclined to forego intemporal-preservation-entropy-or-contiguity—or—ontological-preservation teleology (ontological-veridicality/ontological-contiguity of reference-of-thought) at a registry-worldview’s/dimension’s uninstitutionalised-threshold, which should definitely be resisted by ‘intellectual responsibility’ which for the positivistic registry-worldview/dimension holds that the intellectual disposition is all too willing to be ‘romantic’ about the idea of human firstnature cross-sectional inclination for the intemporal-disposition and that intellectual responsibility is to acknowledge the veridicality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence—>’—existentialism-form-factor and be preemptive of the ‘non-ontological/non-knowledge/non-virtue temporal-dispositions threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant—intrdimensional—’—prospectively—disontologising—preconverging/dementing—<apriorising—psychologism—> by futural Being-development/ontological-framework-expansion—as-to-depth-of—ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective notional—deprocrypticism institutionalisation based on absolute ontological-contiguity and taking account of temporal-dispositions perversion-of—reference-of-thought—<as-preconvergingly—apriorising/axiomatising/referencing-in—nonconviction/madeupness/bottomlining—as-to—shallow-supererogation—>: just as the present positivism institutionalisation had been preemptive of human cross-sectional disposition for superstition by emphasising rational-empiricism, and the universalisation institutionalisation
intradimensional’-prospectively-disontologising-preconverging/dementing－apriorising-
psychologism>, and so procedingly to avoid ‘<amplituding/formative-
epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-
drag^7/circularity induced straightening/candoring/elevation/prelogism^70 alignment. Given that
at ‘uninstitutionalised-threshold’ human learned behaviour is primarily geared towards what
is ‘perceived as succeeding as of positive-opportunism—of-social-functioning-and-
accordance’, whether intemporal (the-Good as longness-of-register-of—meaningfulness-and-
televology^50) or temporal (shortness-of-register-of—meaningfulness-and-teleology^50); it is this
mental-devising-representation as the ‘unconscionability-drag’ that provides the backdrop for
skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-
reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—dementativity)/deferential-formalisation-transference for intemporal-preservation-entropy-or-
contiguity—or-ontological-preservation (enabling ontological reference), as it achieves social
universal-transparency＜transparency-of-totalising-entailing,-as-to-entailing-
＜amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness＞
with corresponding untenability/internal-contradiction/internal-incoherence/institutional-
constraining, in reflecting-and-preempting the comprehensively distractive-alignment-to-
reference-of-thought＜of-apriorising/axiomatising/referencing＞^20 of the subknowledging^20
dimension temporal-dispositions for the prospective registry-worldview’s/dimension’s(deprocrypticism) intemporal-preservation-entropy-or-contiguity—or–
ontological-preservation. Unconscionability-drag (from an ontological/intemporal reference)
also points to the fact that at any institutional registry-worldview/dimension, there can be two
mental alignments; whether the apriorising–registry is at the institutionalised/intemporalised
threshold of prelogism^7-as-of-conviction,-in-profound-supererogation＜existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-

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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 distinctive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>, and in the latter case the reflex to be integratively aligned is lost across all the temporal-dispositions of the perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> dimension, and what is called for with the unconscionability-drag is a distinctive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing> which will explain a dialectically-or-contendingly-out-of-phase or dialectically-primitive alignment by oblongating/decandoring/downgrading *, i.e. Remember ‘mental-devising-representation’ is a devising construct of preceding/superseding abstract reality/veridicality (postconvergence) as the latter never changes, and it is mental devising that adjusts to the illumination/insight we get about abstract reality/veridicality as validated by ontological-primemovers-totalitative-framework! In the bigger scheme of things, ‘unconscionability-drag’ as a notion points to ‘ontological abstraction and mental-devising-representation of reality/veridicality defect’ whether dealing with psychopathic postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> or temporal-dispositions conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism postlogism in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>s or simply plain temporal-dispositions ‘defective mental-devising-representation of ontological reality/veridicality’. The notion of ‘unconscionability-drag’ thus extends to all mental-devising-representation of perversion-of-reference-of-thought<as-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 (reference-of-thought and logic); with reference-of-thought being hitherto undisambiguated in the social construction of meaning, thus leading to a ‘lack of constraining social universal-transparency’ of temporal-dispositions prior relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-attendant-intradimensional–prospectively-disontologising–preconverging/dementing–apriorising-epistemology’. However as articulated above, the ‘unconscionability-drag’ carries the resolution for disambiguating reference-of-thought in the ontological social construction of meaning as it is fully aligned or ‘in ratio alignment’ to ‘an emanant transdimensional (across registry-worldviews) point-referencing of intemporal-preservation-entropy’ while reflecting a social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-epistemicity-totalising-in-relative-ontological-completeness) that shows the fallibility of temporal dimensions (amplituding/formative–epistemicity-totalising–intervalist-as-categorising-phenomenal-abstractionness-of-presencing-in–occlusive-consciousness–enabling–apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or–incidenting-predicative-insights-of attendant–ontological-contiguity–reduced–existentialising/contextualising/textualising-contiguity–reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> point-referencing and as this further discomfitures in the social-construct
of meaning, and hence the perversion-and-derived- perversion-of- reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, and elicits an
ordered construct of meaning \(^8\)reference-of-thought (in terms–as-of-axiomatic-construct of
implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation,
assumptions, value-reference and teleology\(^{10c}\) from the superseding perspective of intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation alienative-hierarchisation and
‘disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-
construed-as-from-perspective–ontological-normalcy/postconvergence> as ontological-
escalation/aetiologisation’ (longness-of-register-of—meaningfulness-and-teleology\(^{10c}\)). This
actually represents the human ‘ temporalities-to-intemporality\(^2\) constant’ at all registry-
worldviews/dimensions (as postlogism\(^7\)-
slantedness/ ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of \(^8\)reference-of-thought- devolving ontological-performance\(^2\)-
<including-virtue-as-ontology> are \(^{10c}\)universally present in all registry-worldviews).
Practically, this involves articulating: (i) the dialectically-or-contendingly-out-of-
phase/dialectically-primitive-or-formulaic slanting threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(<as-to-attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> elicited psychopath’s insane-fitment narratives in epistemic-decadence
(notional-discontiguity/epistemic-discontiguity \(<\text{shallow-supererogation} \text{of-mentally-}
aestheticised–preconverging/dementing –qualia-schema\>) as-of-epistemic-decadence in
demonstrated below elaborating on the example highlighted before. Of course, this is just a most basic demonstration as ideally one can imagine a creative storied narrative should articulate the phenomenon to its utmost evolving complexities—a storying construal involving an underlying-and-superseding intemporal/ontologising emanant ‘reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of historiality/ontological-eventfulness/ontological-aesthetic-tracing—as of the notional—conflicatedness of notional—deprocrypticism’ for ‘postconvergence intemporal-preservation-entropy-or-contiguity—or—ontological-preservation longness-of-register-of—meaningfulness-and-teleology as of procrypticism teleologies’. For instance, the storying construal ‘ontological/intemporal veridicality’ of non-positivism/medievalism perversion-of-reference-of-thought—<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—apriorising-psychologism will be ‘utterly referenced’ from base-institutionalisation, that of ununiversalisation perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> has to be ‘utterly referenced’ from deprocrypticism/longness-of-register-of—meaningfulness-and-teleology over shortness-of-register-of—meaningfulness-and—
The reason for the above is that you can’t address a registry-worldview/dimension perversion-of-reference-of-thought-as-preconverging-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 apriorising-psychologism temporal-enculturation (temporal-endemisation)-temporal-disposition defect' arises where (f) individuals come to learn that by having the appropriate social relations and social support network they can then initiate such narratives if they were to have competing 'socially-perceived-value as of social-stake-contention-or-confliction' situations with others, and not only that it also includes individuals passively accepting and giving up on the principle of the intemporality/longness and intrinsicness of meaning. It is important to distinguish all the above 'temporal instances conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing apriorising-psychologism of the psychopath’s postlogism-slantedness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, and is different from 'a defect of logical operation/processing/contention which does not imply any temporal-disposition defect (in terms–as-of-axiomatic-construct of perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> or the denaturing of the reference-of-thought-elements/apriorising-registry-elements out of attendant ontological-contiguity<educed-existentialising/contextualising/textualising-contiguity <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). With temporal-perversion-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 \textsuperscript{10} 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\textsuperscript{10} 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 \textsuperscript{03}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{46} 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 \textsuperscript{03}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{36} that speaks to the unprincipled-or-derived-unprincipled disposition of the interlocutor’s individuation that is, with respect to an infinite number of cases in the same situation (i.e. comparatively the disposition to go about answering math questions by figuring out their answers then ‘artificially’ trying to work out equations to yield the answers). Thus establishing the ontological-prime-movers-totalitative-framework \textsuperscript{1} of this slantedness/postlogic individuation defective nature ontologically, hence enabling its aetiologisation/ontological-escalation. This also requires the disambiguation of the registries (involving stranding-of-perverting-temporal-dispositions which refers to mental-devising-representation of temporal-dispositions-registries teleologies registry-worldview’s/dimension’s-uninstitutionalised-threshold \textsuperscript{03}–defect-<as-Being-or-ontological-or-existential–defect>\textsuperscript{36}, i.e. oblongated/decandored as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing—apriorising-
psychologism\textsuperscript{3265} mechanicalism/alchemic-like-reasoning/circumventive/distractive-temporal-prioritisation-of-\textsuperscript{286} reference-of-thought/shortness-of-register-of-\textsuperscript{237} meaningfulness-and-teleology\textsuperscript{67} in distractive-alignment-to reference-of-thought-<of-apriorising/axiomatising/referencing>\textsuperscript{79} of perversion-of-\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > notional-procryptic mindset as per postlogism\textsuperscript{78} slantedness/\textsuperscript{50} 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{85} devolving ontological-performance\textsuperscript{72} <including-virtue-as-ontology>. For intemporal-preservation-entropy-or-contiguity-or-ontological-preservation, strands-of-perverting-temporal-dispositions implies ‘not wrongly implying precedingly the reflex of an intemporal prelogism\textsuperscript{70} -as-of-conviction-, in profound-supererogation \textsuperscript{97} <existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> reflex and reference on the subknowledging\textsuperscript{127} /mimicking-temporal-dispositions but rather reflexively downgrading as dialectically-or-contendingly-out-of-phase/subknowledging\textsuperscript{113} /mimicking)-stranding’, i.e. registry-precedes-logic as perversion-of-reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > undermines the operation of logic, at which point contention is about the ‘generation of ontological preconverging-or-dementing\textsuperscript{19} –apriorising-psychologism<-stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase>’ of such temporal-dispositions denaturing to be reflected/perspectivated and ontologised by the intemporal mind as procrypticism as validated by ‘unconscionability-drag’ such that the temporal-dispositions,
which are ‘conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism slantedness’ as these are protractions of the psychopath’s as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane-fitment/postlogism—slantedness, and hence are in transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ and should not be represented mentally going by the ‘unconsciousability-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’ 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—of—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\textsuperscript{100} is rather ‘unfathomable’ for the prior ‘amplituding/formative’ wooden-language-\{imbued—temporal—mere-form/virtualities/dereification/akrasiatic-drag/denatured/preconverging-or-dementing narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry-teleology } of the so-called ‘perversion-of—reference-of-thought—as-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 social universal-transparency \{transparency-of-totalising-entailing,-as-to-entailing–<amplituding/formative–epistemicity>totalising~in-\}.
relative-ontological-completeness) of the prospective intemporal dimension inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining with corresponding percolation-channelling-<in-deferential-formalisation-transference> impact from the prospective registry-worldview/dimension on the overall social-construct over a generation or two or more that allows for any such ‘habituation’ to a prospective registry-worldview’s/dimension’s transcendence-and-sublimity/sublimation/supererogatory-de-mentativity with its new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\). 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-\(\text{as-to-}\) historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’> process’ means it is beyond transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as it doesn’t project of itself as being superseded by a prospective registry-worldview with its new recomposuring reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\) (as of supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism) at the point where the former starts perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \(\geq\) its own reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^0\), and does not tend to represent itself as oblongated/decandored/logical-incongruence-or-transversality<for-sublimating–existential-
eventuating/denouement>/dialectically-or-contendingly-out-of-phase as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation

<as-to-’attendant-

dialedimension’-prospectively-disontologising–preconverging/dementing –apriorising-

dialectically-or-contendingly-out-of-phase insight we think of non-

nonconviction/medievalism with corresponding phenomena like superstitions, witch-hunts, etc. has

never been the way they represented themselves as they are candored/straight/integratively-

aligned/’dialectically-or-contendingly-in-phase’ in their

<amplituding/formative–

epistemicity>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-

present mental-devising-representation of themselves. Rather it is the more profound grasp of

reality from positivism that initiates that decandored/oblongated/logical-incongruence-or-

transversality-<for-sublimating–existential-

eventuating/denouement>/dialectically-or-contendingly-out-of-phase insight we think of non-

positivism/medievalism in the positivistic mind, and this is the case as well with all other dialectic institutionalisations

across the institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-

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

normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’>/anthropological-

continuity/anthropopsychology. The reason for making the above point is that we will most

possibly as of

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

syncretising/present-consciousness/illusion-of-the-present act likewise when it is time to imply

our own decandored/oblongated/logical-incongruence-or-transversality-<for-sublimating–existent-

ential-eventuating/denouement>/dialectically-or-contendingly-out-of-phase

procrypticism–or–disjointedness-as-of– reference-of-thought mental-devising-representation

of our reference-of-thought–categorical-imperatives/axioms/registry-teleology with respect
to a prospectively candored/straight/integratively-aligned/dialectically-or-contendingly-in-phase notional~deprocripticism new recomposuring reference-of-thought~categorical-imperatives/axioms/registry-teleology that is revealed by the ‘unconscionability-drag’ disambiguation of our temporal-dispositions-perversion associated with perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation in our dimension (procripticism) including psychopathy-and-its-social-psychopathy-corollary subknowlinging / mimicking! (iii) For deprocrypticism, ‘notional-firstnatedness—temporal-to-intemporal-dispositions-as-so-construed-as-from-perspective—ontological-normalcy/postconvergence’ ontological-escalation/aetiologisation teleology: will involve identifying, defining, characterising, qualifying and articulating the aetiology of this individuation perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation dynamism endemic in the social-construct and prospective categorical-imperatives/axiomatic-construct for its preemption, more like a positive mind will do with respect to a non-positivism/medievalism social-construct reference-of-thought. (Though interestingly it is important to grasp that such transcendence-and-sublimity/sublimation/supererogatory—de-mentativity actually takes the natural form of a ‘crossgenerational medium to long-term psychoanalytic-drag’ and not ‘instantaneous utter transformation’ towards ontological-completeness-of-reference-of-thought, even such an ‘instantaneous utter transformation conceptualisation’ is equally a necessary knowledge exercise as the social universal-transparency (transparency-of-totalising-entailing,-as-to-entailing-<amplituding/formative—epistemicity>totalising—in-relative-ontological-completeness) constraining that allows for a ‘crossgenerational medium to long-term psychoanalytic-drag’): (a) articulating a social universal-transparency (transparency-of-
superseding the transcendence-unenabling-uninstitutionalised-threshold\textsuperscript{13} 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 \textsuperscript{14} de-mentation\textsuperscript{17} (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism\textsuperscript{19}–<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\textsuperscript{20}–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\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring; with the notion that any such wrongly implied rejoining as logical articulation is rather \textsuperscript{17} <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag\textsuperscript{33} of the prior registry/registry-worldview reflex-defect in want of ‘postconverging-or-dialectical-thinking\textsuperscript{20}–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\textsuperscript{17}) 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-

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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/paradigming as
human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation-as-to-the-
nondisjointedness/entailment-of-prospective-presencing’ as it accounts for the defect of
temporal-dispositions teleologies of meaning (shortness-of-register-of—meaningfulness-and-
teleology) while projecting intemporally/ontologically. The notion of ‘unconscionability-
drag’ also explain how and why banal temporal-dispositions are not readily ‘integrative of
psychopathic postlogism—slantedness as conjugated-postlogism/preconverging-or-
dementing—integration’ (hence no distractive-alignment-to—reference-of-thought—of-
apriorising/axiomatising/referencing) to the childhood and early adolescent psychopaths but
come to develop a ‘mental-unconsciousness’ (unconscionability) to be ‘integrative of
psychopathic postlogism—slantedness’ during the stage of late adolescence and adult
psychopath. Antipodal to the idea of ‘unconscionability-drag’ is the idea of
‘conventioning’/social-temporal-thresholding. ‘Unconscionability-drag’ points to an abstract
but more veridical ontological construct of the ‘social construction of meaning’ that is
ontological-normalcy/postconvergence, based on intemporal-preservation-entropy-or-
contiguity—or—ontological-preservation by using categorical-imperatives of the prospective
superseding/transcendental registry-worldview/dimension whether such a representation is
aligned or not with the society’s collective-social-psyche or present-consciousness. (For
instance, we can generate an unconscionability-drag of a medieval society on the basis of a positivistic mental projection and categorical-imperatives; wherein we oblongate the solipsistic mental-dispositions of individuations in such a society. While such a representation, with its corresponding subknowledge/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—of-social-functioning-and-accordance elicited). Institutionalisation/Intemporalisation percolation-channelling-<in-deferential-formalisation-transference> are the institutionalised relays for human survival-and-
flourishing-teleology\textsuperscript{(0)}, 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')\textsuperscript{2}-of-notional-deprocrypticism-prospective-sublimation\textsuperscript{(1)} 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-determinism'>) 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—of-social-functioning-and-accordance\textsuperscript{5} 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—dementating/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
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) since only a developed sense of moral philosophy as dimensionality-of-sublimating ⟨amplituding/formative⟩supererogatory–de-mentativeness/epistemic-growth-or-conflatedness ⟩transvalutative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ (organic-comprehension-thinking) ensures sound jurisprudence as a human intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—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—of-social-functioning-and-accordance wherein the ontologising construct elicits positive-opportunism—of-social-functioning-and-accordance 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—of-social-functioning-and-accordance 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\(^{10}\)) to intemporal (longness-of-register-of–meaningfulness-and-teleology\(^{10}\)) requiring skewing (‘intemporality\(^{12}\)-asymmetric-subsumption-of-temporality\(^{99}\), 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—of-social-functioning-and-accordance 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—of-social-functioning-and-accordance to introduce and uphold these by the mechanism known as institutionalisation/intemporalisation. Regarding futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\(^{10}\) as of prospective notional–deprocrypticism undermining of procrypticism, it is doubtful that pertinent ontological constructs and generally the perversion-of- reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > dynamics of procrypticism’ are by themselves a sufficient basis for the direct and immediate social integration of notional–deprocrypticism because of its ‘rightness’ over conventioning/social-temporal-thresholding. Part and parcel of the intellectual exercise is to understand how to manage the mechanism of transcendence-and-sUBLIMITY/BLIMATION/supererogatory-de-mentativity wherein new and more profound ontological constructs are introduced and upheld, particularly by way of institutional percolation-channelling-<in-deferential-formalisation-transference> for intemporal transcendence-and-sUBLIMITY/BLIMATION/supererogatory-de-mentativity. However, it should be noted that the conceptualisation of ‘conventioning’ is not wholly antipodal to ‘ontologising/intrinsic-veridicality’ as the latter prospective integration in the social-construct is through the former; ‘conventioning’ is thus a dynamic conceptualisation articulating, on the one hand, how prospective tempORAL/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\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of the intemporal meaning), and on the other hand, how prospective intempORAL/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\(^{10}\), for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Organic-comprehension-thinking (as to supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’–postconverging/dialectical-thinking apriorising-psychologism) as highlighted above contrasts with threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation <-as-to-'attendant-intradimensional’-prospectively-

disontologising~preconverging/dementing –apriorising-psychologism-> which is rather
temporal-driven (whether ignorance at best, slantedness/psychopathy,
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation). Organic-comprehension-
thinking (organicalism/‘intemporal-prioritisation-of—reference-of-thought’—as-conflatedness 12-
or-ontological-reprojecting/longness-of-register-of—meaningfulness-and-teleology 109), 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-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > by psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring. For instance, the non-
positivism/medievalism value references of aristocracy/class are contrarian to positivistic value
references for the possibility of equal opportunities; and the intemporal projecting positivistic
mind in medieval times has no business trying to appear ‘great and wonderful’ with respect to
‘conventioned’ value reference of aristocracy/class in the medieval world even though it is the
dominant and encultured collective mental-disposition. Likewise, such logic will apply regarding notional-deprocrypticism and procrypticism requiring a reasoning that goes beyond the ‘<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present’ mindset/’reference-of-thought of our current procryptic mental-disposition, i.e. ‘the limit of ontological thought is not the banal <amplituding/formative> wooden-language⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ of a registry-worldview/dimension’. Otherwise no progress is possible as a dimension progresses exactly because it has defects which when overcome enables the progress to occur! So the intemporal mind cannot as such ‘be impressionable’ by the banal <amplituding/formative> wooden-language⟨imbued—averaging-of-thought-<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology -as-of-‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications⟩⟩ of a registry-worldview/dimension. It points to the fact that it is ‘perfectly ok’ to be ‘unintelligible/existentially-suprastructural and value-reference-wise unresponsive’ to the subknowledge⟨preconverging-or-dementing -as-if-of-sound-knowledge⟩ apriorising–registry but rather alienative as to the possibility for its psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. The ‘apparent profoundness’ of such temporal reference of thought is rather ‘depth-of-ignorance’ rather than ‘depth-of-elucidation’.

Threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism> arises as a result of shallow mental-dispositions induced by temporal-dispositions, and their disambiguation should be called for, and not decandored / oblongated / transversality<-for-sublimating–existential-
eventuating/denouement> of affirmative and unaffirmative disambiguated ‘motif-and-apriorising/axiomatising/referencing’ as temporal/shortness. Threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing –apriorising-psychologism> as such is rather a ‘flatness-of-the-mind’ involving temporality, ‘mental triteness’ and ‘gullibility’ with respect to, in the case of psychopathy, insane/slantedness integration as social psychopathy; and more generally, ‘lack of intemporal-disposition philosophical depth’, i.e. lack of spontaneous dimensionality-of-sublimating {<amplituding/formative> supererogatory –de-mentativeness/epistemic-growth-or-conflatedness /transvalutative-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 secondnaturings/institutionalisation, and as a consequence an inclination to compromise intemporal/longness as ‘conventioning (social-temporal-thresholding) of meaning’ rather than ‘ontologising (intemporal-uncompromising) of meaning’. Overall threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <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-

noninstitutionalised-threshold; deconventioning as such skews (‘intemporality-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) and restores ontological veridicality for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. An essential element underlying the psychopathic and other postlogic relationship with meaning has to do with the nature of attachment to meaning. A postlogic mind doesn’t view meaning articulations as ‘inherently sanctuous’ and thus is inclined to produce mechanically whatever deductions that may engage an interlocutor in-prelogic supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’-postconverging/dialectical-thinking—apriorising-psychologismly/prelogically even if these are hollow mimicking non-veridical narratives, i.e. vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated). On the other hand, prelogism—as-of-conviction,-in-profound-supererogation—of-‘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. ‘attendant-ontological-contiguity-educed-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-slantedness, disjointed-logic, miscuing, inventions and platitudes from the postlogic mindset, requiring decandoring/oblongating/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>. Ontologically speaking, meaning is an essential construct of human mental-devising-representation meant to allow for human intemporal teleology. A postlogic-formulaic slanting threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-attendant-intradimensional>-prospectively-disontologising-preconverging/dementing-apriorising-psychologism relation to such a conceptualisation is sub-par-or-formulaic-association-or-temporal-or-alibi to ontology and is thus regarded as perversion-of-reference-of-thought<as-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 tend to be integrated at uninstitutionalised-threshold of conventoning/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), by
prelogism\textsuperscript{79}-as-of-conviction,-in-profound-supererogation\textsuperscript{97} \textless existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at\textgreater\textbackslash reflex, prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} and postlogism\textsuperscript{78}-formulaic slanting narratives as to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater\textgreater will be analysed at the same pedestal towards construing veridicality/intrinsic-reality. Such an analysis is wrong as an inherently prelogic/conviction-as-to-profound-supererogation\textsuperscript{97} mental-disposition will rather re-accentuate prelogic/conviction-as-to-profound-supererogation\textsuperscript{79} constructs in contention situations whereas the characteristic of postlogism\textsuperscript{78} in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as of postlogism -formulaic slanting elicited threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textless as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater, whether direct as with the psychopath postlogic-backtracking-\textless iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\textgreater\textsuperscript{77} or induced as temporal-dispositions conjugated-postlogism in ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\textsuperscript{111} of psychopath’s postlogic-backtracking-\textless iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’\textgreater, 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 \textless as-to–‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textgreater 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-to-for-sublimating-
existential-eventuating/denouement~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-
onconviction/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~as existentially-veridical~‘attendant-
intradimensional–apriorising/axiomatising/referencing’~‘logical-dueness-precedes-
disontologising-logical-outcome-arrived-at’ anchoring (‘setup of supplanting–conviction-
as-to-profound-supererogation~of~‘attendant-intradimensional’~postconverging/dialectical-
thinking~apriorising-psychologism meaning’); -DOWGRADING (psychopath’s hollow
mimicking narrative wrongly ‘slanting the supplanting–conviction-as-to-profound-
supererogation~of~‘attendant-intradimensional’~postconverging/dialectical-thinking –
apriorising-psychologism meaning’); - MISCUING (temporal-dispositions first aligning
prelogically/in-prelogic supplanting–conviction-as-to-profound-supererogation~of~‘attendant-
intradimensional’~postconverging/dialectical-thinking ~apriorising-psychologismly to the
slantedness of the prelogism~as-of-conviction,-in-profound-supererogation~<existentially-
veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’~‘logical-dueness-
precedes-disontologising-logical-outcome-arrived-at’ anchoring at ignorance pedestal, and then
by successive temporal pedestals of affordability/opportunism/exacerbation/social-chainism-or-
social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, ‘integrating/adopting deliberate postlogic dispositions with respect to the initial supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’
postconverging/dialectical-thinking –apriorising-psychologism meaning’); - denaturing referencing/registering/decisioning or STRANDING (the intemporal-disposition/ontology stigmatising of temporal-dispositions as strands-of-perverting-temporal-dispositions acting as the preempted backdrop for reference-of-thought– categorical-imperatives/axioms/registry-teleology
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > for social universal-transparency
{transparency-of-totalising-entailing,-as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness } and then its transcendence-unenabling-uninstitutionalised-threshold in alienation—as-inauthentic/poorly-objectified/poorly-desubjectified-as-objectified/ontological-bad-
faith/inauthenticity as to fundamentally undermine procrypticism—or—disjointedness-as-of-reference-of-thought and bring about deprocrypticism, and so crosstemporally, 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 syncretising/circularity/interiorising/akrasiatic-drag, with pertinence being about ‘articulating and directing’ intemporal/ontologically-contiguous meaningfulness towards the ‘institutionalisation/intemporalisation percolation-channelling—in-deferential-formalisation-transference’; the latter being utterly impersonal (law, officialdoms and subject matter formalisms) which allows for an abstraction of the virtue of ontological contiguity that personalised social-and-temporal-trading doesn’t allow reflexively. By ‘uninstitutionalised-threshold’ (where there is no ‘intemporal social universal-transparency ⟨transparency-of-totalising-entailing,-as-to-entailing-amplituding/formative–epistemicity>totalising—in-relative-ontological-completeness ⟩ as well as no notional~firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence disambiguation/unequivalences/alienative-hierarchisation’) is meant, the possibilities of human dispositions and acts beyond frameworks that have not been institutionalised; manifesting as (uninstitutionalisation) ‘temporal-threshold logic’ or ‘discomfiture’. So the uninstitutionalised-threshold of the positive registry-worldview will refer to procrypticism (requiring deprocrypticism), to the non-positivism/medievalism registry-worldview it will refer to non-positivism/medievalism (requiring positivism), to the ununiversalised registry-worldview it will refer to ununiversalisation (requiring
universalisation), and to the recurrent-utter-institutionalised apriorising–registry worldview it will refer to recurrent-utter-uninstitutionalisation (requiring base-institutionalisation). Institutionalisation and formalisation are based exactly on the fact that we don't have a universal intemporality/longness or the-good disposition, but rather according to the mediocrity principle of science we are solipsistically temporal-to-intemporal in our mental-disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’. Hence we tend to build artifices (institutions with their formal rules) by the skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)/deferential-formalisation-transference of our collective thought process in the medium to long perspective towards intemporal-preservation-entropy, to dominate and preempt temporal dispositions. This explains why modern man (positivistic registry-worldview) is apparently more evolved/developed than he/she should normally be compared to previous generations (recurrent-utter-uninstitutionalised men, ununiversalised men, non-positivism/medievalism men, and prospectively, how he/she will be superseded by the deprocryptic man). It doesn't mean that modern man has a genetic makeup or hardware that is different from the others. The difference is the cumulated ‘software’ or institutionalisations and formalisations that have been internalised into modern man. Anthropologists know that if you were to take a newly born child from a society like those that do not have contact with the modern world, and raise the child in a modern family, there is no different outcome on average as with any other child bred in the modern world. So our faith in virtue is not in our inherent excellence/exceptionalism but the excellence/exceptionalism of the software/institutionalisation that has cumulated, and insightfully, which creative template we will prospectively develop! Incidentally institutionalisation and formalisation ensures that we take the best form of human individuation thinking/capacity potential and constrain society and individuals to that
individuation thinking/capacity potential, and inherently so, by the overall positive-opportunism—of-social-functioning-and-accordance to the cross-section of the species since it better grasp intrinsic reality and its virtues! Solipsism means I exist alone (as to the epistemic perspective with respect to intrinsic reality/ontological-veridicality), and this author notionally interpret solipsism as the deepest sense of existence and meaning available to an individual in its spontaneous emanance or becoming, and as it projects itself ‘purely and universally’. It is a firstnature/intemporal construct beyond and ‘inventing the possibility’ of secondnatured institutionalisation, and places all humans at all times at the same pedestal of virtuous and ontological appraisal, as it is about our ‘transcendental valour’ irrespective of the level of institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>, at which we are. It contrasts with institutionalisation/intemporalisation which is ‘a negotiated and secondnatured or nurtured construct with respect to existence and meaning around social-stake-contention-or-confliction’. Institutionalisation/intemporalisation as such, by way of positive-opportunism—of-social-functioning-and-accordance 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/notional-knowledge-reification-gesturing-in-prospective_basalpsychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity
conflatedness-in-{preconverging-disentailment-by-postconverging-entailment}/ontological-primemovers-totalitative-framework for ontological-primemovers-totalitative-framework and thus a better grasp of the world; hence proxying mentation-capacity level as the various institutional-cumulation/institutional-recomposure ⟨as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩. That idea that intrinsic reality is preceding/superseding is known as ontological-normalcy/postconvergence (we are converging to reality and not adding or taking away anything from it, it is us being illuminated as reality is already given). In the exercise of construing ontological veridicality what gives in when the pertinence of ontological-primemovers-totalitative-framework is known is the human psyche (whether by candoring/straightness/prelogism when pertinent or decandoring/slantedness/distractive-alignment-to-reference-of-thought-apriorising/axiomatising/referencing> when impertinent), intrinsic reality never gives in (that’s why we are mortals and our hope is to always give-in to intrinsic reality for the possibilities of the future). This latter point is important as by reflex an epistemic-totalising~self-referencing-syncretising/temporal-human-centered dimension in its flaws will strive to preserve itself by <amplituding/formative-epistemicity-totalising-self-referencing-syncretising/circularity/interiorising/akrasiatic-drag its registry-worldview/categorical-
imperatives (setting-aside of perversion-and-derived-perversion—reference-of-thought) rather than psychoanalytically-unshackling/memetic-reordering (coring and superseding the perversion-and-derived-perversion-reference-of-thought) for prospective/transcending/superseding reference-of-thought—categorical-imperatives/axioms/registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation. By ‘intemporal transversality—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ as from ontological-normalcy/postconvergence is meant ontological-normalcy/postconvergence meaningfulness-and-teleology as so articulated above is ontologically veridical but that does not necessarily imply the metaphysical framework temporal mental-dispositions will recognise that (i.e. there is no ontological-contiguity between registry-worldviews/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—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing of such constructed veridicality in its ontological-primemovers-totalitative-framework determinism and operance that will undermine other possible ‘temporal perverted-transversality—eventuating/denouement—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-protraction-to-psychopathic-preconverging-or-dementing—meaning’ by rendering them untenable/internal-contradiction and inoperant (not a ‘convincing’ at the philosophical or emanance level, rather a ‘constraining’ at the institutionalisation/intemporalisation secondnaturung level out of ontological-primemovers-
totalitative-framework); noting that ‘temporal perverted-transversality—<for-sublimating—
existential-eventuating/denouement>—of-affirmative-and-unaffirmative—disambiguated—'motif-
and-apriorising/axiomatising/referencing’ conjugated/inflected/derived/mimicked/in-
protraction-to-psychopathic-preconverging-or-dementing—apriorising-psychologism meaning’
 imply temporal existentially-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—of-social-
functioning-and-accordance 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 domain-of-construal-as-intrinsic-reality/ontological-veridicality due to their ‘emotional involvement’ is immediately obvious with the natural sciences whereby the physicists nor chemists nor biologists worries about convincing anyone but is rather in the business of ‘the convincing from natural truths’ which then do not ask for human temporal validation but impose themselves because natural truths inherently supersede human egotistic or opinionatedness! Postconvergence, in the bigger scheme of things, implies that knowledge has to do with the development of our ‘mentation capacity’ (an entropic-referential memetic-reordering/psychoanalytic-unshackling exercise), across ‘retrospective-and-prospective history’, in grasping ‘intrinsic reality/veridicality’ which ‘has always and will always be ontologically same’. So the concern is about ‘us’; in the appropriateness of the registries we make of intrinsic-reality across retrospective-and-prospective history or rather shifting dialectical moments of relative-ontological-completeness! The articulation of reality, registry-worldviews/dimensions, mental strands (perverted or not), and other constructs of ontological-primemovers-totalitative-framework is ‘at-a-superseding-pedestal and incisive/blunt’ by the very nature of ontological-normalcy/postconvergence reality. For instance, supposed a society with a non-positivism/medievalism belief system attributes the cause of a disease to say witchcraft, that doesn’t stop the reality of bacteria causing the disease even if such a representation of reality isn’t in the present-consciousness/illusion-of-the-present of that society. Such an ontological conceptualisation of reality equally applies in our times where it can be demonstrated prospectively that our mental-devising-representation of meaning regarding a phenomenon is out of kilter, and reality won’t stop to accommodate us or our banality of thought. Thus the conceptualisation of reality is rather articulated at this depth-of-thought whether it
accommodates our present-consciousness/illusion-of-the-present or not (reality personality), and operates by an ordered construct based on ontological-primemovers-totalitative-framework and not a disposition of averageness/banality/popularity/extrinsic-attribute-of-thought recurrent in uninstitutionalised-threshold in the extended-informality-(susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology), allowing for the possibility of transcendental meaning, institutionalisation/intemporalisation (skewing (‘intemporality’-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supernominal—de-mentativity) for intemporal domination) and human progress; given human temporal/shortness-to-intemporal/longness dispositions. Such an articulation of reality introduces the concept of ‘reasoning-through/utterion’ over ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation and notional—disjointedness’. Reasoning-through/utterion refers to the uncompromising and non-negotiable nature of reality with respect to the meaningful frames of mortal creatures that we are as reality doesn’t adjust to our beliefs, desires, wishes, whims or miscues. Reasoning-through/utterion then implies that meaning is articulated exclusively in terms—as-of-axiomatic-construct of ontological-primemovers-totalitative-framework and anything else is defined, whether to be candored or to be decandored, at that ordered construct point-of-reference or point-referencing. Reason is thus ontologically a ‘reasoning-through’ as allowed through in a ‘pure, organic and intemporally uncompromising state’ by reality ontological-primemovers-totalitative-framework ‘at-a-superseding-pedestal and incisively/bluntly’. incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional—disjointedness-as-of-reference-of-thought refer to the human reflex to average minds or make reference to extrinsic elements rather than meaning by its inherence as can be predicated effectively, and involves ‘reasoning with’, as it introduces ‘temporal and social
trading’ elements over or clouding or compromising inherent intemporal veridicality. Incrementalism-in-relative-ontological-incompleteness\(^5\)—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 a 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-recomposing by distractive-alignment-to- reference-of-thought<of-apriorising/axiomatising/referencing>\(^9\). Fundamentally, incrementalism-in-relative-ontological-incompleteness\(^5\)—enframed-conceptualisation and notional–disjointedness-as-of- reference-of-thought in human thinking as indicated above with the various institutional-cumulation/institutional-recomposure<as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected-′epistemicity-relativism-determinism’>\(^4\) is superseded by reasoning-through/utterion; in transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–′motif-and-apriorising/axiomatising/referencing’ at-a-superseding-pedestal, and represented as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to- ‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –
apriorising-psychologism as oblongated/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, given the fact that this reflects apriorising–registry defect and not logical defect. More precisely, how can meaningfulness-and-teleology be represented in ‘a prospective apriorising–registry state’ which is ontologically more real contrasted to ‘a present retrospective apriorising–registry’, as meaningfulness-and-teleology ‘temporally seems’ to vary depending on the uninstitutionalised-threshold point-of-reference to imply at one moment it is intemporal and at another it is temporal? This fundamentally has to do with our dimensionality-of-sublimating projection irrespective of the uninstitutionalised-threshold, and calls for PEDESTALLED CONSTRUAL or PEDESTALLED DISAMBIGUATION to skew/deferential-formalisation-transference meaning towards the intemporal/longness disposition for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, as institutionalisation/intemporalisation. Pedestalled disambiguation thus involves at a given uninstitutionalised-threshold translating the ‘apparently prelogism-as-of-conviction,-in-profound-supererogation’ 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–or–shallow-
of temporal-dispositions registries (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) as rather referenced/registered/decisioned from the prospective intemporal-disposition in postconverging-or-dialectical-thinking—apriorising-psychologism to reconstrue new recomposuring reference-of-thought—categorical-imperatives/axioms/registry-teleology, for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation while superseding the prior registry-worldview/dimension as backdrop of temporal perversion of the prior reference-of-thought—categorical-imperatives/axioms/registry-teleology. Technically, pedestalled disambiguation should involve reflecting/perspectivating/highlighting from the intemporal-disposition pedestal teleology finality/questioning mental-profoundness (deep candor) the relative longness/shortness-of-teleology of temporal-dispositions teleologies finalities/questioning mental-triteness (light candor), starting with slantedness pedestal finality/questioning (which is the psychopath’s insane/slantedness-fitment-roaming/drifting-cycle), and as it conjugates/inflects across other temporal pedestals teleology finalities/questioning (ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfure-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation). Pedestalled disambiguation points to the fact that the social representation of meaning is transversal/logically incongruent at uninstitutionalised-threshold as reflected by human temporal-to-intemporal dispositions (hence the need to articulate various pedestals of ‘questioning depth-of-thought’ and ‘strands of depth-of-meaningfulness’ to reflect effective meaningful representation from the intemporal-disposition point-of-reference). Where meaning is not articulated within an institutionalised/intemporalised framework, the idea of logical-
institutionalisation/intemporalisation (given the social cross-sectional eliciting of social
universal-transparency\textsuperscript{109} \{(transparency-of-totalising-entailing, -as-to-entailing-
<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \}),
untenability/internal-contradiction/internal-incoherence/institutional-constraining, positive-
opportunism—of-social-functioning-and-accordance\textsuperscript{76} and transcendence-unenabling-
institutionalised-threshold\textsuperscript{03} in alienation—as-inauthentic/poorly-objectified/poorly-
desubjectified-as-objectified/ontological-bad-faith/inauthenticity\textsuperscript{04}, for psychoanalytic-
unshackling/memetic-reordering/institutional-recomposuring in the medium to long-run
percolation) with corresponding dismissal of temporal-dispositions-teleologies as dialectically-
or-contendingly-out-of-phase/dialectically-primitive) as the backdrop for the \textsuperscript{75} reference-of-
thought–\textsuperscript{8} categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation of the intemporal-disposition anticipation
and preemption of these for the institutionalisation/intemporalisation. Pedestalled
disambiguation explains the dynamism of human institutional-cumulation/institutional-
recomposure-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-
determinism'>} going by a recurrent emanance/becoming template that involves: (1) Free-for-
all implying an equivalence of notional–firstnaturered—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as being all
intemporal (rather than temporal-to-intemporal), with the result that meaning then becomes
veridically a hotchpotch of various formulaic-association, temporal, attendant ontological-
contiguity \textsuperscript{67}–educed–existentialising/contextualising/textualising-contiguity \textsuperscript{39}–<reifying-or-
elucidating-of-prospective-relative-ontological-completeness -of- reference-of-thought-
devolving-as-of-instantiative-context>, and the intemporal-emanance, without apriorising–
registry disambiguation (as apriorising–registry disambiguation, into the intemporal and various
conjugating temporal-dispositions of postlogism\textsuperscript{78}-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought\textsuperscript{79}-devolving ontological-performance\textsuperscript{72}-<including-virtue-as-ontology>, allows for the establishment of contextualisation in articulating the contrast of the intemporal-disposition’s organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology\textsuperscript{10}) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{78}-<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\textsuperscript{78} in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing:intemporal-preservation> as ontological-primemovers-totalitative-framework\textsuperscript{72} dispositions; thus enabling the stifling (undermining the ontological-veridicality) of temporal-dispositions and skewing (‘intemporality\textsuperscript{2}-asymmetric-subsumption-of-temporality\textsuperscript{80}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~dementativity), by way of institutionalisation/intemporalisation percolation-channelling<in-ddeferential-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...projection induced deference’; whether deference with regards to a superstition/belief system/religion, essences/universal-notions, positivist idealism/principles-rationalism (and prospectively rational-realism as of deprocrypticism), involving a posture (institutionalised disposition) of the sort ‘the-say-that or it-is-said-that’ as ‘dimensionality-of-sublimating...projection induced deference’ to the intemporal/longness disposition, for instance, ‘scientists say that’, ‘the Bible says that’, ‘it is said that one should not set foot in that forest as it will bring bad luck’, etc. This ‘the-say-that/it-is-said-that’ ‘dimensionality-of-sublimating...projection induced deference’ explains why institutionalisation/intemporalisation has been happening across human history; whether deference from personalised/animists beliefs to philosophical, religious and other social belief systems, deference from haphazard application of social rules to universal notions, laws and principles, deference from spirit-and-mystical-driven notions of nature and various alchemies to a modern scientific construct system. Hence the very place of the averagingness/banalit
uninstitutionalisation), present (like positivism over non-positivism/medievalism) or prospective (like notional—deprocrypticism over procrypticism/the—preconverging-or-dementing—apriorising-psychologism-of-the-positivist-registry-worldview-or-dimension-categorical-imperatives-or-axioms-or-registry-teleology—for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). ‘Intemporal-prioritisation-of—reference-of-thought’—as-conflatedness—or-ontological-reprojecting pedestalling underlines the fundamental nature of institutionalisation/intemporalisation not as a temporal-dispositions-to-intemporal-disposition transformation (not emanance transformance) but rather ‘a positive-opportunism—of-social-functioning-and-accordance 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—

(supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’ of the cross-section of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective–ontological-normalcy/postconvergence’—existentialism-form-factor to the intemporal-disposition in order for institutionalisation/intemporalisation to take place is critical in inducing the requisite psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (in relation to the-unchanging-nature/same-intrinsicness of reality) for human retrospective-and-prospective progress/transcendence; and is necessary by the inherent fact of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—as-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-recomposition-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-normalcy/postconvergence-epistemicity-relativism-determinism)/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/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation} projection induced deference’) of the cross-section of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor. Where, and if, intemporal-disposition was to possibly end or be upended (either because of lack of further human intemporal-disposition mentation-capacity for higher levels-of-transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, in the dynamism of individual potential, i.e. the solipsistic disposition of individuals’ individuations to assume universal projection of longness-of-thought-and-meaning, or social-construct potential, i.e. where grander institutionalisation/intemporalisation is not confused and implied on the naivety that the institutionalised social-construct is of intemporal-disposition rather than a notional—firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence construct requiring ‘transcending any

The establishment of institutionalisation/intemporalisation involves necessarily ‘delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference processes’ to uphold it thereafter with formalisms and officialdom surrounding it with respect to temporal-dispositions-perversion-of-reference-of-thought-as-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—meaningfulness-and-teleology such that over time alchemic and superstitious conceptualisations of material meaning are effectively destroyed while equally seeing to it that pseudo-scientism is kept at bay. ‘Delegated gatekeeping and institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-
transference> processes’; because such a pedestalled supersedingness is only as valid as to when it is the grandest construal of material meaning until, and if, it is shown not to be the case. A further and nonetheless important reason for such delegation is the relative superficiality generally associated with averageness/banality-of-thought dimensionality-of-sublimating ⟨amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation⟩ projection construal of meaning, and not to speak of its discomposure to the convolutedness often required in articulating and grasping intemporal meaning as intemporal/ontological/social/species/ universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming. Besides, this raises other issues related to a more or less temporal take of an ontological/intemporal enterprise with regards to articulations that are meant to have universal/import of metaphorically-a-million-and-one-instances-and-locales/aetiologisation/ontological-escalation across space and time) rather than for the sake of any particular circumstantial/temporal take/extricatory-situation in whichever locale, that is, an extricatory preconverging–de-mentating/structuring/paradigming. A failure to grasp the intellectual-analyst posture rather as a proxying-of-intrinsic-reality-as-ontology as per ontological-primemovers-totalitative-framework validation and that there-is-no-discretionary-construal-of-ontology/ontological-reality since intrinsic reality is superseding of all mortals including the intellectual-analyst. Basically the issue of the intellectual-analyst exercise in grasping such an intrinsic-reality is a proxying one superseded by the ontological-primemovers-totalitative-framework of reality ‘which in no way depends on any notion of the intellectual-analyst’s choice/luxury’ (as the intellectual-analyst might actually have by another individuation chose not an intemporal/ontological projection but a temporal posture ‘in moral/intellectual equivalence with temporal mental projections’ with nefarious temporal
consequences). Basically, there is nothing like an intemporal temporality/shortness whereby there is any intemporality/longness in accommodating human temporality. Likewise, supposedly the intellectual-analyst was to come short in its intemporal projection or other universal values by temporal manipulation, it is very naïve to ‘reason and projecting temporally’ that eliciting such ‘an inductive-limitation (the-paradox-of-a-universal-rule-that-doesn’t-apply-universally-but-to-a-specific-circumstance-to-satisfy-a-temporal-urging)/gotcha-logic/suggestibility’ should undermine the essence of ontological/intemporal meaning which is ‘above a human intellectual proxying exercise to it’ and doesn’t depend on it to exist inherently, is nothing but temporal naivety. The reality of a round world doesn’t depend on its recognition of a medieval mindset/reference-of-thought for it to exist likewise with any veridicality/intrinsic-reality regarding psychopathy and a social manifestation whether it is palatable or not. Finally, temporal-dispositions as eliciting temporal vices-and-impediments are in no way qualified to contend about intemporal articulation/projection. In effect, such temporal pretence are nothing but 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 persion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supercerogation > 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 categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (uninstitutionalisation dementatively/structurally/paradigmatically superseded/resolved/rendered-inoperant by base-institutionalisation, ununiversalisation by universalisation, non-positivism/medievalism by positivism, and prospectively procrypticism–or–disjointedness-as-of-reference-of-thought by deprocrypticism). Supposed the intellectual-analyst was to act temporally to the point of overlooking such ontological implications to the level of lowly temporal minds, lowly because not universal-projecting, it won’t mean that the ontological reality will evaporate. It will simply mean that the intellectual-analyst has failed in its intemporal/ontological projection, more like Darwin doesn’t have the choice/luxury of deciding from his insight that evolution doesn’t exist in placating any temporal mortals or Galileo doesn’t have the choice/luxury of deciding from his insight that the world is not round in placating any temporal mortals, and if they were to make that choice they affirm nothing more than their ‘aggrandised mortality’. The blunt/incisive reality is that they being in that position to affirm intemporality/ontology/intrinsic-reality-as-providing-future-universal-possibilities-for-the-human-species are the ‘very tip of the possibility of human civilisation’ and their moral/intellectual posture is to ‘bluntly look down’ to the ‘little mortal creatures of temporality’ and ‘shepherd the sheepishness-of-the-species’ to grander civilisational grounds. It is an ontological ‘moral and intellectual responsibility and privilege’, actually, to be in any such position, going by the eudaemonic-contemplation which is what ‘effectively grants existential moral and intellectual superiority’ and not naïve temporality/shortness accommodating conventioning constructs about any such pretence which is nothing more than temporal/the-mortals’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–deprocripticism (to thwart procripticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal individuation as such projects in an ‘abstract eternality’ which is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. Temporal-dispositions may not need to understand as of <amplituding/formative>totalising–self-referencing-syncretising/present-consciousness/illusion-of-the-present for the pertinence of intrinsic reality to be established as it is preceding in ontological-normalcy/postconvergence, anyway, that is why it is ‘a registry-worldview’s/dimension’s prospective institutionalisation/intemporalisation secondnaturing exercise’, and ‘not human temporal-dispositions transformation exercise’ into intemporality! Ultimately, like all institutionalisation/intemporalisation construct, there is a ‘dimensionality-of-sublimating: <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection induced deference’ to such an ontological construal by way of formalism-and-officialdom as the temporality/averageness/banality-of-thought is not allowed to imply dimensionality-of-sublimating: <amplituding/formative>supererogatory–de-mentativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation) projection depth with respect to such ontological construal (due to the reality of the mediocrity principle that we are not as of intemporal-disposition but notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>, and hence the need for the artifice to
skew/deferential-formalisation-transference for intemporality as enabling ontologisation and re-ontologisation) otherwise we would be working with moral philosophy and not law, subject-matter informalities and not formalisms, etc. There is no such thing as ‘intemporal temporality’ as mental-dispositions ‘geared to accommodate temporality’ (as to incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation) are doing nothing but providing the anchoring for the endemisation and enculturation of the vices-and-impediments associated with such temporal registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect—<as-Being-or-ontological-or-existential—defect> as perversion-of—reference-of-thought—<as-preconvergently—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-preconvergently—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-constitute’/fail-intemporal-preservation as perversion-of-referencing-in-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation but rather the ‘distortional effect on analysis’ arising from ‘postlogic/psychopathic elevation wittingly or unwittingly’ by prelogism-as-of-conviction,-in-profound-suprerogation—existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> mental-dispositions in conjugated-postlogism/preconverging-or-dementing-integration (by ignorance, at best, then affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) which then wrongly provide ‘supplanting-conviction-as-to-profound-suprerogation—of-attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism credulity’ to elevate and integrate the perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation of a ‘slanted mind’. As of, virtuous construal arises dementatively/structurally/paradigmatically from a universal/intemporal projection which is operant and deterministic with no room for ‘temporal discretion’ regarding the manifestation of
supererogation ≥ in any registry-worldview/dimension. The coherent and recurrent manifestation of phenomenal perversion-of-reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ≥ defect in a registry-worldview/dimension speaks of the registry-worldview’s/dimension’s disposition to endemise/enculturate it. More like we don’t have issues of sorcery and so in the positivistic society as de-mentatively/structurally/paradigmatically the positivistic registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology do not endemise/enculturate the notion and the social vices-and-impediments arising from it thereof. On the contrary, de-mentatively/structurally/paradigmatically the non-positivism/medievalism registry-worldview’s/dimension’s institutionalisation reference-of-thought–categorical-imperatives/axioms/registry-teleology endemises/enculturate this with the consequent social vices-and-impediments. It is very naïve to think that psychopathy as a social phenomenon is limited in scope to contexts where psychopaths are involved rather than involving a much wider social basis to explain how the positivistic registry-worldview/dimension integrates, enculturates and endemises it as ‘social psychopathy’. Just as prior/superseded registry-worldviews/dimensions have undergone their prospective institutionalisation/intemporalisation/transcendence once it is established that the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation are subknowledge/registry-perverted/dialectically-preconverging-or-dementing–apriorising-psychologism at their uninstitutionalised-threshold and thus the need for new reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–
ontologically-same-existentia
realiti
) 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/notional-knowledge-reification—gesturing—ontological-primemovers-totalitative-framework and not vague impression-driven/good-naturedness/wishfulness. This elucidation shows that intrinsic-reality, accessible by ‘reasoning-through transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing’ only at-a-superseding-pedestal that is ontologically utter and incisive/blunt over human incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional-disjointedness-as-of-reference-of-thought and <amplituding/formative—epistemicity>totalising—self-referencing—syncretising/illusion-of-the-present/present-consciousness, is graspable in transcendence-and-sublimity/sublimation/supererogatory—de-mentativity only by an active transversality—of-affirmative-and-unaffirmative—disambiguated—motif-and-apriorising/axiomatising/referencing construal involving ‘intemporal-prioritisation-of-reference-of-thought—as-confalatedness—or-ontological-reprojecting pedestalling (beyond ‘temporal-and-social trading’) by distractive-alignment-to—reference-of-thought—of-apriorising/axiomatising/referencing. As a reminder to the fact that pedestalled disambiguation is with respect to perversion-of—reference-of-thought—the preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation—mental-perversion.
(threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} \langle-as-to

\textit{‘attendant-intradimensional’}-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism\textsuperscript{8} \rangle \textsuperscript{9} defect or a defect outside the preconverging–de-
mentating/structuring/paradigming logical-basis/logic,-as-derived-from—transversality\langle-for
sublimating–existential-eventuating/denouement\rangle–of-affirmative-and-unaffective–

\textbf{disambiguated-‘motif-and-apriorising/axiomatising/referencing’} \rangle \textsuperscript{10} \textsuperscript{11} of the said registry-
worldview) and not logical defect (conviction-as-to-profound-supererogation\textsuperscript{7} \rangle \textsuperscript{11} defect or a 
defect in the operation/processing of the preconverging–de-mentating/structuring/paradigming

logical-basis/logic,-as-derived-from—transversality\langle-for-
sublimating–existential-

\textbf{eventuating/denouement}\rangle–of-affirmative-and-unaffective–disambiguated-’motif-and-
apriorising/axiomatising/referencing’\rangle \textsuperscript{12} \rangle 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\textsuperscript{7} \rangle \textsuperscript{13} \langle-as-to-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism\rangle \textsuperscript{14} (which is a supplanting–conviction-as-to-profound-
supererogation\textsuperscript{7} \rangle \textsuperscript{15} \langle-as-to-‘attendant-intradimensional’-postconverging/dialectical-thinking –
apriorising-psychologism\rangle or prelogism\textsuperscript{9} nonetheless) but an elicited threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{7} \langle-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-

psychologism\rangle, construed by the slanted social protraction of the psychopath’s slantedness

inducing a social psychopathy; and it is these strands-of-perverting-temporal-dispositions

including that of the psychopathy that are the subject of every institutional-
cumulation/institutional-recomposure\langle-as-to- historical/ontological-
eventfulness /ontological-aesthetic-tracing\langle-perspective–ontological-
normaley/postconvergence-reflected-‘epistemicity-relativism-determinism’\rangle\rangle \textsuperscript{16} level’s
human virtue’ where we are face with the reality that man is not as of intemporal-disposition but rather temporal/shortness-to-intemporal/longness dispositions may be counterintuitive with respect to our illusion-of-the-present/present-consciousness, as any present-consciousness is shaped to perceive of itself as intemporal with the notion that its reference-of-thought–categorical-imperatives/axioms/registry-teleology are perfectly sound. But we simply need to take an ontological-normalcy/postconvergence look of such ‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-dispositions’ regarding recurrent-utter-uninstitutionalisation (from base-institutionalisation institutionalisation/intemporalisation reference as to reference-of-thought), ununiversal (from universalisation institutionalisation/intemporalisation as to reference-of-thought), non-positivism/medievalism (from positivism institutionalisation/intemporalisation as to reference-of-thought), and prospectively our procrypticism (from notional–deprocrypticism institutionalisation/intemporalisation as to reference-of-thought); to appreciate that such a representation is not farfetched and its implication of the need of our psychoanalytic-unshackling/memetic-reordering/institutional-recomposing over our perversion-of-reference-of-thought–as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > ‘preconverging/dementing–apriorising-psychologism strands-of-perverting-temporal-dispositions’ at our prospective uninstitutionalised-threshold of procrypticism (involving our endemisation/enculturation of the protracted-slantedness of positivistic reference-of-thought–categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation along the various temporal-dispositions from ignorance to temporal enculturation/endemisation). Distractive-alignment-to reference-of-thought–of-apriorising/axiomatising/referencing> (mental-slantedness or decadoring-of-the-mind or denaturing), and not soundness-or-ontological-good-faith/authenticity-of reference-of-
and-apriorising/axiomatising/referencing’ disposition with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’, and in succession by the derived postlogic temporal-dispositions perversion/mental-perversion pedestal transversality<for-sublimating-existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ dispositions of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, and correspondinglyly; (iii) an ‘uninstitutionalised-threshold aetiology’ of ‘temporal perverted-registries characterisations in their depth-of-teleologies/orientation as temporal-projections (more like mental-miscuing-projections as strands-of-temporal-dispositions-perversions, for instance, \(^{11}\) de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) a medieval mindset/ reference-of-thought with respect to a superstitious-disposition or ‘\(^{25}\) perversion-of-\(^{14}\) reference-of-thought<-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of \(^{10}\) universalisation categorical-imperatives’ and likewise \(^{17}\) de-mentation{(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) a procryptic mindset/ reference-of-thought with respect to ‘\(^{25}\) perversion-of-\(^{14}\) 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\(^{10}\) as intemporal/\(^{11}\) 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,
attendant-intradimensional’-prospectively-disontologising-preconverging/dementing apriorising-psychologism>; (v) in the bigger scheme of things, distractive-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, distractive-alignment-to- reference-of-thought-<of-apriorising/axiomatising/referencing> by the temporal-dispositions involves simply conjugating/inflecting the underlying ‘(as dialectically-or-contendingly-out-of-phase or hollow-mimicking) insane/slantedness fitment’ of the postlogic mind of the psychopath to ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. In the bigger scheme of things, the articulation of reality as referentially of ontological-normalcy/postconvergence enables and allow creative projective-insights thought possibilities that the all too common ‘fixated traditional categorisation conceptualisation of reality’ doesn’t allow, as ontological-normalcy/postconvergence referentialism has the strength of overcoming the fundamental difficult issue of ephemerality (as priorly explained with the concept of unconscionability-drag) as ‘it enables mental-devising-representation contiguity in recomposuring’ across all institutional-cumulation/institutional-recomposeur-{as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}. The reason this is possible is that such a referential ontological-normalcy/postconvergence representation is not shaped to prioritise any registry-worldview/dimension as being inherently the absolute reference of thought, such as we unwittingly do with our representation of reality due to the
illusion-of-the-present/present-consciousness (a massive drawback in grasping veridical ontological reality especially in the ephemeral social world). With ontological-normalcy/postconvergence referentialism we place reality as an abstract construct of oneness that is preceding-and-supersedes our-and-all temporal representations of meaning, and the exercise of articulating ontological/intemporal meaning then becomes ‘one of recomposuring how our temporal-and-all-temporal representations of meaning are recomposured to be internally coherent with the abstract ontological-normalcy/postconvergence referentialism ‘sense of oneness of preceding-and-superseding intemporal/ontological meaning’ as implied by the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’. The insight we can thus garner is that in absolute terms veridical meaning as represented in ontological-normalcy/postconvergence is ‘a hypothetical abstraction’ of intemporal-preservation-entropy-or-contiguity–or–ontological-preservation (more like attaining the abstract but veridical purity in a field of study like mathematics) in ‘unwinding’ applicative ‘colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation’ of manifest teleologic-articulations as ‘subexistence-in-existence/existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency’—sublimating–nascence, disclosed-from-prospective-epistemic-digression (deconstruction/ontological-reconstituting–as-to-conflatedness possibilities) –subexistence-in-existence being that which holds existential possibilities or existential potency for existential reality or ontological veridicality, as allowed by referential-depth or (‘allant’ or ‘fugue’ in French) or ‘natural emanant dynamic creative vitality/drive’, i.e. ontological-normalcy/postconvergence ‘unwinding’ as deconstruction/ontological-reconstituting–as-to-conflatedness (more like the subconscious is that which holds existential possibilities/existential potency for ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation consciousness reality/veridicality, or more like
quantum-mechanics is actually an ontologically-veridical ontological-normalcy/postconvergence maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation about evasive atomic-level physical reality, more like musical and/or artistic creativity hermeneutics is the subexistence-in-existence possibilities or existence-as-of-its-mimetic-echoness/existence-in-reverberation or existence-potency—sublimating–nascence,-disclosed-from-prospective-epistemic-digression for ontologically-veridical ontological-normalcy/postconvergence ‘unwinding’ concrete music and/or art production). Thereafter, the ontological exercise is about having ontological-normalcy/postconvergence (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) as ‘an ontologically-veridical abstract and infallible referencing/correction-tool’ enabling dynamic recomposuring projecting-and-reflecting: on the one hand, candoring/prelogism /organic-comprehension-thinking ontologising, or on the other hand, decandoring/distractive-alignment-to-reference-of-thought<of-apriorising/axiomatising/referencing>/threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>, even as intemporal-preservation-entropy-or-contiguity–or–ontological-preservation implies a continually-evasive/ephemeral social world dynamics but that is graspable in referential terms. This allows for a truly universal and dynamic psychological science (and sound foundation for grasping ‘the veridicality of meaning’). The tools for such an ontological entrapment is basically about ‘de-mentation–supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of ‘reference-of-thought’ of registry-worldview/dimensions successive existentialisms/full-depths-of-existential-implications ‘transdimensional-meaningfulness/memetic refinements’ as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-conflatedness as dialectical
‘postdication doesn’t tie the mental-devising-representation process to any of the above registry-worldview/dimension habituated {cumulated/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 {cumulated/recomposured}-consciousness-awareness-teleology representing the mentally devised state of any registry-worldview/dimension.

Postdication is all about an ontological-normalcy/postconvergence institutionalisation/intemporalisation-constraining for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as de-mentation (supererogatory ontological de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human–meaningfulness-and-teleology–into-the-existentialism-becoming of personhoods-and-socialhood-formation (existential-storying-in-contiguity). An analogical case in point will be ontological theory-of-relativity or quantum-mechanics wherein the abstractions go beyond our habitual mental-devising-representation of meaning as in the positivist registry-worldview’s/dimension’s {cumulated/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-determinism>} have effectively occurred and so, counterintuitively to their natural {cumulated/recomposured}-consciousness-
to make it irrelevant’ otherwise the deprocryptic mind compromises the essence of its purpose, just as a positivistic mind going by the ‘evil forest’ comparison ‘cannot afford to compromise its positivist stance’ by trying ‘to be wonderful’ in a non-positivism/medievalism perspective that is rather ‘in want of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’; as it is exactly because the temporal non-positivism/medievalism reference is defective that it is being transcended. This speaks to the specificity of the would-be intellectualism involved in a transcendental construct, as different from just intellectualism as mere-institutionalised-being-and-craft; it carries the element of knowledge not only as an abstract intradimensional conceptual construct but in its fullness with existential implications and insights of the dialecticism and psychoanalytic-reorientations involved in all transcendence-and-sublimity/sublimation/supererogatory—de-mentativity, requiring that such an intellectual analyst be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the registry-worldview/dimension in need of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity (procrypticism) to avoid dividing its meaningful-referencing instead of taking it prospectively (deprocrypticism), for instance, medieval intellectuals like Galileo and Rousseau have to be of ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ in transversality-of-affirmative-and-unaffirmative—disambiguated—‘motif-and-apriorising/axiomatising/referencing’ with temporal meaningful frames which do not define and are not a point-of-reference to intemporal/ontological meaningfulness’ with the medieval registry-worldview to generate prospective positivistic registry-worldview which at their time is
not intelligible to a medieval take (categorical-imperatives/axioms/registry-teleology for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) on meaningfulness! This can be further expanded on as follows. The intradimensional meaningful frame is ‘an abstraction to the de-mentative/structural/paradigmatic conceptual limits (uninstitutionalised-threshold of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension, which do not supersede/precede/override/undermine intrinsic-reality/ontology; and the issue that then arises is that it doesn’t carries the meaningfulness sought for transcendentally. On the other hand, transdimensional/transcendental meaninglessness-and-teleology is precedingness/supersedingness/ascendancy accruing as ‘existential psychoanalytic ontological form (in full blossoming of the transcending dimension)’ beyond the superseded intradimensional preconverging–de-mentating/structuring/paradigming conception limits (uninstitutionalised-threshold of the reference-of-thought–categorical-imperatives/axioms/registry-teleology,–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of that registry-worldview/dimension (which itself had been the outcome of a preceding existential psychoanalytic ontological form). Memeism 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-mentation—stranding–
or-attributive-dialectics) of temporal-dispositions-postlogic-backtracking-<iterative-looping-
‘set-of-dereifying-hollow-narratives-and-acts’>-subknowledging”/mimicking-set-of-
narratives, and wrongly leads to their ‘amplituding/formative–epistemicity>totalising–self-
referencing-syncretising-as-straight/candored’ at that registry-worldview’s/dimension’s
uninstitutionalised-threshold requiring prospective memetic-reordering. (As a side note, this
will explain while ‘referentialism’ in contrast to ‘categorisation’ is the appropriate knowledge-
cadre for such a more or less deconstructive articulation in ontological-
normalcy/postconvergence and suprastructural, as is the case with this paper, by the fact of the
need for a requisite ‘habituation-into and repeatability-from-different-textual-meaningfulness-
perspectives’ that is necessary to get-to-and-grasp not only an explanation but critically as well
the requisite psychoanalytic-state of a construed existential psychoanalytic ontological form, in
full blossoming of the 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-‘epistemicty-relativism-determinism’>) process that
human cross-sectional mentation-capacity in relation to the intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation is limited given ‘perversion-of-’ ‘reference-of-thought’
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, as virtue is rather
extended by successive re-institutionalisation in transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ (not nested-congruence) by the intemporal-disposition
intemporalisation skewing (‘intemporality’-asymmetric-subsumption-of-temporality’), for
relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) as deferential-formalisation-transference,
going from base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. Such a ‘postconvergence referentialism’ skewed (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) hermeneutic-circle goes beyond a traditional hermeneutics exercise of subjective interpretation and rather arrives at an exercise in ‘universal objective (ontological-primemovers-totalitative-framework\textsuperscript{72}) ontological explanation’ as it emphasises transversally/incongruently ‘the recomposuring precedingness/supersedingness/ascendency of abstract ontological-normalcy/postconvergence referentialism notion of reality’ in referencing meaningfulness apriorising–registry (whether candored / integratively-aligned / straightness / dialectically-or-contendingly-in-phase or decandored / transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing’ / dialectically-or-contendingly-out-of-phase colour/emotion/temporal-frame/aesthetics/memetics/psychical-representation), and so, as coming from an intemporal-disposition/ontological skewed (‘intemporality\textsuperscript{52}-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) point-of-referencing. It further holds a promise that goes beyond our notions of reference-of-thought and meaningfulness (as rather intradimensional or a registry-worldview constructs), and arrives at the grander notion of apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument which grasp should enable greater human transcendental possibilities. Of course, ontologically (i.e. ‘the-Good/understanding’ contrasted with ‘good-natured/impression-driven’) the bigger issue is how do our development and institutionalisation/intemporalisation of true knowledge ‘save us from potent-temporality\textsuperscript{50} and its vices-and-impediments\textsuperscript{50} 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–dementativity/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-mentativenss/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–dementativity)/deferential-formalisation-transference towards intemporal-preservation-entropy-or-contiguity–or–ontological-preservation), hence the need to refer analytically to human notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence> s as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity–educed–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-determinism'>) 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_ istoriality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>} 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 operation/processing/contention) instead of a notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> representation (with the implication of notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence> disambiguation before logical operation/processing/contention; as apriorising–registry disambiguation, into the intemporal-disposition and conjugating temporal-dispositions as of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, allowing for contextualisation in articulating the contrast of the intemporal-
disposition’s organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflicatedness-or-ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology) and temporal-dispositions threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism–involving slanting by psychopath, miscuing, disjointed-logic, logical-drag, unconscionability-drag, and sub-par-or-formulaic-association-or-temporal-or-alibi-conventioning-rationalising–with temporal-dispositions in varied shades of temporal-conjugation/inflection to psychopathic postlogism in hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation as ontological-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-de-mentativity), by way of institutionalisation/intemporalisation percolation-channelling-in-deferential-formalisation-transference, towards the supersedingness of the intemporal-disposition for institutionalisation’s/intemporalisation’s intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). Thus the ontological veridicality of the registry-worldview’s/dimension’s persion-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’–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-determinism⟩⟩ ⟨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-supereorogation `<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/emanantly/becomingly’ (and so, by a profound-supereorogation disposition that is beyond just one institutionalised/intemporalised registry-worldview/dimension `reference-of-thought–categorical-imperatives/axioms/registry-teleology` but abstractly and supererogatorily across all transcendental retrospective-and-prospective institutionalisation/intemporalisation registry-worldviews/dimensions as so-reflected by dimensionality-of-sublimating `<amplituding/formative>supereorogatory–de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-
rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation); with the implication that the highest teleologies of Base-institutionalisation (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of recurrent-utter-uninstitutionalisation and its vices-and-impediments¹⁰⁶) –equivocates as of profound-supererogation⁹⁷ to the highest teleologies of universalisation (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of ununiversalisation and its vices-and-impediments¹⁰⁶) –equivocates as of profound-supererogation⁹⁷ to the highest teleologies of Positivism (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of non-positivism/medievalism and its vices-and-impediments¹⁰⁶) –and prospectively, equivocates as of profound-supererogation⁹⁷ to the highest teleologies of notional~deprocrypticism (as percolation-channelling-
<in-deferential-formalisation-transference> undermining of procrypticism–or–disjointedness-as-of-reference-of-thought and its vices-and-impediments¹⁰⁶). It should thus be noted as such that ‘higher teleologies’ are ‘equivalences of existential’ (in terms–as-of-axiomatic-construct of notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>), and not equivalences of institutionalisation/intemporalisation levels. That is, being in a transcended institutionalised/intemporalised registry-worldview/dimension (internalisation and formalisation induced as a secondnature) doesn’t equivocate as highest teleologies to the existential projection that ‘had the vision’ in the prior/superseded subknowledging⁹⁵/mimicking/untranscended registry-worldview/dimension (‘with-no-elicited-positive-opportunism—of-social-functioning-and-accordance⁷⁹/much-more-likely-temporal-negative-disincentive’ and ‘out-of-the-blue’) to articulate-and-uphold-for-percolation-channelling-
<in-deferential-formalisation-transference> the prospect of the transcended-registry-worldview/dimension-with-its-prospective-universal-virtue-over-the-vices-and-impediments¹⁰⁶-of-the-prior-registry-worldview/dimension even as it seem
unintelligible/existentially-suprastructural to the prior/superseded untranscended/preconverging-or-dementing\textsuperscript{17}–apriorising-psychologism registry-worldview/dimension. So in terms–as-of-axiomatic-construct of ‘higher teleologies’ (emphasising the existential intemporal-disposition as a seed-of-virtue over institutionalisation/intemporalisation outcome, which the former enables) being in an institutionalised/intemporalised positivistic world doesn’t necessarily equivocate us to the Galileos, Descarteses, Newtons, Leibnizes, Rousseaux, Darwins … behind the articulation-and-upholding-for-percolation-channelling-\textless in-deferential-formalisation-transference\textgreater of a positivistic registry-worldview/dimension (even though together with them we all may recognise and operate within a positivistic world). That is, the ‘existential profound-supерerogating that enables the articulation-and-upholding-for-percolation-channelling-\textless in-deferential-formalisation-transference\textgreater of a transcending registry-worldview/dimension as to dimensionality-of-sublimating\textsuperscript{24}−\{\textless amplituding/formative\textgreater supererogatory\textless dementativeness/epistemic-growth-or-conflatedness /transvaluative rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness\textless equalisation\textgreater\}’ is the higher teleology\textsuperscript{100} ‘over the mere-institutionalised-being-and-craft’ in such a transcended registry-worldview/dimension. And why is this distinction critical? Because prospective (intemporality\textsuperscript{15}) need for prospective institutionalisation/intemporalisation/transcendence for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation necessarily calls upon the (intemporal)-kind that articulated-and-upheld-for-percolation-channelling-\textless in-deferential-formalisation-transference\textgreater the superseding institutionalisation/intemporalisation/transcendence; and the condition of mere-institutionalised-being-and-craft in the untranscended registry-worldview/dimension doesn’t speak of a disposition to prospectively articulate-and-uphold-for-percolation-channelling-\textless in-deferential-formalisation-transference\textgreater an intemporally requisite prospective registry-
worldview/dimension institutionalisation/intemoralisation that is intemorally preserving (in ontological-normalcy/postconvergence), highlighting the veridicality and need for ‘human registries-disambiguation at uninstitutionalised-threshold’, and as being notional-absolutely—temporal-to-intemoral-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 intemoral virtue as civilisational over temporal vices-and-impediments (philo-cultural and not cultural, because philosophy notionally supersedes and defines cultural possibilities); and so, by virtue of the exceptional possibility, in time and space, of human transformation/transcendence by philo-cultural skewing (‘intemorality—asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory—de-mentativity)/memetic-reordering with respect to the base physical animal selectivity process (genetics) of the human species generational succession. On other issues of pertinence in the bigger scheme of things: (i) Meaningfulness of notional—firstnaturedness—temporal-to-intemoral-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> as to ‘existential idealism/success’ as these define mental orientations or registry-worldview teleological-dispositions. Going by the human ‘institutional-cumulation/institutional-recomposure—<as-to—historiality/ontological-eventfulness—ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence—reflected—epistemicity—relativism—determinism’> process involving variously candored/straightness/prelogism and decandored/oblongated/distractive-alignment-to—reference-of-thought—<of-apriorising/axiomatising/referencing> mental-
devising-representation of registry-worldviews/dimensions dependent on which registry-
worldview is considered or perversion-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 perversion-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-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normaicy/postconvergence-reflected-‘epistemicity-relativism-determinism’>-process
transcendence-and-sublimity/sublimation/supererogatory–de-mentativity to take us from an
uninstitutionalised animal to now a positivistic one and prospectively a deprocryptic one; it is
difficult to contemplate ‘existential success/idealism’ from a knowledge/ontological perspective
(in contrast to a temporal wooden-language-{imbued—averaging-of-
thought<as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology -
as-of-‘nondescript/ignorable–void ‘-with-regards-to-prospective-apriorising-implications>}
perspective) without identifying that intemporal-disposition in contrast to temporal mental-
dispositions is what is ‘truly existential success’ as the intemporal-disposition is very much
what allows for human transcendence-and-sublimity/sublimation/supererogatory–de-
mentativity and subsequent institutionalisation/intemporalisation, much as the distilling process
allows for the lightness of hydrocarbons, ‘where lightness is virtue’. Basically, it can be said
that without the human quality of the ‘aetiologisation/ontological-escalation individuation of
the intemporal’ we’ll still be probably in caves. Of course, such a depth-and-projecting-scale-of-thought requires an appreciation of the ‘percolative impact’ of the ‘firstnature/intemporal’ (which is not readily available to the immediacy/shortness-of-register-of—‘meaningfulness-and-teleology of minds of temporal-dispositions). For instance, men did not ‘by magic’ develop the possibilities of civilisations whether the stone, bronze, copper, iron ages, the antiquities, the medieval and today modern positivism; without a corresponding ‘psychoanalytic liberation’ that allowed for such a development induced by philosophical revolution, however, prosaic the philosophy. For instance, it is not by magic that science and vaccines were not developed in antiquities but were developed in early industrial Europe, as the ‘psychoanalytic liberation’ of the ideas expressed by the Descartes and Galileos ‘shaped subsequent common minds’ to be inclined to rationalise profoundly their grasp of physical phenomena like Pasteur and others. Likewise, the philosophical development in antiquities not being ‘profoundly applicative enough’ and more or less cultic (available more or less to a priestly class and poorly universalising in many such slaving-and-class society), such a psychoanalytic liberation percolation-channelling-in-deferential-formalisation-transference-effect could hardly be obtained from say Aristotle’s writings (granted, it percolated into the medieval Arabic and European worlds), and in addition the ‘intellectualism’ was more like contained in a ‘cultic class’, and hardly the bread and butter of commoners (and even then, Athens was outlying without scale and time and the sufficient lack of chaos and war). As the establishment of a registry-worldview’s/dimension’s ‘(re-originary-as-unenframed/unbeholding/outlier-conceptualisation-(imbued-postconverging/dialectical-thinking--‘projective-insights’/‘epistemic-projection-in-conflatedness-of-notional-deprocrypticism-prospective-sublimation) originary/event-of-prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as of phenomenal-abtractiveness-of-


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prospective-ontology-origination psyche rule of intrinsic-reality/ontological-veridicality
transcendental-enabling/sublimating/supererogatory-de-mentativity as of phenomenal-
abstractiveness-of-presencing-
apriorising/axiomatising/referencing/intelligibility-setup/measuring-instrument-for-operant-or-
incidenting-predicative-insights-of

attendant-ontological-contiguity -educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-

instantiative-context> conceptualisation’. Being at the backend in reflecting holographically-
<conjugatively-and-transfusively> the ontological-contiguity⁶⁷—of-the-human-
institutionalisation-process⁶⁸, it will be naïve to contend that the transcendental-
enabling/sublimating/supererogatory-de-mentativity (re-originary-as-
unenframed/unbeholdening/outlier-conceptualisation-{imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’}-of-
notional–deprocrypticism-prospective-sublimation} ) originary/event -of-prospective-
ontology-origination psyche rule of our positivism–procrypticism registry-
worldview/dimension mental-disposition should inherently be obvious. But that doesn’t factor
in the implications of human limited-mentation-capacity-deepening that by successive prior
institutional-cumulation/institutional-recomposure-{as-to- historiality/ontological-
eventfulness /ontological-aesthetic-tracing-<perspective–ontological-
normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}) outcome of
successive prior psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring
as of their successive prior ‘(re-originary-as-unenframed/unbeholdening/outlier-
conceptualisation-{imbued-postconverging/dialectical-thinking -‘projective-
insights’/‘epistemic-projection-in-conflatedness -of-notional–deprocrypticism-prospective-
sublimation}⁷¹) originary/event⁷²-of-prospective-ontology-origination psyche rule of intrinsic-
ununiversalisation apriorising/axiomatising/referencing–psychologism, rulemaking-over-non-rules—universalisation–non-positivism/medievalism


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-determinism’} could be summed up this way: - a human-philosophical-conceptualisation of mythologies (of superstitious causations with respect to human and existential destiny/teleology) ‘inducing a human psychoanalytic-unshackling or registry-worldview memetic-reordering’ which has the merit of introducing comprehensive social institutionalisation/intemporalisation suprastructurally based around such mythologies (underlying suprastructurally the creation of superstitious practices,
religions and belief systems, and practically ‘institutionalised living’ whether with respect to nature or among humans); - a human-philosophical-conceptualisation of mystical-principles (a system of the appropriate relations humans need to have with such superstitious causations with respect to human and existential destiny/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 ‘104universal 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 104 universalisation, positivism and science (underlying the suprastructural introduction of intemopral 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–5meaningfulness-and-teleology100 to longness-of-register-of–5meaningfulness-and-teleology100 (rather a notionalisation/notional-conception/amplituding of knowledge and meaningfulness, where ‘a skewing (‘intemporal-asymmetric-subsumption-of-temporality”, for relative intrinsic-reality/ontological-veridicality transcendentally enabling/sublimating/supererogatory-de-mentativity) agency towards intemporal-intemporal-longness
in secondnaturing is what is critical and not a false idealism wrongly implying a direct/immediate cross-sectional intemporal-disposition of humankind’), with respect to human and existential destiny/teleology\(^{[10]}\) ‘reorienting the human psychoanalytic-unshackling or registry-worldview memetic-reordering’ and has as merit a realistic and hence more ontological-primemovers-totalitative-framework\(^{[2]}\) conceptualisation over ontologically-flawed-intemporal-construction-with-the-drawback-of-temporal-dispositions’ preconverging-or-dementing –apriorising-psychologism underlying the suprastructural and practical introduction of notional–deprocrypticism postconverging-or-dialectical-thinking\(^{[1]}\) –apriorising-psychologism rules/principles (postconvergence referentialism entropy of institutionalisation/intemporalisation). The reason for a registry-worldview’s/dimension’s institutionalisation/intemporalisation transcendence-and-sublimity/sublimation/superrorary-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-determinism’> that successive introduction of more and more ‘realistic’ conceptualisations enable a grander ontological-primemovers-totalitative-framework\(^{[3]}\) and grasp of its world. Further, what differentiates principles-rationalism/positivist-idealism and the rational-realism of notional–deprocrypticism as of ratiocination/ratio-contiguity as nondisjointing is that the ‘institutionalising threshold for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’ of the latter introduces the disambiguation of dispositions in meaning construal and subsequent logical

notional-deprocrypticism is particular, as imbued/recomposing with the other institutionalisations and across all the successive institutional-cumulation/institutional-recomposure-as-to- historiality/ontological-eventfulness/ontological-aesthetic-tracing-
reference-of-thought—\( ^3 \)categorical-imperatives/axioms/registry-teleology\( ^{100} \), for-intemporal-preservation-entropy-or-contiguity—or–ontological-preservation stranded-rightfully-as-decandored/oblongated, and so with the ‘aetiologisation/ontological-escalation’ highlighting temporal-dispositions \( ^{14} \) 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-determinism’\}\} imply higher perversion of \( ^3 \)reference-of-thought—\( ^3 \)categorical-imperatives/axioms/registry-teleology\(^{100} \), 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\(^{73} \) 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—\(^3 \)reference-of-thought’—as-confiliatedness\(^1 \)—or—ontological-reprojecting/longness-of-register-of—\(^{56} \)meaningfulness-and-teleology\(^{100} \)) ontological-escalation/aetiologising over threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{77} \) as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism\(^2 \); requiring a corresponding intellectually decisive and utter articulation for procryptic-to-deprocryptic crosseqnerational 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 grasable in the cross-section of the social-construct for the transcendence-and—sublimity/sublimation/supererogatory—de-mentativity to work effectively by incrementalism—in-relative-ontological-incompleteness —enframed-conceptualisation as to notional—disjointedness—as-of—reference-of-thought even though such incrementalism-in—relative-ontological-incompleteness —enframed-conceptualisation and notional—disjointedness—as-of—reference-of-thought might later arise in social integration from institutionalisation/intemporalisation percolation-channelling—<in—deferential—formalisation—transference> following an intellectually utter and decisive articulation, or possibly with successive other such intellectual articulations, of the perpetuation-of-notional—deprocrypticism transcendence-and—sublimity/sublimation/supererogatory—de-mentativity. Methodologically, it should draw on phenomenological-and-hermeneutic-insights, as with this research paper, and extending into a ‘creative existentialism (full—existential-depth-implications) storying construal’ as the ‘ontologically effective, applicative and operant articulation insight’ to this background phenomenological-and-hermeneutic-insights. Its highlighting of such a transcendence-and—sublimity/sublimation/supererogatory—de-mentativity should be similar to say a literary work like Things Fall Apart by Chinua Achebe even though the latter is rather more about cultural—diffusion—from—Western—philosophical—transcendence which positivistic transcendence-and—sublimity/sublimation/supererogatory—de-mentativity integration into the society’s institutionalisation/intemporalisation percolation-channelling—<in—deferential—formalisation—transference> undermines—psychoanalytically/psychoanalytic—unshackling/memetic—
reordering/institutional-recomposuring the society’s existentialism (full-existential-depth-implications) personhoods-and-socialhood-formation allowing for positivistic transcendence-and-sublimity/sublimation/supererogatory-de-mentativity. But then unlike Things Fall Apart, such a perpetuation-of-notional-deprocripticism transcendence-and-sublimity/sublimation/supererogatory-de-mentativity being not a cultural-diffusion-from-another-society’s-philosophical-transcendence but rather a universal-human-intradimensional-philosophical-transcendence can be creatively devised as being in substitution to an ‘abstract cultural-diffusion-from-another-society’s-philosophical-transcendence transcendence-and-sublimity/sublimation/supererogatory-de-mentativity’, for an in-depth insight. However, the latter storying will have to be more deterministic, operant and of aesthetic applicability, unlike just a simple literary work, with strong existentialism/full-existential-depth-implications insights with respect to percolation-channelling.<in-deferential-formalisation-transference> effects as predication/deferred-predication and application/deferred-application to human and social issues based on notional–firstnaturedness—temporal-to-intemporal-dispositions—conceptual articulation as ontological-primemovers-totalitative-framework about the ‘abstract nature of man’. This will involve ‘creative existentialism (full-existential-depth-implications) storying construal’ in transversality—of-affirmative-and-unaffirmative—disambiguated—’motif-and-apriorising/axiomatising/referencing’ articulated in a dynamic relationship along the three pedestals of: psychopathic characters slantedness as insane/slantedness-fitment in absolving-or-fleeting-logic-reflex-or-escaping-logic in hollow-constituting—in postlogic-backtracking—‘set-of-dereifying-hollow-narratives-and-acts’—to-last-narrative-wronglyly-allowing-interlocutors-prelogic-or-
conviction-as-to-profound-supererogation^{-}-alignment; temporal-dispositions (of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation)

insane/slantedness integration/conjugation in threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle as-to-`attendant-
intradimensional`-prospectively-disontologising-preconverging/dementing \_apriorising-
psychologism\rangle miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-or-formulaic-association-or-temporal-or-alibi conventioning-rationalising/temporal-enculturation-
or-temporal-endemisation of the organic-comprehension-thinking (organicalism/`intemporal-
prioritisation-of- reference-of-thought`–as-conflatedness\_\_or-ontological-
reprojecting/longness-of-register-of-meaningfulness-and-teleology)\_\_ intertemporal point-of-
referencing veridicality; and the intemporal-disposition organic-comprehension-thinking
(organicalism/`intemporal-prioritisation-of-reference-of-thought`–as-conflatedness\_\_or-
ontological-reprojecting/longness-of-register-of-meaningfulness-and-teleology)\_\_ on the
basis of a higher teleology\_\_ complex of being more profound with respect to threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \langle as-to-`attendant-
intradimensional`-prospectively-disontologising-preconverging/dementing \_apriorising-
psychologism\rangle with respect to intrinsic-meaning/veridicality, in terms–as-of-axiomatic-
construct of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-
arrogation, assumptions, value-reference and teleology\_\_ reflection/perspectivation of the two
prior pedestals in ontological-escalation as a registry-worldview/dimension defect at this
uninstitutionalised-threshold\_\_ as backdrop for ‘postconverging-or-dialectical-thinking
–
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
psychoanalytic-unshackling/memetic-reordering/institutional-recomposing in the construal of
futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
preconverging-or-dementing –apriorising-psychologism mental-devising-representation of its mind’ at its uninstitutionalised/unintemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as procrypticism–or–disjointedness-as-of-reference-of-thought so reflected/perspectivated from notional–deprocrypticism is more veridical than its illusion-of-the-present/present-consciousness as 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—of-social-functioning-and-accordance as the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of: ‘organising rules/principles’/base-
institutionalisation are opportunistically critical for temporal direct/immediate survival itself, i.e. such an uninstitutionalised state with uncertainty, lack-of-knowledge about the environment and relative lawlessness ‘focuses the individual’s mind’ to adhere to any dependable organised rules/principles/laws, even where such organising rules/principles/laws are bad so long as they are predictable, be it circumstantially (and effectively, base-institutionalisation is a state where such organising/rules/principles/laws are constantly being remade competitively with respect to survival-possibilities and power-relations, but on the other hand base-institutionalisation tends to have weak institutionalisation/intemporalisation percolation-channelling in-deferential-formalisation-transference for intemporal transcendence-and-sublimity/sublimation/supererogatory—de-mentativity in the long run due to ‘holding-on-to-the-initial-proven-survival-and-flourishing-assets/tradition’ and ‘a question of power relations’, and more likely than not, in such human society in ‘clanic turbulence’ base-psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is a highly-diffusionary-juggling-and-reconstituting-transcending-across-clans rather than oriented towards just a singular intra-social intemporal-philosophical transcending, but also involving on the rare occasion a lopsided diffusion from an altogether different and dominant cultural grouping); those of ‘projecting rules/principles’ or universalisation are less opportunistically critical for temporal direct/immediate survival but are relatively vital and extend the ambits of the former; while those of ‘empirical rules/principles’/positivism are even less positive-opportunistically critical for temporal direct/immediate for immediate/direct survival but relatively critical for flourishing (science, human rights, democracy, etc.). So these institutionalisations transcendence-and-sublimity/sublimation/supererogatory—de-mentativity can elicit, in effect, a grander sense of intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation.
postconverging–de-mentating/structuring/paradigming rather than a temporal extricatory preconverging–de-mentating/structuring/paradigming in their cross-section of the social-construct. However, it will probably be more facile for such a cross-section of the social-construct to be strongly disposed to adopt an extricatory/temporality\(^9\) preconverging–de-mentating/structuring/paradigming rather than intemporal/ontological/social/species/\(^{10}\) universal/transcendental/\(^{11}\) maximalising-recomposuring-for-relative-ontological-completeness\(^{12}\) — unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming regarding the \(^{13}\) reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{14}\), 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 intemporality -skewing (‘intemporality’-asymmetric-subsumption-of-temporality\(^{15}\)’, 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—of-social-functioning-and-accordance\(^{16}\) for survival itself with base-institutionalisation will not necessarily have the same adherence effect on the cross-section of the social-construct when it comes to a transcendence-and-sublimity/sublimation/supererogatory–de-mentativity which temporal directness/immediacy for ‘individuals sense of survival-and-flourishing’ is not so obvious but for its abstract ontological veridicality and abstract intemporal transformation implications as is the case with deprocrypticism; but is rendered possible because of the relatively ‘strong preset institutionalisation/intemporalisation percolation-channelling–<in-deferential-formalisation-transference> for transcendence-and-
sublimity/sublimation/supererogatory--de-mentativity’ (on the basis of its untenability/internal-contradiction/internal-incoherence/institutional-constraining generation capacity); more like it would be fair to say that many an abstract and boring scientific efforts do not necessarily appeal temporarily but for the strongly preset institutionalisation/intemporalisation percolation-channelling-<in-deferential-formalisation-transference> for their social integration. Basically, with transcendence-and-sublimity/sublimation/supererogatory--de-mentativity as temporal directness/immediacy weaken on the one hand, the element of untenability/internal-contradiction/internal-incoherence/institutional-constraining (with institutional percolation-channelling-<in-deferential-formalisation-transference> for transcendence-and-sublimity/sublimation/supererogatory--de-mentativity) in assuring prospective transcendence-and-sublimity/sublimation/supererogatory--de-mentativity strengthens. To sum up, this highlights the ‘temporal existentialism/full-existential-depth-implications practicality aspect’ involved in all human transcendence-and-sublimity/sublimation/supererogatory--de-mentativity. That is, transcendence-and-sublimity/sublimation/supererogatory--de-mentativity is more of a human-mentation-capacity driven construct and its mundane recognition is not inherently by its supposed virtue (given that survival-and-flourishing, and not veracity/ontological-pertinence, are the more immediate/direct basis for the human temporal drive). To the extent that transcendence-and-sublimity/sublimation/supererogatory--de-mentativity highlights critically that it is what is the best enabler for survival-and-flourishing then it is a force of social transformation. Equally, an ontologically-veridical but not immediately/directly survival-and-flourishing will not, with regards to human temporal practicality, by mere ontological-veridicality be a basis for its social integration, if the insight that it provides a grander survival-and-flourishing scheme isn’t immediately palpable. As in this case human temporal practicality disposition is perfectly inclined to threshold at its registry-worldview/dimension uninstitutionalised-threshold ⁰. But then with an increasing cerebral grasp of our nature and
our surrounding world rather than just passive endurers of nature-in-action, we can fairly anticipate and supersede intellectually our human temporal practicality dispositions, in this case with regards to deprocrypticism, and attain prospective knowledge-and-virtue generally. Meaning (defined previously as what defines/predicates value, thought and action) is actually a referential memetic construct in the referential exercise of the entropic preservation of preceding-intemporality\textsuperscript{52}/intrinsic-reality as validated by ontological-primemovers-totalitative-framework\textsuperscript{73}. This leads in the instance of perversion-of reference-of-thought\textsuperscript{<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\textsuperscript{84}/categorical-imperatives/axioms/registry-teleology\textsuperscript{100}; requiring a referential ‘memetic reordering/psychoanalytic-unshackling reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100} for the entropic preservation of intemporality\textsuperscript{52}/intrinsic-reality as validated by ontological-primemovers-totalitative-framework\textsuperscript{73}. The referential memetism as suprastructural-meaningfulness implying that meaning is in fact a ‘human mental devising construct’ (not inherently ontological or intrinsic-reality) and it is grounded on its validation/veridicality by its ontological-primemovers-totalitative-framework\textsuperscript{73} in showing it is proxying to ‘abstract and inherent ontology/intrinsic-reality/veridicality’ which is a preceding/superseding notion (postconvergence) to our mental devising of meaning; explaining why we adjust our meaning model/memetic-reordering/psychoanalytic-unshackling (soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought/candored, and then mentally-oblongated/decandored with respect to new/superseding soundness-or-ontological-good-faith/authenticity\textsuperscript{69}-of-reference-of-thought/candored) when the proxying-registry-construct is internally-contradictory and demonstrated to be flawed at successive uninstitutionalised-threshold\textsuperscript{103} whether from
recurrent-utter-institutionalised to base-institutionalised, ununiversalised to universalised, non-positivism/medievalism to positivistic, and prospectively procrypticism to deprocrypticism. More than just an exercise of grasping the possibilities of human transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, it is critical that for future transcendence-and-sublimity/sublimation/supererogatory-de-mentativity we don’t confuse the development of a ‘banal/temporal/averaging-of-temporal-thoughts’ notion in ‘our shortness of the lives of mortals’ (80 or 100 years or so) as defining what is ‘existential idealism/success’ on the basis of such ‘mental shortness’ (which isn’t even solipsistically/emanantly/becomingly the intemporal responsibility for the transcendence-and-sublimity/sublimation/supererogatory-de-mentativity that enabled its world, the positive worldview from non-positivism/medievalism, but has been rather ‘institutionalised and secondnatured there’, and so is ‘philosophically irresponsible’ prospectively with respect to the bigger scheme of things regarding transcendence-and-sublimity/sublimation/supererogatory-de-mentativity/prospective-institutionalisation, necessarily so when inclined to an extricatory temporal-disposition that is not solipsistically intemporally responsible). Intellectually and knowledge-wise, the articulation of ‘existential idealism/success’ must be the exclusive purview of the aetiological individuation of the intemporal-disposition whose organic-comprehension-thinking (organicalism/intemporal-prioritisation-of-reference-of-thought–as-conflatedness-or-ontological-reprojecting/longness-of-register-of–meaningfulness-and-teleology’s 10 universal projection/intemporality 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 universalisation (to thwart ununiversalisation), positivism (to thwart non-positivism/medievalism), and prospectively its intemporal-disposition that will enable notional–deprocrypticism (to thwart procrypticism–or–disjointedness-as-of-reference-of-thought) and thereafter; the intemporal mind as such projects in an ‘abstract
eternity’ that is what allows for the intemporal-preservation-entropy-or-contiguity–or–ontological-preservation. In the bigger scheme of things, all the vices-and-impediments of the successive registry-worldviews/dimensions can be directly ascribed as corresponding to the 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 procrypticism (pointing to the fact that virtue is about ‘the-Good/understanding/notional~knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }—conflatedness in {preconverging disentailment by] postconverging entailment> of ontological-primemovers-totalitative-framework constructs’ of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism, and not ‘good-natured/impression constructs’ which are vague, as it is inevitable that there is no good-naturedness/impression-drive that exist to prevent a recurrent-utter-institutionalised mind from deterministically committing the vices-and-impediments of recurrent-utter-uninstitutionalisation, of an ununiversalised mind those of ununiversalisation, of a non-positivism/medievalism mind those of non-positivism/medievalism, and prospectively of a procryptic mind (as subknowledging/mimicking/perverting positivistic meaningfulness) those of procrypticism. Virtue is plainly and simply about the-Good/understanding/notional~knowledge-reification–gesturing-in-prospective_psychologismic~apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity }.
conflatedness -in- [preconverging-disentailment-by]-postconverging-entailment>/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 transcendent 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-dentating/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/notional-knowledge-reification–gesturing-in-prospective_psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity } — conflatedness -in-[preconverging-disentailment-by]-postconverging-entailment>/ontological-primemovers-totalitative-framework and not impression/good-naturedness/wishfulness
vagueness) the supersedingness of the intemporal-disposition-worldview (as ontological and
upholding virtue in the medium to long perspective) over the cross-section of human mental
notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence s, i.e. secondnaturing as formalisation and
internalisation. For instance, if men were of an intemporal-disposition we will only need ‘moral
philosophy’ and ‘no law’ as the institutionalising principle of the law is a tacit recognition that
realistically we need ‘dominating/superseding artifices’ or ‘institutions and their rules and
narratives’ whether the human subjects have a grasp of the ‘philosophical’ universal end
purpose or not). This is the attitude that preserves the virtue inherent in the intemporal
conceptualisation of meaning and ‘not any temporal romantic idealism’ which only leads to
perversion-of-reference-of-thought-as-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-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation as to preconverging-or-dementing—apriorising-psychologism. This involves avoiding the naivety of articulating
meaning only in the sense of the intemporal ideal but including a constraining and notional-firstnatures—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence—disambiguating realism that upholds/preserves intemporality/longness and stifles temporal-dispositions perversions-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-
onconviction/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 reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation (going from the insight of a common vantage perspective of mutually unintelligible/existentially-suprastructural positivism and non-positivism/medievalism reference-of-thought—categorical-imperatives/axioms/registry-teleology,-for-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation); wherein it is transversality<for-sublimating–existential-eventuating/denouement>~of-

affirmative-and-unaffirmative–disambiguated–motif-and-

apriorising/axiomatising/referencing’ that plays out to enable the utter superseding/transcendence of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension over the prior/transcended/superseded intradimensional meaningfulness. For the simple reason that intrinsic-reality being preceding as ontological-normalcy/postconvergence it won’t let the positivistic mindset/reference-of-thought (as intrinsic-reality/ontology is inherently suprastructural or beyond-the-consciousness-awareness-teleology<in-preconverging–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-

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reality/ontology) to be involved in social-and-temporal-trading with the non-positivism/medievalism mindset/reference-of-thought as inherently all the greater possibilities of grasping a more profound intrinsic-reality/ontology lies with ‘reasoning-through/utterion’ with the prospective memetism of positivism which actual mental-devising-representation of non-positivism/medievalism is as preconverging-or-dementing/apriorising-psychologism (where the non-positivism/medievalism registry-worldview/dimension is the prior/transcended/superseded intradimensional meaningfulness perspective). The validation arises from the untenability/internal-contradiction/internal-incoherence/institutional-constraining in the long-run of non-positivism/medievalism, as the more profound positivistic meaningfulness takes hold in the-Good/understanding/ontological-primemovers-totalitative-framework institutionalisation percolation-channelling/<in-deferential-formalisation-transference> mechanism. This ontological insight (transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ that plays out to enable the utter prospective/superseding/transcending of the intemporal-disposition or prospective memetism or prospective/transcendental/superseding registry-worldview/dimension) also informs, as with all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity, the relation between the prospective meaningfulness/memetism or transcending/superseding registry-worldview/dimension as notional–deprocrypticism and prior/transcended/superseded intradimensional meaningfulness/memetism as our procrypticism, with the latter superseded/transcended as of ‘reasoning-through/utterion’ and represented as preconverging-or-dementing/apriorising-psychologism in line with the preceding ontological-normalcy/postconvergence nature of intrinsic-reality/ontology, likewise with the idea that notional–deprocrypticism validation will arise from the untenability/internal-contradiction/internal-incoherence/institutional-constraining of procrypticism as futural Being-
intemporally-preservational); with the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism reflected/perspectivated in the mental-devising-representation fully implied by the new transcending/superseding \textsuperscript{8}reference-of-thought (of postconverging/dialectical-thinking\textsuperscript{20}–apriorising-psychologism) about the prior transcended/superseded \textsuperscript{8}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 \textsuperscript{<shallow-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema> and go on to be of <amplituding/formative–epistemicity>totalising~self-referencing-syncretising/circularity/interiorising/akrasiac-drag this now shown-to-be-wrong \textsuperscript{8}reference-of-thought). Preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism as such is easily and spontaneously reflected of a prior/superseded/transcended registry-worldview/dimension like for instance a positivistic registry-worldview/dimension mental-devising-representation reflecting the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of a medieval registry-worldview/dimension. But then this is because the positivistic registry-worldview/dimension doesn’t have to deal with any existential illusion-of-the-present/present-consciousness/epistemic-totalising\textsuperscript{7}~self-referencing-syncretising/mirage that the non-positivism/medievalism registry-worldview/dimension personhoods-and-socialhood-formation has to deal with. However, implying similarly the preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism of the positivistic registry-worldview/dimension from its intradimensional perspective where its own \textsuperscript{7}reference-of-thought is superseded/transcended by a prospective \textsuperscript{7}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\textsuperscript{7}~self-referencing-syncretising/mirage that its personhoods-and-socialhood-formation has to deal with, lead to the positivistic registry-
worldview/dimension by reflex setting-aside/ignoring the prospective and veridical reference-of-thought and corresponding (postconvergence) ontological-veridicality/ontological-contiguity, and go on to self-reference-syncretise its transcended/superseded reference-of-thought. In concrete terms for instance, whereas a positivistic mindset/reference-of-thought will likely shift the reference-of-thought with regards to say a non-positivism/medievalism context of notions-and-accusations-of-sorcery where A were to accuse B for being a sorcerer who caused A’s illness, the mental-devising-representation of the positivistic mindset/reference-of-thought will be that A is preconverging-or-dementing apriorising-psychologism and that a germ and biological functioning theory of the human body is the reference-of-thought for A’s disease. But then intradimensionally, A and B and their society of personhoods-and-socialhood-formation and existentialism/full-depth-of-existential-implications that are non-positivism/medievalism will tend to harken back to reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that uphold the prior/transcended/superseded reference-of-thought that admits to notions-and-accusations-of-sorcery. The effective anthropological and dialectical evidence (mostly from diffusional transcendence-and-sublimity/sublimation/supercratory–de-mentativity given the relative abruptness of cultural diffusions compared to an intra-society philosophical transcendence-and-sublimity/sublimation/supercratory–de-mentativity which is rather slow in the making) shows that it is the crossgenerational habituation by amplituding/formative-epistemicity–totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag into reference-of-thought of the prospective/transcending/superseding registry-worldview/dimension (in this instance the positivistic registry-worldview/dimension) that will ultimately ‘wean’ the prior/superseded/transcended registry-worldview/dimension (in this instance non-positivism/medievalism) from its defective non-positivism/medievalism
reference-of-thought and its prior relative-ontological-incompleteness towards a positivistic
affordability/opportunum/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) do not acknowledge ontological-impertinence as of notional-discontiguity/epistemic-discontiguity sprawling of-shallow-supererogation of-mentally-aestheticised-preconverging/dementing of-qualia-schema of the perversion-of- reference-of-thought as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation associated with such positivism–procrypticism reference-of-thought that is bound to directly and indirectly at the uninstitutionalised-threshold be integrating postlogism as-of compelling–nonconviction/madeupness/bottomlining-


conflatedness –in–[preconverging-disentailment by]–postconverging-entailment}–ontological-prime movers-totalitative-framework\textsuperscript{73} 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\textsuperscript{1}–narratives—of-the–reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, which along the institutional-cumulation/institutional-recomposure–{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\) are successively shown to be defective-as-always-being-sub-par-to-intrinsic-reality and defining the uninstitutionalised-threshold\textsuperscript{103}. 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\textsuperscript{100}, 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-prime movers-totalitative-framework\textsuperscript{73} 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 a 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/notional~knowledge-reification–gesturing<in-


conflatedness—in[preeconverging-disentailment_by]–postconverging-entailment>ontological-
primemovers-totalitative-framework as of ontological-faith-notion-or-ontological-fideism

imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-
of-existential-reality that carries the virtuous and ontological insight to grasp that a registry-worldview’s/dimension’s institutionalisation as base-institutionalisation rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism will provide a grander virtuous and ontological outcome for humans, and not a good-naturedness inclination which is stuck at the

reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of recurrent-utter-uninstitutionalisation. This same fundamental dilemma arises with all other institutionalisations. For instance, the procrypticism inclination to stick to the reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a positivistic registry-worldview/dimension viewed as
deterministic by projected <amplituding/formative> wooden-language-{imbued—temporal—
mere-form/virtualities/dereification/akrasiatonic—denatured/preconverging—or-dementing —
narratives—of-the—reference-of-thought—categorical-imperatives/axioms/registry—
} teleology } as to how others act in hollow-constituting<as-disjointed-misappropriation-of—
meaningfulness-and-failing-intemporal-preservation> requiring the-
Good/understanding/notional—knowledge-reification—gesturing<in—
prospective_psychologismic—apriorising/axiomatising/referencing-{of-attendant—ontological—
contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging—disentailment by}—postconverging—entailment>/ontological—
primemovers-totalitative-framework{3} appreciation that an ontological-primemovers-
totalitative-framework{3} as to existence-potency{5}~sublimating—nascent—disclosed-from-
prospective—epistemic—digression indicating such a perversion-of—reference-of-thought<as—
preconvergingly—apriorising/axiomatising/referencing—
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{10}, for intemporal-preservation-
entropy—or—contiguity—or—ontological-preservation to ensure intemporal-preservation as 
deprocrypticism. Thus it is the-Good/understanding/notional—knowledge-reification—gesturing<-
in—prospective_psychologismic—apriorising/axiomatising/referencing—{of-attendant—
ontological—contiguity—educed—existentialising/contextualising/textualising-contiguity }—
conflatedness—in{preconverging—disentailment by}—postconverging—entailment>/ontological—
primemovers-totalitative-framework{3} 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
categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registrying/registry-worldview/dimension that is necessarily sub-par to intrinsic-reality/ontology (this is the central idea that fundamentally explains how \textsuperscript{7}perversion-of\textsuperscript{8} reference-of-thought\textsuperscript{9} as preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining as to shallow-supererogation \textsuperscript{11} as to preconverging-or-dementing\textsuperscript{12}–apriorising-psychologism arise, due to sub-par reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10} 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/notional–knowledge-reification–gesturing\textsuperscript{in-prospective Psychologismic–apriorising/axiomatising/referencing–of-attendant–ontological-contiguity\textsuperscript{6}–educed–existentialising/contextualising/textualising-contiguity\textsuperscript{3}} conflatedness\textsuperscript{13} in {preconverging-disentailment by\textsuperscript{3}–postconverging-entailment\textsuperscript{3}}/ontological-primemovers-totalitative-framework\textsuperscript{73} ‘ illuminating reflecting/perspectivating/highlighting (which is ‘more or less ontologically-reconstituting/deconstructional’, in the sense that in the bigger scheme to absolutely grasp intrinsic-reality/ontology in cumulation/recomposuring from recurrent-utter-institutionalisation-to-deprocrypticism, \textsuperscript{7}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}, for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure\textsuperscript{6}} {as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism\textsuperscript{73}} are, strictly speaking, of a more-and-more-precise-heuristic-nature in their strive to grasp intrinsic-
reality/ontology as-we-predicate-better-and-more-about-the-world, notwithstanding the fact that a registry-worldview/dimension acts more-or-less-in-utter-trust to its given “reference-of-thought–categorical-imperatives/axioms/registry-teleology”, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation mainly for the compromising sake of ‘effective functioning’, and so at one dialectical moment till a better one arises at another dialectical moment, as a transcending/superseding reference/registry/registry-worldview/dimension) that simply ‘open-up’/‘throw-up’/‘reveal’ in ontological-normalcy/postconvergence successive existentialisms/full-depths-of-existential-implications of the notion of what is meant by intrinsic-reality; more precisely and effectively, as ontological-normalcy/postconvergence-or-postdicatory deconstruction/ontological-reconstituting–as-to-confoundedness 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-confoundedness towards-intrinsic-reality wherein existence-defines-essence (along Sartrean existence-precedes-essence or existence-meeting-essence), as it is existentialism which is the ‘becoming that defines essence’ with ‘essence-of-meaningfulness being-veridically-in-ontological-reconstituting–as-to-confoundedness’ and not a traditionally naïve ‘wrong hollow-constituting perception or construct-of-essence-of-meaningfulness-in-an-abstract-classification-scheme-which-is-out-of-attendant-ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity’, that is usurpable/impostored by mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising>. This is the veridical ontological depth of mental-devising-representation/psychological-representation/{cumulated/recomposed}-consciousness-awareness-teleology informed by
nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > the preconverging-or-dementing\footnote{\textsuperscript{10}}–apriorising-psychologism institutional-cumulation/institutional-recomposure\footnote{\textsuperscript{9}} (as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–\textless{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}\textgreater{}) wrongful placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} is a ‘syncretising registry-teleology\textsuperscript{100}–mentation that articulates the ‘intradimensional\textsuperscript{7} perversion-of–reference-of-thought\textless{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation > as to preconverging-or-dementing\textsuperscript{10}–apriorising-psychologism’ successive existentialisms/full-depths-implications disposition’ with the false implication of non-transcendability of these respective institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–\textless{perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}\textgreater{}) (given their wrong circular-upholding of the hollow-constituting\textless{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} of their same\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, in lieu of upholding as ‘ontological-reconstituting–as-to-conflatedness\textsuperscript{12}’ the prospective ones that should carry the mantle for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as reflected by the fact that ‘any hollow-constituting\textless{as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation} initiative/effort’ to grasp intrinsic-reality from the ‘failing/not-upholding\textless{as-of-apriorising/axiomatising/referencing} and ontologically-wrong’\textsuperscript{84} reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of a reference/registering/registry-worldview/dimension is necessarily sub-par to ontological-normalcy/postconvergence intrinsic-
reality/ontology, and thus ‘dialectically-preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism’ to enable its prospective superseding/transcending), and this is rightfully transcended/superseded by the ‘postconverging-or-dialectical-thinking\textsuperscript{20}–apriorising-psychologism’/soundness-or-ontological-good-faith/authentication\textsuperscript{8}–of–reference-of-thought institutional-cumulation/institutional-recomposure\textsuperscript{(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<br>\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}}> by reflecting/perspectivating/highlighting their rightful/veridical ‘preconverging-or-dementing\textsuperscript{19}–apriorising-psychologism registry-teleology\textsuperscript{100}–mentation that articulates transdimensionally successive existentialisms/full-depths-of-existential-implications disposition’ with the rightful implication of the transcendentability of these respective institutional-cumulation/institutional-recomposure\textsuperscript{(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<br>\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}}> (given the rightful prospective superseding/transcending of their ‘failing/not-upholding\textsuperscript{<as–of–apriorising/axiomatising/referencing> and ontologically-wrong’\textsuperscript{8}–reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation; as going by the bigger scheme for absolute grasp of intrinsic-reality/ontology in cumulation/recomposing from-utter-institutionalisation-to-deprocrypticism, \textsuperscript{11}reference-of-thought– categorical-imperatives/axioms/registry-teleology\textsuperscript{100}–for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation of successive institutional-cumulation/institutional-recomposure\textsuperscript{(as-to–historiality/ontological-eventfulness /ontological-aesthetic-tracing<br>\textsuperscript{<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism-determinism'}}> 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-existent-implications paradox’ involving wrongfully intradimensional

<amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag registry-teleology-mentation and
rightfully transdimensional ontological-veridicality rather in an ontological-preconverging-or-
dementing –apriorising-psychologism/preconverging-or-dementing –apriorising-
psychologism registry-teleology-mentation is critical in understanding how to circumvent
temporal-dispositions circumventive/distractive-temporal-prioritisation-of reference-of-
thought/temporal-preservation inclination associated with postlogism in hollow-constituting
<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>
(psychopathy and social psychopathy), in lieu of ‘intemporal-prioritisation-of reference-of-
thought’–as-conflatedness-ontological-reprojecting/intemporal-preservation inclination
associated with prelogism-conviction,-in-profound-supererogation <existentially-
veridical–attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-
precedes-disontologising-logical-outcome-arrived-at>. Fundamentally, conjugated-
postlogism /preconverging-or-dementing -integration hollow-constituting<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> is always based on a
wrong <amplituding/formative–epistemicity>totalising–self-referencing-
synergetising/circularity/interiorising/akrasiatic-drag registry-teleology-mentation in
recurrent 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
(psychopath) or hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-
failing-intemporal-preservation> or conjoining-looping-set-of-narratives as-of-cohering-logic-
reflex (derived social psychopathy) of hollow narratives, and wrongfully that this is reference-
of-thought; and correspondingly, a rightful transdimensional ontological-representation should
imply it is a preconverging-or-dementing –apriorising-psychologism-<stranded-as-rightfully-oblongated/decandored-and-dialectically-or-contendingly-out-of-phase> 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 -of-reference-of-thought, as the hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> postlogism -or-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness preconverging-or-dementing –apriorising-psychologism counts on the natural inclination (as ‘prelogism’ -as-of-conviction,-in-profound-superreration –<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-superreration’ mindset/ reference-of-thought to reflexively engage contendingly/logically with its hollow narratives, with the grander faulty-mentation-procedure-deception-or-urge not being the hollow narratives per se but in wrongfully implying its veracity/ontological-pertinence as reference-of-thought and implying the falsely apriorising–registry-elements of its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology; as being an even grander faulty-mentation-procedure-deception-or-urge of a registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-existential–defect>’ nature of registry-teleology mental-devising-representation/mentation, that speaks not only to an act defect but a registry-worldview/dimension defect. Thus this insight in transcendental analysis is that by its very nature in that it puts into question ways, assumptions and traditions of thought and practices,
the possibility of truly profound insights that go well beyond more or less platitudes and inevitably requires taking stock of the full-depth-of-existential-implications/existentialism of transcendental-meaningfulness–
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument, given the need to boldly overcome intellectual and knowledge dead-ends and introduce postconverging–de-mentating/structuring/paradigmng 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 \( \langle \text{amplituding/formative}\supset \text{supererogatory–de-}
\text{mentativeness/epistemic-growth-or-conflatedness} /\text{transvaluable-
\text{rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle \) projection nature and hardly just secondnatured, in thriving for an abstract sense of the intemporal beyond just functioning within the ambit of given reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{[0]}\) with their intemporal preservation limitations as well as their corrupting nature as distractive/circumventive \( \langle \text{amplituding/formative–epistemicity}\supset \text{totalising–self-referencing-syncretising/circularity/interiorising/akrasiat-
drag}\rangle \). Within all registry-worldviews/dimensions as institutional-cumulation/institutional-recomposure–\( \{\text{as-to–historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing–}
\langle \text{perspective–ontological-normalcy/postconvergence-reflected–}\text{epistemicity-relativism–}
determinism\rangle\}, \) there is a convergence that ensures intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by selecting as appropriate the ‘relatively ontologically/intemporally veridical’ among myriad possibilities and contradictions of human reference-of-thought and meaningfulness, turning away from human shallow-limited-
mentation-capacity/shortness-of-register-of–meaningfulness-and-teleology\(^{[0]}\)/temporality\(^{[0]}\)-
establishing a human approximating/proxying/aligning relationship with the ‘potency of intrinsic-reality/ontological-veridicality (ontological-normalcy) which is a coherent oneness’ that can very much be anticipated as ontological-normalcy/postconvergence. In this regard, it should be reiterated that ‘registry (‘categorical-imperatives/axioms/registry-teleology’ establishes reference-of-thought, and acts as the basis for and defines the operation of logic or logical processing’, and it is notionally all about registry-soundness (reflected as soundness of thought) when we are of supplanting-conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism or perversion-of- reference-of-thought<as-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-to–attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism> as with the hollow and formulaic narratives slanted by psychopath and mimicked by temporal-dispositions (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought>) of ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation in postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness). Unlike the ‘notion of agreement-disagreement’ dealing with soundness/unsoundness of logical-processing-or-logical-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-derived-from—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 unaaffirmation/deprojection/de‐assertion/undueness‐invalidating‐logicising/unsuitable‐measuringinstrument‐invalidating‐measuring‐as‐to‐preconverging‐or‐dementing—apriorising‐psychologism’ so‐underlining existence—as‐the‐absolute‐a‐priori‐of‐conceptualisation‐and‐existence—as‐sublimating‐withdrawal,‐eliciting‐of‐prospective‐supererogation—as‐to‐perspective‐ontological‐normalcy/postconvergence‐implied‐‘prospective‐aporeticism‐overcoming/unovercoming’. Intradimensionally within a registry-worldview like positivism, this could be construed as there is no basis for a mindset/‘reference-of-thought advocating for scientific medicine as practised in hospitals to ‘logically convince’ another mindset/‘reference-of-thought advocating rather for traditional medicine (involving a mix of herbalism, incantations, spirits, etc.) that the former is more ontologically-veridical on purely logical terms (as the traditional medicine interlocutor operates logic according to the apriorising–registry or ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology behind its traditional medicine meaningful-frame while the scientific medicine interlocutor operates logic according to the apriorising–registry or ‘reference-of-thought—
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—ontological-preservation in the various instances) but actually implying ‘different relations to an ontologically veridical reference-of-thought’, underlined by the disambiguated notional-firstnatedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> (aetiological ontological-primemovers-totalitative-framework construct), and so whether with regards to the epiphenomenon of psychopathy and social psychopathy (or with respect to ontological-veridicality or issues of reference-of-thought and meaningfulness generally): - As the ‘intemporal-disposition’ disposition which is prelogism—as-of-conviction,—in-profound-supererogation —<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness—precedes-disontologising-logical-outcome-arrived-at> as to attendant—ontological-contiguity—educated—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—ontological-preservation since its
apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\) are ontologically-veridical), which are ‘ontologically-reconstituted/deconstructed’ and hence of sound/veridical \(^{8}\)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\(^{20}\)–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\(^{\langle<\text{as-to-}^{‘}\text{attendant}\text{-intradimensional}\rangle\rangle-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\rangle\rangle} or formulaic-projection/postlogism\(^{78}\) with respect to the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ (based on ontologically non-veridical \(^{14}\)reference-of-thought–\(^{3}\)categorical-imperatives/axioms/registry-teleology\(^{100}\),\,-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\(^{100}\) are not ontologically-veridical but rather usurping/impostoring), which are ‘hollow-constituted’ and hence of unsound/non-veridical \(^{14}\)reference-of-thought ( \(^{3}\)perversion-of–\(^{14}\)reference-of-thought\)\rangle\rangle as-preconvergingly-apriorising/axiomatising/referencing-in

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \rangle\rangle, and in registry-worldview terms dialectically-out-of-phase/dialectically-primitive as preconverging-or-dementing\(^{17}\)–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-discomfure-or-
expressions’ (along new/prospective veridical-ontological reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) for new/prospective sound/veridical reference-of-thought (registry-soundness reflected as soundness-or-ontological-good-faith/authenticity-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’ 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-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-
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_attendant—ontological—contiguity—and—reification—or—intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology} by maximalising-recomposuring—for-relative-ontological-completeness—unenframed-conceptualisation insight, in postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> by its slantedness-of-meaningfulness as ‘relevant-occasions-of-opportune’ (of social-stake-contention—or-confliction) arise on the basis that the ‘copied-hollow-form-of-meaningfulness’ is mechanically deterministic of others behaviours such that they can so be swayed, and by following a teleological disposition of ‘inductive limitation’ or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing—<amplituding/formative—epistemicity> totalising—in-relative-ontological—completeness as they require that others do not act likewise as the psychopath/postlogic-character or their implications should be limited to a given target or targets and not be implied as totalisingly-entailing, as the fundamental teleology/purpose for articulating them is not intemporal/not-of-totalising-entailment but speaks more of a temporal motive, and in a further suprastructuring construal—as-of—perversion—and-derived—perversion-of—reference-of—thought—as-preconvergingly-apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as-to-shallow-supererogation ➔ as-to-uninstitutionalised-threshold > self-referencing-syncretising—and—subtransversality

disontologising-preconverging/dementing —apriorising-psychologism— reflection of both the (postlogic-backtracking—<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’> )
reference-of-thought/meaningful-reference/anchoring-of-meaning/registry-worldview), as they are emphasising the ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ without reference to existential reality whereas such a ‘Différance-existential-transitory-articulation-of-the-protraction-of-’ perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation ‘–of-meaningfulness’ operant technique reflects/perspectivates those ‘same-terms-of-expressions (seemingly-same-implied-meaningfulness)’ wrongly emphasised with reference to existential reality (as suprastructuring construal-{as-of-‘perversion-and-derived- perversion-of- reference-of-
thought-<as-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_attendant–ontological-
contiguity –educated–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_attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality-ontological-coherence_or_superseding–oneness-of-ontology’ or mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> state of essence-of-meaningfulness’ (in the case where essence-of-meaningfulness is considered as definitely/absolutely given by the mere-formulaicity-as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> of reference-of-thought–categorical-imperatives/axioms/registry-teleology without considering whether these are in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation in the very first place) is the basis of psychopathic/postlogic-character and their interlocutors (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-existential-unthought> hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> to the reference-of-thought–categorical-imperatives/axioms/registry-teleology but failing/not-upholding<as-of-apriorising/axiomatising/referencing> to uphold intemporal-preservation/entropy/contiguity) by vague-rhyming-or-copied-mimicry-or-formulaic-projection-or-projection-of-form-or-hollow-and-vague-vocalisation-or-subknowledging and implying wrongly they are in a state of supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–postconverging/dialectical-thinking–apriorising-psychologism (be it implied bad or good supplanting–conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’–
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\textsuperscript{43}-educed-existentialising/contextualising/textualising-contiguity\textsuperscript{40}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{45} by maximising-recomposuring-for-relative-ontological-completeness\textsuperscript{86}—unenframed-conceptualisation insight of essence-of-meaningfulness (as existence-precedes/defines-essence, based on contextualising insight from the precedence of existence as becoming) re-establishes the requisite ontologically-veridical contextualisation of essence-of-meaningfulness by ‘ontologically-reconstituting’/deconstruction of reference-of-thought and meaningfulness that is veridically supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}—of-‘attendant-intradimensional’-postconverging/dialectical-thinking–apriorising-psychologism since it sticks to intemporal-preservation-entropy-or-contiguity–or–ontological-preservation by overriding the prior reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} that is failing/not-upholding<as-of-apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–ontological-preservation with new/prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} to uphold intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and hence implying a state of postconverging-or-dialectical-thinking\textsuperscript{10}–apriorising-psychologism that is dialectically-in-phase. Hence the ‘expression of reference-of-thought and meaningfulness in suprastructuring construal as of ‘perversion-and-derived- perversion-of-reference-of-thought’\textsuperscript{84} as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as-to-uninstitutionalised-threshold\textsuperscript{10}–self-referencing-syncretising–and–subtransversality<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing’–and–‘corresponding-ontological-reconstituting–as-to-conflatedness\textsuperscript{11}–of-veridical–reference-of-thought-as-prospective–
conceptualisation insight of essence-of-meaningfulness keeps/upholds the ‘superseding–
oneness-of-ontology’ in ontological-contiguity\textsuperscript{7}/ontological-veridicality and consequently is ‘postconverging–or-dialectical-thinking –apriorising-psychologism’ unlike a ‘static or abstract unsound/virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference state of essence-of-meaningfulness’, which doesn’t keep/uphold
the ‘superseding–oneness-of-ontology’ existentially and thus is of notional-
discontiguity/epistemic-discontiguity \textsuperscript{8}–shallow-supererogation –of-mentally-
aestheticised–preconverging/dementing –qualia-schema\textsuperscript{9} and consequently is preconverging-
or-dementing\textsuperscript{10}–apriorising-psychologism. This latter point can be seen in context in the
example priorly highlighted at the beginning: For instance, if an adult psychopath were to meet
a stranger and spoke to him about another stranger whom it knows nothing about, saying
logically that it is a bad thing for this guy to be molesting children, etc. The logical operation is
entirely right in abstract terms but does the apriorising–registry apply?, i.e. The faulty-
mentation-procedure-deception-or-urge\textsuperscript{11} is not with regards to the logic (which is technically
true) but with the ‘implied’ denaturing\textsuperscript{12} of the elements of the apriorising–registry as of
\textsuperscript{8}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{10}\ (by simply
implying their ‘static or abstract non-veridical/vacuous state of essence-of-meaningfulness’
over suprastructuring construal\textsuperscript{5}–as-of–perversion-and-derived–perversion-of–reference-of-
thought–as-preconvergently-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{6}–as-to-
uninstitutionalised-threshold –self-referencing-syncretising–and–subtransversality–in-
desublimating–existential-eventuating/denouement \textsuperscript{3}–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_attendant-ontological-contiguity^educed/existentia
ing/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^10 (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^2 but none to do with logic, but everything to do with the denaturing^15 of registry/axiom/categorical-imperatives or the psychopath’s unsoundness-or-ontological-bad-faith/inauthenticity^6—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^6—of—reference-of-thought! Not only that, it is important to note that this unsoundness-or-ontological-bad-faith/inauthenticity^6—of—reference-of-thought do protract and an ignorant prolegism^9—as-of-conviction,—in-profound-supererogation^9<existentially-veridical—'attendant-intradimensional—apriorising/axiomatising/referencing’—logical-dueness-precedes-disontologising-logical—outcome-arrived-at> mind acting in prolegism^9—as-of-conviction,—in-profound—
supererogation

apriorising/axiomatising/referencing™-logical-dueness-precedes-disontologising-logical
outcome-arrived-at™ on such postlogic (outcome precedes logical process) non-veridical hollow
mimicking narratives is ‘technically psychopathic as well’ as they are in hollow-constituting
(as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation) or
conjoining-looping-set-of-narratives as-of-cohering-logic-reflex to the psychopath’s

This is known as postlogism™ or preconverging-or-dementing™-integration or compulsive-
slanting—preconverging-or-dementing™-apriorising or conjugated-postlogism™ (whether
conjugated to in ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation),
which is to be construed by ‘distractive-alignment-to¬ reference-of-thought<of-
apriorising/axiomatising/referencing>™ and once it is induced by ignorance it leads to an
undermining of ‘deductive social universal-transparency<transparency-of-totalising-
entailing-as-to-entailing- <amplituding/formative–epistemicity>totalising~in-relative-
ontological-completeness} which protects the internal-coherence of meaning for virtue’ and so
by way of the ‘induced-ring-of-gyges-effect/solipsistic–point-of-temporal-thresholding/point-
of-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality™ at
‘uninstitutionalised-threshold™’ of registry-worldviews, with subsequent conjugating
ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, the conjugated-
postlogism™/preconverging-or-dementing™-integration is derived from the psychopath’s
initiated postlogism™ in hollow-constituting<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation> and goes on to lead to social
psychopathy; more like a dumb-and-dumb/miscuing degeneration effect. The insight here is that without having at hand a ‘Différance-existential-transitory-articulation-of-the-protraction-of-perversion-of-reference-of-thought-as-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-discomfite-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’ intemoral-disposition interlocutor, the natural human reflex when a contestation arises is to be of supplanting-conviction-as-to-profound-supererogation—of-‘attendant-intradimensional’

postconverging/dialectical-thinking—apriorising-psychologism as prelogism—as-of-conviction,-in-profound-supererogation—<existentially-veridical—‘attendant-intradimensional—apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> (without putting into question in the very first place the veridical state of the various interlocutors registry/registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology with respect to contestation, and by foregoing this it wrongly attributes the implied essence-of-meaningfulness without the insight of existential-contextualisation by simply and wrongly implying that everybody must be of intemoral-disposition and voiding the notion of
disambiguating-and-establishing the existential-contextualisation of the various-character-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\textsuperscript{78}), intemporal-dispositions or postlogism\textsuperscript{78} compulsive-slanting—preconverging-or-dementing \textsuperscript{19}-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\textsuperscript{100}. 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\textsuperscript{19}—apriorising-psychologism and in protraction/conjugation by the temporal-dispositions (beyond-the-consciousness-awareness-teleology\textsuperscript{100}\textsuperscript{-in-preconverging—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\textsuperscript{52} or fail-intemporality\textsuperscript{52}/temporality\textsuperscript{99} 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\textsuperscript{52}/longness even when the conventional social-stake-contention-or-confliction threaten as they view the perpetuation of the ideas and principles they stood for were more critical for human posterity, but again ‘a sense of
intemporality may vary from an intellectual nature where for instance an ordinary person may spontaneously save from drowning or defend another or others at risk to themselves, etc., implying that individuals ‘solipsistic or secondnatured philosophies’ with respect to the acuteness of social-stake-contention-or-confliction is more critical in determining their dispositions to preserve-intemporality or fail-intemporality; thus explaining a same notional and contiguous conceptualisation (rather as a variation of degree and not different notions) construed as notional–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 transcendentalenabling/sublimating/supererogatory—de-mentativity) towards and encourage the intemporal-disposition to preserve-intemporality over failing-intemporality/temporal-dispositions of postlogism—slantedness (postlogism—as-perversion-of-reference-of-thought—as-preconvergently-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-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance into registry-worldview’s/dimension’s-uninstitutionalised-threshold—defect<as-Being-or-ontological-or-existential–defect>), and its subsequent conjugation with ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation. Critically, this accounts for how individuals arrive at their various teleologies/finalities of the intemporal-disposition as ‘logically sound acts’ or temporal-dispositions as ‘logically unsound acts’ or defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance (in the latter case, which are more or less incidental and salvable as just attendant). Further in a ‘dynamic-cumulative-aftereffect of subontologisation’ induced when such defect–of-logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance conjugate to (psychopath or other character) instigated postlogism as disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness (a mental-disposition that from its instigation ‘gives-up on ontological-veridicality/ontological-contiguity’ not only in terms–as-of-axiomatic-construct of failing/not-upholding-as-of-apriorising/axiomatising/referencing-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening by a re-equilibrating metaphysics-of-absence (implicit/epistemic-veracity-of-nonpresencing-as-of-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-
Thus, the respective registry-worldviews/dimensions as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism. That said in all the registry-worldviews, ontological-primemovers-totalitative-framework\(^7\) (as a ‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology\(^{10}\)’) and percolation-channelling-in-deferential-formalisation-transference from human intemporal-disposition solipsism-of-thought (hence utterly ontologising and rather acting-in-intemporal-preservation, whatever the circumstance) induces in the middle to long run the requisite positive-opportunism—of-social-functioning-and-accordance\(^8\) untenability/internal-contradiction/internal-incoherence/institutional-constraining that dislodges the preconverging-or-dementing–apriorising-psychologism meaningfulness and induce prospective/transcending/superseding institutionalisation/intemporalisation as ‘postconverging-or-dialectical-thinking–apriorising-psychologism’ meaningfulness as base-institutionalisation, universalisation, positivism and prospectively notional–deprocrypticism registry-worldviews. Without this institutionalisation/intemporalisation ‘constraining’, there isn’t really any temporal
with the one being prior/transcended/superseded and the other prospective/transcending/superseding. It is important to grasp that going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturness—temporal-to-intemporal-dispositions—<so construed as from perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, the ontological-contiguity—of-the-human-institutionalisation-process where this is skewed (‘intemporality –asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity) by deferential-formalisation-transference towards the intemporal (intemporalisation) is actually an artifice (artificial conceptualisation) that is habituated for its relative positive-opportunism—of-social-functioning-and-accordance with regards to the cross-section of human interest in the middle to long run construed as of de-mention (supererogatory–ontological–de-mention-or-dialectical–de-mention—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 syncretising/circularity/interiorising/akrasiatic-drag nature as well. Resistance is even stronger where transcendental institutionalisation is implied within a same cultural entity. Thus it might just be the case that the more or less itinerating clanic or tribal groups of early humans were the perfect model for a sort of complementary diffusion of transcendentalism that quickly enabled a
hominid to achieve the core assets for its perpetuation of civilisation as complex meaningfulness enabled by language and culture. Insightfully as well the possibility of positivism/rational-realism arising in Western Europe was greater by this same mechanism of complementary diffusion of transcendentalism given the mutually feeding diffusionary dynamics across the constitutive feudal entities of Medieval Europe sharing a common referent Judaeo-Christian worldview of a ‘relatively weak dogmatism’; and this can be contrasted during or just before the same period with the hegemonic or near-hegemonic governance of China and of the Islamic world ultimately stifling their nascent positivistic inclinations involving the stifling of a potential Chinese age of voyage and trading as it turned inward or the stifling of Islamic learning and science respectively. Equally, anthropological examination of various cultural groups shows that human progress is not a given and that if the appropriate conditions are not satisfied there is nothing that says a given society will fulfil its potential for prospective transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and this author thinks that applies to us as of the positivism–procrypticism registry-worldview as we are not beyond ontological-veridicality/intrinsic-reality by mere vague egotistic/self-referential complex but rather as of a lucid contemplation and subjection to insight about prospective ontological-veridicality/intrinsic-reality axiomatic-construal, in much the same way positivism institutionalisation transcendence-and-sublimity/sublimation/supererogatory-de-mentativity came about. The bigger point here is that while within ‘institutionalised constructs’, there is more or less summative perception of social-functioning-and-accordance—as-of-social-stake-contention-or-confliction on the basis of common/same/shared registry-worldview reference-of-thought priorly institutionalised by prospective-institutionalisation/intemporalisation-as-transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, however, at uninstitutionalised-threshold, we should be expecting nothing less than the ‘normal’ human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and so at the threshold between recurrent-utter-uninstitutionalisation and base-institutionalisation, universalisation and ununiversalisation, non-positivism/medievalism and positivism, and prospectively procrypticism and deprocrypticism. The implication is that naturally all prospective institutionalisations by their implied transcendence-and-sublimity/sublimation/superrerogatory-de-mentativity are ‘antagonistic by inducing contrariety in the temporal sense’ even though we’ll appreciate that their intemporal valor is inestimable (at least when we are looking retrospectively in appreciating that a positivistic outlook should supersede a non-positivism/medievalism outlook, and in the case where we are not uninhibited/decomplexified to equally construe that prospectively as a notional-deprocrypticism outlook should supersede a procrypticism outlook). This insight equally highlights that institutionalisation/intemporalisation is implied with regards to human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, and is critical for would-be emancipation-inducing intemporal individuations in grasping the whys and hows of social reaction to transcendental conceptualisation going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor, how temporal ‘resistance’ is superseded, the mechanism of percolation-channelling-<in-deferential-formalisation-transference> and how transcendental ideas are taken up over time and induce
unchainability/internal-contradiction/internal-incoherence/institutional-constraining and positive-opportunism—of-social-functioning-and-accordance—in the short run and secondnaturin 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 priory 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 positivist 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—of-social-functioning-and-accordance 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-epistemic-veracity-of~nonpresencing~ <perspective–ontological-normalcy/postconvergence>}) emancipation of the positive/procryptic human, and as with all other institutionalisations, it is thus not an issue that notional~deprocrypticism meets in the short-term and temporary with ‘resistance’ or rather criticism (possibly by and large more in terms—as-of-axiomatic-construct of intellectual agreement/disagreement, as obviously every notion seriously contemplated about is); such that
ontological-preservation. This is the reason why the registries of the dialectically/contendingly-out-of-phase prior/transcended/superseded registry-worldviews/dimensions of recurrent-utter-
uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism (the perversion-of reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation of-our-positivism-construed-from-a-prospective-reference-of-thought-as-deprocrypticism) are correspondingly represented with their own ‘specific and peculiar unsoundness-or-ontological-bad-faith/inauthenticity-of-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–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology ), in reflection/perspectivation of their specific and peculiar registry-worldview’s/dimension’s-uninstitutionalised-threshold–defect–as-Being-or-ontological-or-existential–defect as effectively preconverging-or-dementing apriorising-psychologism as reflected/perspectivated from the standpoint of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of their corresponding prospective dialectically-in-phase as postconverging-or-dialectical-thinking apriorising-psychologism prospective/transcending/superseding registry-worldviews/dimensions of base-institutionalisation, universalisation, positivism and prospectively deprocrypticism. It is critical to note that generally the distortion of ontologically-veridical-meaningfulness from postlogism and conjugated-postlogism /preconverging-or-dementing-integration leading to temporal-preservation-as-pseudointemporality-preservation occurs at the three levels of contextualisation as individuation, intradimensional and transcendent/transdimensional/interdimensional/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation; contextually it explains
incidental occasions of \textit{perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation \\textsuperscript\rangle}, registry-worldview-wise/dimension-wise postlogic instigation of temporal-preservation-as-pseudointemporality\textsuperscript\Letter}-preservation (in self-reference-syncretising) explains relative-ontological-incompleteness \textsuperscript\Letter}-induced, \textsuperscript\Letter}threshold-of-\textsuperscript\Letter}nonconviction/madeupness/bottomlining-in-shallow-supерerogation \textsuperscript\Letter}-\textsuperscript\Letter}as-to-\textsuperscript\Letter}attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism',\textsuperscript\Letter} as-it-is-thus-'in-wait'-for-\textsuperscript\Letter}perversion-of-\textsuperscript\Letter}reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation \textsuperscript\Letter}-\textsuperscript\Letter}or-temporal-preservation-as-pseudointemporality\textsuperscript\Letter}-preservation, intradimensionally and need for prospective institutionalisation to resolve the given relative-ontological-incompleteness \textsuperscript\Letter}-induced, \textsuperscript\Letter}threshold-of-\textsuperscript\Letter}nonconviction/madeupness/bottomlining-in-shallow-supеrерerogation \textsuperscript\Letter}-\textsuperscript\Letter}as-to-\textsuperscript\Letter}attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism',\textsuperscript\Letter} as-it-is-thus-'in-wait'-for-\textsuperscript\Letter}perversion-of-\textsuperscript\Letter}reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supерerogation \textsuperscript\Letter}-\textsuperscript\Letter}or-temporal-preservation-as-pseudointemporality\textsuperscript\Letter}-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\textsuperscript\Letter}historiality/ontological-eventfulness/ontological-aesthetic-tracing\textsuperscript\Letter}perspective-ontological-normalcy/postconvergence-reflected-\textsuperscript\Letter}epistemicity-relativism-determinism\textsuperscript\Letter}>\textsuperscript\Letter} as of 'diminishing–human-epistemic-abnormalcy-or-preconvergence'\textsuperscript\Letter} so that the perspective is one of 'abnormalcy', such that the mindset/\textsuperscript\Letter}reference-of-thought in no institutionalisation
including ours/positivistic should be ‘so-complexed’ as to wrongly imply a perspective of ‘its ontological-normalcy’ to be then defining itself as prospectively non-transcendable/unsupersedeable at its uninstitutionalised-threshold, thus being falsely ‘dialectically-unde-mentable/dialectically-unprimitivable and dialectically-un-out-of-phaseable’ while intuitively it appreciates that prior registry-worldviews/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 at that registry-worldview/dimension-level or registry-worldview/dimension as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation instigation at that registry-worldview/dimension-level or registry-worldview/dimension. For instance, the corresponding postlogism as perversion-of-reference-of-thought instigation at that registry-worldview/dimension-level or registry-worldview/dimension.
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\(99\)/shortness with human temporality\(99\).
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\(106\) 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\(106\)) is not-to-come-to-and-construe
meaningfulness-and-teleology\(106\) at a same pedestal as a temporal-dispositions extricatory
preconverging–de-mentating/structuring/paradigming, and this invariably means that its on-
occasion/incidental insight about temporal-dispositions defects (temporality\(99\)) 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-
from physiological or enculturated basis) being incidental phenomena (associated with human-
subpotency–aporia/undecidability/dilemma/ought-
determinacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures—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/superalatory–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-superaloration'/transcendental-
dialecticism going by a ‘Différance-disambiguation-of-ontologically-veridical–
meaningfulness-and-teleology". This differs from issues in relation with existentially
veridical logical-dueness and from thence enabling the construing of relevant soundness or
unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-
conviction-as-to-profound-superaloration that ‘comes only after the notion of a sound
reference-of-thought is established in the first place’ and are intradimensional, and doesn’t
put-into-question/imply the soundness/unsoundness of registry/axioms/ontological-
reference/contending-reference/meaningful-reference/anchoring-of-meaning/soundness-or-
ontological-good-faith/authenticity–of-reference-of-thought-or-soundness-of-mind/registry-
worldview, and furthermore are grounded on a same/common reference-of-thought/implied-
registry-worldview. Thus if strictly speaking a postlogism\(^8\) phenomenon (disontologising-
perverted-outcome-sought-precedes-existentially-veridical—‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness) like a psychopathic disposition is not the
causation of a reference-of-thought \(^5\) perversion-of-\(^9\) reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, then what is its relevance and pertinence? The fact is with or without postlogism including psychopathic individuations, human limited-mentation-capacity-deepening warrants that our temporal-dispositions will nonetheless still fail the intemporal-preservation-entropy-or-contiguity—or—ontological-preservation at the registry-worldview/dimension uninstitutionalised-threshold that correspondingly mark the successive uninstitutionalised-threshold states of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism, just by the mere fact of relative-ontological-incompleteness—induced,—
‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-
‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism—>, as-it-is-thus—‘in-wait’—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, (ontological-completeness-of—reference-
of-thought involving institutionalising, universalising, positivising and deprocrypticising, with notional—deprocrypticism ‘conceptually’ marking ontological-completeness as it subsumes-as-supplant—(as-of-the-more-profound-construal-of—attendant—ontological-
contiguity—educed—existentialising/contextualising/textualising-contiguity —<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—dementativity 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\textsuperscript{72} -preservation once social \textsuperscript{104}universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing- \textsuperscript{<amplituding/formative–
 epistemicity>totalising–in-relative-ontological-completeness } of \textsuperscript{75}perversion-of-\textsuperscript{8}reference-
of-thought-\textsuperscript{<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\textsuperscript{70} –apriorising-psychologism’ and what is preconverging-or-dementing\textsuperscript{19}–apriorising-
 psychologism, with the latter being alienated in the operation of meaningfulness as the new
 institutionalisation is established. This straightforwardness, directness and definitiveness is
 fundamentally undermined by the iterability/iteration nature (of ontologically-veridical-
 meaningfulness-and-ontological-reference) induced by the postlogic hollow-constituting-<as-
 disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> distorting
effect including psychopathic which renders establishing social \textsuperscript{104}universal-transparency\textsuperscript{105} (transparency-of-totalising-entailing,-as-to-entailing- \textsuperscript{<amplituding/formative–
 epistemicity>totalising–in-relative-ontological-completeness } of \textsuperscript{75}perversion-of-\textsuperscript{8}reference-
of-thought-\textsuperscript{<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 \textsuperscript{75}perversion-of-\textsuperscript{8}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\textsuperscript{8} mental-dispositions equally assume a distortional purposefulness with respect to ontologically-veridical-meaningfulness of their own. Postlogically perverted/distorted induced iterability with regards to ontologically-veridical-meaningfulness-and-ontological-reference (as denaturing\textsuperscript{15} the apriorising-registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{10}) 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/supercalory-de-mentativity’ as non-veridical and dialectically/contendingly out-of-phase, absolving/fleeting/escaping-reflex–logic and extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-postlogism\textsuperscript{7} mental-dispositions equally assume a purposefulness of their own (that must be factored-in when analysing psychopathic/postlogic and social-psychopathic situations). This in turn induces ‘conjoining looping narratives of flawed-existential-elevation-of-reference-of-thought\textsuperscript{15} as conjugated-postlogism ‘/preconverging-or-dementing\textsuperscript{7}-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{79}/shortness preservation dispositions of temporal-dispositions as the mere dynamism of the conjugating state of postlogism\textsuperscript{79}-slantedness/\textsuperscript{79}/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of \textsuperscript{79}reference-of-thought\textsuperscript{79} devolving ontological-performance\textsuperscript{79}-
<including-virtue-as-ontology> takes a turn into registry-worldview’s/dimension’s-uninstitutionalised-threshold \( ^0 \)–defect-<as-Being-or-ontological-or-existential–defect>\(^5 \) when these become temporally-preservational-as-pseudointemporal–preservation as of the circularity/recurrence/repetition/repeatability\(^9 \) delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots or attendant ontological-contiguity –duced– existentialising/contextualising/textualising-contiguity\(^9 \)-reification_or_intrinsic-reality– ontological-coherence or superseding–oneness-of-ontology\(^9 \) 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\(^7 \)<as-to–‘attendant-intradimensional’–prospectively— disontologising–preconverging/dementing –apriorising-psychologism>’ (as the uninstitutionalised-threshold \( ^0 \)) as ‘a-perpetuated-state-in-iterability/iteration’ until the point where social\(^{10} \) universal-transparency\(^{10} \)–\((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— uninstitutionalised-threshold \( ^0 \)–defect-<as-Being-or-ontological-or-existential–defect>\(^5 \) by temporal-preservation-as-pseudointemporal–preservation as of the circularity/recurrence/repetition/repeatability\(^9 \) delineating existential-transitioning-or-iterability— trace-of-narratives-as-dots or attendant ontological-contiguity –duced– existentialising/contextualising/textualising-contiguity\(^9 \)-reification_or_intrinsic-reality–
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-reduced-

postlogism-as-of-compulsing-nonconviction/madeupness/bottomlining-
⟨<decontextualising/de-existentialising-of-attendant-intradimensional-
apriorising/axiomatising/referencing>-induced-disontologising'-of-the-'attendant-
intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
onontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-'attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>⟩ as to ‘compulsing-
nonconviction/madeupness/bottomlining-⟨<decontextualising/de-existentialising-of-attendant-
intradimensional-apriorising/axiomatising/referencing>-induced-disontologising’-of-the-
‘attendant-intradimensional-ontologising’-imbued-<contextualising/existentialising-attendant-
onontological-contiguity >;-in-shallow-supererogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical-‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness>⟩’ and conjugated-postlogism can
disontologising–preconverging/dementing –apriorising-psychologism›’, as-it-is-thus-‘in-
wait’-for-‘perversion-of-reference-of-thought’<-as-preconvergingly-

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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation ≥ -or-temporal-preservation-as-pseudointemporality\textsuperscript{72}-preservation, as it
strives to act as if it was intemporal, whether-consciously-or-unconsciously-and-so-beyond-the-
consciousness-awareness-teleology\textsuperscript{70} -<in-preconverging-existential-extrication-as-of-
existential-unthought>- -manifestation. In that sense the postlogic/psychopathic mental-disposition will seem to be the ‘weakest human mental-disposition for acting intemporally in
supplanting-conviction-as-to-profound-suprerogation \textsuperscript{97} -of-'attendant-intradimensional' -

postconverging/dialectical-thinking -apriorising-psychologism reflex to \textsuperscript{50}meaningfulness-
and-teleology\textsuperscript{100} as of its intrinsicness/essence/ontological-veridicality’ and so directly engages
in its kind of pseudointemporality\textsuperscript{2}, for pathological reasons, as it takes a faulty-mentation-
procedure-shortcut to meaningfulness towards its naively sought-outcome/end-purpose as
‘meaning by its mere-formulaicity\textsuperscript{<as-to-mere-formulaic—methodologising/mutualising/organising/institutionalising> as being deterministic of how
others will act’, such that this is actually part and parcel of its developmental psychology.
While other temporal-dispositions individuations come to pseudointemporality\textsuperscript{72} by
\textsuperscript{5}ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfirture-or-
negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, whether-
consciously-expediently-or-unconsciously-and-so-beyond-the-consciousness-awareness-
teleology\textsuperscript{70} -<in-preconverging-existential-extrication-as-of-existential-unthought>- -
manifestation. postlogism\textsuperscript{78} -as-of- ‘compulsing–nonconviction/madeupness/bottomlining\textsuperscript{99}(
\textsuperscript{9}  \textsuperscript{9}\textsuperscript{7}<decontextualising/de-existentialising~of-attendant-intradimensional–
apriorising/axiomatising/referencing>-induced-disontologising’-of-the-'attendant-
intradimensional–ontologising’ –imbued<-contextualising/existentialising–attendant-
ontological-contiguity >; in-shallow-suprerogation -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
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\(^1\)-induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^2\)’-as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^3\)’, as it is thus ‘in-wait’-for- ‘persistence-of–reference-of-thought’-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, or-temporal-
preservation-as-pseudointemporality\(^4\)-preservation, before even speaking of an issue arising
from medieval postlogism\(^7\) like someone coming up with notions and accusations associated
with superstition. For instance, the consciousness state of say the non-positivism/medievalism
mindset/ reference-of-thought at its relative-ontological-incompleteness -induced, ‘threshold-
of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’-as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism\(^3\)’-threshold (as-it-is-thus-‘in-wait’-for- ‘persistence-of–reference-of-thought’-
as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >, or-temporal-
preservation-as-pseudointemporality\(^4\)-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’-as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism\(^3\)’-threshold (as-it-is-
thus ‘in-wait’-for-\(^2\) perversion-of\(^8\) reference-of-thought \(<\text{as-preconvergingly-}
\text{apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation} >\) or-temporal-preservation-as-pseudointemporality \(-\text{preservation}) the human
mindset\(^7\) 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\(^9\) \(<\text{in-preconverging–existential-extrication-as-of-
existent-unthought}>\) -manifestation intradimensionally, inclined to engaged in what is in
reality preconverging-or-dementing\(^1\) –apriorising-psychologism (as notions-and-accusations-
of-sorcery in a medieval setup). Thus at a registry-worldview’s/dimension’s uninstitutionalised-
threshold \(^0\) or relative-ontological-incompleteness \(^0\) -induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^0\) \(<\text{as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism} \(^3\) \text{-threshold} \text{ (as-it-is-thus-‘in-wait’-for-‘perversion-of-‘reference-of-thought}-\text{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) or-temporal-preservation-as-pseudointemporality \(^2\) -preservation), its disposition for temporal-preservation-as-pseudointemporality \(-\text{preservation}) (whether instigated postlogicly or arising from
enculturated-postlogism\(^7\)) is bound to reflect the corresponding registry-worldview’s/dimension’s preconverging-or-dementing\(^1\) –apriorising-psychologism that speaks
fundamentally of relative-ontological-incompleteness \(^0\) -induced, ‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^0\) \(<\text{as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism} \(^3\) \text{ (as-it-is-thus-‘in-wait’-for-‘perversion-of-‘reference-of-thought}-\text{as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} >\) or-temporal-
preservation-as-pseudointemporality\textsuperscript{12}\textsuperscript{-}preservation, whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\textsuperscript{10}\textsuperscript{-}in-preconverging-existential-extrication-as-of-existential-unthought\textsuperscript{-}manifestation intradimensionally); and equally so, as the successive relative-ontological-incompleteness\textsuperscript{9}\textsuperscript{-}induced,-‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{-}<as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing\textsuperscript{-}apriorising-psychologism\textsuperscript{2}\textsuperscript{-}threshold will reflect as of preconverging-or-dementing\textsuperscript{1}\textsuperscript{-}apriorising-psychologism the ‘recurrent-utter-institutionalised mindset/\textsuperscript{6}reference-of-thought with respect to base-institutionalised mental-dispositions’ as from the base-institutionalised perspective, likewise the ‘ununiversalised mindset/\textsuperscript{10}reference-of-thought with respect to \textsuperscript{14}universalised mental-dispositions’ as from the \textsuperscript{10}universalised perspective, the ‘non-positivism/medievalism mindset/\textsuperscript{14}reference-of-thought with respect to positivistic mental-dispositions’ as from the positivistic perspective, and prospectively so, the ‘procrypticism mindset/\textsuperscript{11}reference-of-thought with respect to notional–deprocrypticism mental-dispositions’ as from the notional–deprocrypticism perspective. (This preconverging-or-dementing\textsuperscript{1}\textsuperscript{-}apriorising-psychologism reflection of the other lower registry-worldviews/dimensions mental-devising-representation naturally occurs to us but not when our positivism–procrypticism registry-worldview/dimension is so-construed as of preconverging-or-dementing\textsuperscript{1}\textsuperscript{-}apriorising-psychologism with respect to prospective deprocrypticism; and so as from the overall insight of a ‘postconverging-or-dialectical-thinking\textsuperscript{-}psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ grounded at the successive institutional-cumulation/institutional-recomposure\textsuperscript{-}\{as-to-\textsuperscript{46}historiality/ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism\textsuperscript{3}\textsuperscript{-}\}, as ontological-completeness/ontological-normalcy/postconvergence driven). Taking the case of a non-

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-as-to-attendant-intradimensional-prospectively-disontologising-preconverging/dementing-apriorising-psychologism-arising from the hollow-constituting-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation universalisation’s reference-of-thought-categorical-imperatives/axioms/registry-teleology as intradimensional existential-decontextualised-transposition (of reference-of-thought-categorical-imperatives/axioms/registry-teleology of universalisation meaningfulness). This is a recurrent dynamism associated with 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 across all institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-perspective-ontological-
normalcy/postconvergence-reflect{‘epistemicity-relativism-determinism’}>}, as at the point of a prospective/superseding/transcending institutionalisation’s relative-ontological-incompleteness\(^{-}\)-induced,\(\langle\)‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\rangle\(\rangle\), as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\(\rangle\), as-it-is-thus-‘in-wait’-for-\(\langle\)perversion-of- ‘reference-of-thought<as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\rangle\(\rangle\),–or-temporal-preservation-as-pseudointemporality\(\rangle\)-preservation, there is an eliciting of hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) by temporal-dispositions (as temporal-preservation-as-pseudointemporality\(\rangle\)-preservation instigated by postlogism\(^{78}\) and enculturated-postlogism\(^{78}\) manifested in various social constructions of meaningfulness such that these are in effect derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\rangle\(\rangle\)\(\rangle\), and whose ontologically-veridical-meaningfulness is defective (as intradimensional existential-decontextualised-transposition), requiring prospective transcending/superseding institutionalisation by ontological-reconstituting–as-to-conflatedness /deconstruction/(engaged)-destruktion, with temporal-dispositions further in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of its reference-of-thought–categorical-imperatives/axioms/registry-teleology\(^{100}\) of the latter transcending/superseding institutionalisation at its point of relative-ontological-incompleteness\(^{100}\)-induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\rangle\(\rangle\), as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism>\(\rangle\), as-it-is-thus-‘in-
wait’-for- perversion-of- reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, or-temporal-preservation-as-pseudointemporality\-preservation, inducing new derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’ social constructions of meaningfulness, and the cycle carries on this way till the attainment of ontological-normalcy/postconvergence (deprocrypticism) as ontological-completeness brings an end to derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’ social constructions of meaningfulness that are veridically-unreal. These derived-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-‘attendant-intradimensional’-prospectively-disontologising~preconverging/dementing –apriorising-psychologism>’ social constructions of meaningfulness are in effect reflecting the registry-worldview/dimension uninstitutionalised-threshold\(^3\) requiring corresponding prospective institutionalisations/intemporalisations (whether-consciously-or-unconsciously-and-so-beyond-the-consciousness-awareness-teleology\(^0\)-<in-preconverging-existential-extrication-as-of-existential-unthought>-manifestation intradimensionally); and it is important to grasp that uninstitutionalised-threshold\(^3\) (however nefarious the consequences from an ontological-normalcy/postconvergence appreciation) are as critical and defining in their existentialism/full-depth-of-existential-implications just as institutionalisations, to fully appreciate the very nature of transcendence-and-sublimity/sublimation/supererogatory-de-mentativity as the most important thing/purposefulness of humanity-at-large. But then, our human intemporal-disposition responsible for the institutionalisation/intemporalisation process is equally inclined
to focus-the-mind-more-thoroughly when dealing with phenomena that undermine ontological-veridicality and so specifically with the undermining of soundness of \(^8\) reference-of-thought, and so across the various institutional-cumulation/institutional-recomposure\(\{\text{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-}<\text{perspective-ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}\}. It is more likely that in this regard, more likely than not \(^7\) perversion-of-\(^8\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} > \text{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 \(^7\) perversion-of-\(^8\) reference-of-thought\(<\text{as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation} > \text{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\(^7\)-asymmetric-subsumption-of-temporality\(^9\)) for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) (from shortness-of-register-of–\(^7\) meaningfulness-and-teleology\(^{10}\) to longness-of-register-of– meaningfulness-and-teleology\(^{10}\)) of capacity as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity, is the transcendental construct of human virtue,
and so as a contiguity notion, and not of abstract analogy. This notion of contiguity is what explains the capacity for humankind to accumulate/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-suprerogation > in all the registry-worldviews/dimensions (institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’) is what endemises/enculturates the dialectically-out-of-phase or dialectically-primitive. A truly intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
register-of—meaningfulness-and-teleology\textsuperscript{(10)} with respect to human social-stake-contention-or-confliction-and-confliction and the reason for its conceptualisations to be construed as institutionalisation-as-virtue even though going by temporal-dispositions inclinations, ‘such abstract projection basically would hardly make sense’. The fact is that this intemporal inclination, while often not downright articulated for what it is but rather implied, is actually behind all formal constructs with an adoption of a ‘maximalist approach’ in the construal of social phenomenal possibilities. Likewise, the hermeneutic/reprojecting/supererogating/zeroing orientation of this paper takes up such a maximalist approach in understanding phenomena of perversion-of-reference-of-thought—\textsubscript{as-preconvergingly-}
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation \textsuperscript{\textgreater} 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 \textsuperscript{55} maximalising-recomposing-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 \textsuperscript{104} universal implications depth-of-thought. Basically, on the same token the \textsuperscript{55} maximalising-recomposing-for-relative-ontological-completeness—unenframed-conceptualisation of formal constructs is all about construing human transcendental potential as a ‘virtue tipping exercise’ wherein for instance the seemingly overblown representation of humans as susceptible to malfeasance/offence by the construct of the Law doesn’t necessarily imply that everything about humans is how they are likely to commit malfeasance/offence but rather that the transcendental potential of the construct of Law caters for and is a virtue tipping exercise for \textsuperscript{5} maximalising-recomposing-for-relative-
ontological-completeness — unenframed-conceptualisation the possibility of limited committing of malfeasance/offence, just as likewise the maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation construct of medicine of humans as likely to be diseased doesn’t necessarily mean that everything about humans is how they will get an ailment but is a human transcendental potential as a virtue tipping exercise for maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation the possibility of human health. The reason for this deferential-formalisation-transfer disposition is simple, as formal constructs ‘reason’ on the basis of intemporality/utter-ontological-veridicality in the quest for reifying abstract universal projection very much unlike everyday informal conceptualisations that are rather driven by vague impressions and good-naturedness and tend to construe meaningfulness by reflex without factoring in relative-ontological-incompleteness -induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’ as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism’ of ordinary day to day thinking (common sense), and tend to be unsure, poorly methodical, poorly universalising, poorly insightful, and with elevated subjectivity (not only with regards to facts but with the purported reference-of-thought as well as the apriorising-reference-of-thought-elements/apriorising–registry-elements which are implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology), and so beforehand/as-of-a-priori even without the instigating effect of any perversion-of-reference-of-thought as-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 \^{\text{\textsuperscript{55}}}\text{maximalising-recomposuring-for-relative-ontological-completeness}\text{—unenframed-conceptualisation meaningfulness carries an intemporal/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100} and universal coherence that incremental meaningfulness doesn’t, and thus \^{\text{\textsuperscript{55}}}\text{maximalising-recomposuring-for-relative-ontological-completeness}\text{—unenframed-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\textsuperscript{68} successive institutional-cumulation/institutional-recomposure—}\text{as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective—ontological-normalcy/postconvergence-reflected-'epistemicity-relativism-determinism'>}, with human ontological development from ‘shallow limited-mentation-capacity—\{as of relative apriorising/axiomatising/referencing—\{of attendant—ontological-contiguity—\textsuperscript{educted—existentialising/contextualising/textualising-contiguity \}—constitutedness—\{in preconverging—entailment\} to deeper limited-mentation-capacity—\{as of relative apriorising/axiomatising/referencing—\{of attendant—ontological-contiguity—\textsuperscript{educted—existentialising/contextualising/textualising-contiguity \}—conflatedness—\{in [preconverging—disentailment by]—postconverging entailment\} reconstrual/reconceptualisation’ and hence it is ontologically-contiguous as a virtue construct that is self-sustaining. \^{\text{\textsuperscript{55}}}\text{maximalising-}
recomposuring-for-relative-ontological-completeness—a—unenframed-conceptualisation as such is the mental-disposition to uphold ‘imbricatedness/threadedness/recomposuring as of 
apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed
existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging
disentailment by}—postconverging-entailment{)/relative-ontological-
completeness{)/diminishing–human-epistemic-abnormalcy-or-preconvergence{). Whereas
incrementalism-in-relative-ontological-incompleteness —enframed-conceptualisation tends
to operate as if at any one instance human meaningfulness is absolutely set (and so rather as
mere-formulaicity—<as-to-mere-formulaic—
methodologising/mutualising/organising/institutionalising>) 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-attendant-
ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity }—
constitutedness —in—preconverging-entailment} to deeper limited-mentation-capacity{as of
relative apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness —in-{preconverging
disentailment by}—postconverging-entailment}{/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
imperatives/axioms/registry-teleology\textsuperscript{(0)} for intemporal-preservation-entropy-or-contiguity–ontological-preservation (whether unconsciously, expeditiously or consciously), involving flawed-existential-elevation-of reference-of-thought\textsuperscript{(1)}. This insight equally explains the nature of human progress as the natural mental-reflex is to think that human progress occurs incrementally as an exercise of additionality to the prior reference-of-thought and institutionalisation, which is wrong as human progress is all about our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{(100)} grasp of the same intrinsic-reality-as-ontological-veridicality in construing meaningfulness-and-teleology\textsuperscript{(0)}/teleological-differentiation involving rather a ‘continuous maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation exercise’ of the same intrinsic-reality-as-ontological-veridicality but with deeper limited-mentation-capacity\textsuperscript{(2)} as of relative apriorising/axiomatising/referencing—of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity conflatedness— in preconverging-disentailment–by postconverging-entailment 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—referencing—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—

exercise is bound to induce ‘wrongly-projected decontextualising-unimbricatedness/unthreadedness/unrecomposuring-as-virtuality-or-ontologically-flawed-construal (which is rather ‘a prior threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation —<as-to-’attendant-intradimensional’-prospectively-

<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’. This further explains why meaningfulness is effectively an existentialism construct; existentialism in the sense that our limited-mentation-capacity-deepening needs to grasp imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity

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 \[ \text{maximalising-recomposuring-for-relative-ontological-completeness} \] —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 \[ \text{incrementalism-in-relative-ontological-incompleteness} \] —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 \[ \text{reference-of-thought} \]. Insightfully with respect to the notion of \[ \text{maximalising-recomposuring-for-relative-ontological-completeness} \] —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\{as of relative apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \}—constitutedness \} in \{preconverging- entailment\} to deeper limited-mentation-capacity\{as of relative apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed- existentialising/contextualising/textualising-contiguity \}—confaltedness \} in \{preconverging-
disentailment–by}–postconverging-entailment⟩ 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/resentment/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/resentment/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-intemporalit\(^2\) and as such solipsism as of solipsistic-intemporalit\(^2\) is the drive behind ontological-faith-notion-or-ontological-fideism—included-underdetermination-of-motif-and-
apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality. Whereas subjectivity
speaks notionally of a human condition orientation with respect to perceived ontological veridicality/appropriateness no matter whether right or wrong. This possibility of distinguishing an inherently ontological foundation of existential meaning different from an ontological as human epistemic-conception reflexivity of perceived existential meaning is central to a notional–deprocrypticism mindset in enabling the most elaborate transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as antinihilism construal since necessarily intrinsic-reality/ontological-veridicality is inherently tautologuous, and ‘human capacity to grasp the possibilities of referential relations to inherent existential tautology as of human animate-existential-referencing/subjectification’ in conjunction with ‘human construal of the inherent existential tautology’ is exactly the definition of notional–knowledge. Supposed for instance a child comes to learn the rules of addition for all types of number additions such that the child understands the addition principle, but then there is a deliberate ploy by the teacher and other ‘supposed learners’ all along to constantly calculate 2+2 as equals to 5. Sooner or later the child’s solipsistic sense of meaning (as becoming into existence alone in an intersolipsistic relationship with others interceded with ontological-primemovers-totalitative-framework inducing projective-insights and predicative-insights) will become a self-made revolutionary and question the teacher indicating the correct answer to 2+2 as being 4; depending equally on its notional sense of intemporal-projection/longness-of-register-of—meaningfulness-and-teleology relative to temporality/shortness-of-register-of—meaningfulness-and-teleology as to the child’s underlying ‘conception of the ontological-good-faith/authenticity—postconverging—de-mentating/structuring/paradigming’, further explaining in the bigger picture why maximalising-recomposing-for-relative-ontological-
completeness—unenframed-conceptualisation pursuits, apparently unnecessary from a temporal interest point of view, are intemporal-solipsistically undertaken. Insightfully despite the constant ‘social affirming’ that the correct answer is 5, unlike it might be erroneously be thought, the child’s insistence now that the answer is 4 is ‘not truly’ out of the ordinary as with respect to its construal of all other meaning including other additions, the child’s knowledge and learning has always been about confirming any such meaning by its notional sense-of-solipsism as of superseding–oneness-of-ontology; but this particular solution for the addition rather becomes outlying for the child because despite the ‘social affirming’ of 2+2 as being 5, such a confirmation by a notional intemporal sense-of-solipsism as of superseding–oneness-of-ontology is not forthcoming, and in lieu rather gets the solipsistic confirmation as 2+2=4! Thus this points out that our interrelationship to meaningfulness is most authentically and fundamentally by pointing out a notional intemporal ‘sense of solipsism’ in each of us to access intrinsic meaning. Such ‘intersolipsistic-pointing exercise’ is only possible because of: our common underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment <implied—self-assuredness-of-ontological-good-faith/authenticity ~postconverging–de-mentating/structuring/paradigming –as-being-as-of-existential-reality> as of <amplituding/formative–epistemicity/>causality=as-to-projective-totalitative–implications-of-prospective- nonpresencing,-for-explicating-ontological-contiguity and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’ as of the ‘coherence/contiguity of the actual insight-giving relevant-and-implied knowledge-construct/intersolipsistic-intercessory-notion/notional–referential-notion/articulation (enabled
obviously by language as well as any human meaning relaying medium like signs, whether active or passive or implied or direct’. By extension, our consciousness-awareness-teleology\textsuperscript{100} as of a solipsistic epistemic/notional–construct is equally the result of our animate-existential-referencing/subjectification as of our existential underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \textsuperscript{<implied—self-assuredness-of-ontological-good-faith/authenticity \textsuperscript{~postconverging—dementating/structuring/paradigming \textsuperscript{—as-being-as-of-existential-reality>}} as of \textsuperscript{<amplituding/formative—epistemicity>causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing,—for-explicating-ontological-contiguity} and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) which as of derivation ‘intuitively-assigns-and-accrues projected-and-then-ensuing-predicated coherence/contiguity as meaningfulness’, and existentially so as of our ‘social framework of intersolipsistic deambulation’. So there is no medium for intersolipsism but for the fact of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{19}—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 \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100} within institutionalisation-threshold or as of threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{<as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-}
psychologism at uninstitutionalised-threshold. This will equally explain why in the rare cases reported in the media of infants abandoned and adopted by animals like dogs and monkeys, such infants often tend to adopt behaviours of the animals as of ‘mutual solipsism or intersolipsism of reference to underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-of-embodied-consciousness’ (so-enabled by underlying supposedly coherent ontological-commitment \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim \text{postconverging–de-mentating/structuring/paradigming } \sim \text{as-being-as-of-existential-reality}\rangle\) as of \(<\text{amplituding/formative–epistemicity} > \text{causality } \sim \text{as-to-projective-totalitative–implications-of-prospective- } \text{nonpresencing,-for-explicating-ontological-contiguity}\rangle\) 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 \(<\text{implied—self-assuredness-of-ontological-good-faith/authenticity } \sim \text{postconverging–de-mentating/structuring/paradigming } \sim \text{as-being-as-of-existential-reality}\rangle\) as of \(<\text{amplituding/formative–epistemicity} > \text{causality } \sim \text{as-to-projective-totalitative–implications-of-prospective- } \text{nonpresencing,-for-explicating-ontological-contiguity}\rangle\) and not any notion of vague innateness besides existentially inherent human-subpotency potential to manifest as human) with other humans from whence the existential specificity/instantiation basis as of the family, neighbourhood, local institutions, sociocultural context and increasingly in a globalised world social trends of all sorts whether fashion, cultural, educational, intellectual, political, environmental, social media, etc. are now critical
determinants of its subjective and intersubjective meaningfulness-and-teleology. Supposed again in a non-positivism social-setup a case of accusation-of-sorcery was to be brought up, wherein as of the relative-ontological-incompleteness-of-reference-of-thought implied beyond-the-consciousness-awareness-teleology-of-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). This conception speaks of that registry-worldview/dimension subjectivity and intersubjectivity as of ‘a wooden-language-{imbued—averaging-of-thought-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of—nondescript/ignorable–void—with-regards-to-prospective-apriorising-implications} 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 ‘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} human condition of construal of intrinsic-reality/ontological-veridicality supposedly as knowledge’ across all the successive registry-worldviews/dimensions (including the subjectivity and intersubjectivity in our positivism–procrypticism) with respect to their respectively relative-ontological-incompleteness-of-reference-of-thought implied uninstitutionalised-threshold. However, without a solipsistic notion of construal of intrinsic-reality/ontological-veridicality as of inherent intrinsic-
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness-precedes-disontologising-logical-outcome-arrived-at> to threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation <as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> so-articulated previously as of ‘notional–conflatedness /constitutedness’–to-conflatedness perspectivation of ontologically-veridical dynamic-cumulative-aftereffect/aftereffect in enabling a storied-construct/ontologically-valid-narration aetiolisation/ontological-escalation insight, can only be properly construed as of such a disambiguation in conceptualising not only ‘inherent intrinsic-reality/ontological-veridicality’ but equally ‘the human temporal-to-intemporal conditions/states of perception/relation with intrinsic-reality/ontological-veridicality’ (so-underlying human knowledge-reifying-and-empowering conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism imbued theoretical/conceptual/operant implications). This is fundamentally so because ‘inherent existential-reality/intrinsic-reality/ontological-veridicality is already what it is as given whether humankind knows about it or not’ but rather the point of human knowledge is an emancipatory/sublimating exercise involving the need to decenter/pivot and supersede our animate-existential-referencing/subjectification as of the amplituding/formative–epistemicity totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag human condition to derive knowledge-and-virtue, and so as human-subpotency/subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency~sublimating–nascence,–disclosed-from-prospective-epistemic-digression). Solipsism as such is truly the foundational notion of all phenomenological conceptualisations and derivation of value and meaningfulness as intersolipsistic teleological constructs from a transversal-and/or-common perceived existential-reference/existential-tautologisation and derived-representations of
existential-reference/existential-tautologisation. It is what allows for the possibility of human
construal of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory/de-mentativity to supersede social-aggregation-enabling
as a knowledge and virtue construct. The implication being that there is a contiguity in
solipsistic insight as simplistically elucidative in the relatively more simpler experimental
framework of natural phenomenon studied by the natural sciences (which practice is
categorisation-driven, more like elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
ontological-contiguity—educed—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
presencing—absolutising-identitive-constitutedness
or
apriorising/axiomatising/referencing—of—attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—conflatedness—{preconverging—
{disentailment—by}—postconverging-entailment
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, ‘attendant—ontological-
contiguity—educed—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-perspective-ontological-normalcy/postconvergence-reflected-epistemicity-relativism-determinism), rather than it erroneously being construed as an incremental exercise; as it is only incremental in the literal sense but in the ‘operant sense’ it is an exercise of maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as of transversality-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 a same superseding–oneness-of-ontology that is existence. On the same token, this tautological insight about the precedingness of existence can be extended to the notion of nothingness with nothingness rather existing in existence as there is no nothingness or for that matter anything out of existence which is ‘conceptually’ emanation-as-to-the-all-defining-ontological-prime-moving-totalitative-framework-intercession, with nothingness rather the ‘conceptual devising of the metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing⟨perspective-ontological-normalcy/postconvergence⟩⟩ of existence’ with existence conceptually construed in metaphysics-of-presence⟨implicated-’nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩; but then with existence being its very own metaphysics-of-presence⟨implicated-’nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩, the mutual equivalence of both metaphysics-of-presence⟨implicated-’nondescript/ignoreable–void ’-as-to-presencing—absolutising-identitive-constitutedness⟩ and metaphysics-of-absence⟨implicated-epistemic-veracity-of-nonpresencing⟨perspective-ontological-normalcy/postconvergence⟩⟩ implying that nothingness is likewise tautologically the emanation-as-to-the-all-defining-ontological-prime-moving-totalitative-framework-intercession of existence. Basically a nothingness conceptualisation is necessarily and tautologically an existential conceptualisation as ‘attendant-ontological-contiguity–duced—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’ which is necessarily
‘the absolute a priori’ (as ‘attendant ontological-contiguity -edued-
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\textsuperscript{17}~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{21} in the
apriorising/axiomatising/referencing of meaningfulness-and-teleology\textsuperscript{100} construal’) of
superseding–oneness-of-ontology/oneness-of-meaningfulness and just as well the notion of
nothingness can’t ‘conceptually’ exist out of the notion of meaningfulness which references
existence and all that is in existence as ontological. Actually nothingness is rather a
‘constructive tautological device’ as is actually the case with all human knowledge (mental-
devising-representation of teleological reorientation), as it doesn’t speak of any inherent change
in intrinsic-reality but rather of change of human \textsuperscript{4} <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\textsuperscript{17}—of-the-human-institutionalisation-process\textsuperscript{99} are actually speaking of
human rescheduling of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} in grasping a superseding–
oneness-of-ontology/intrinsic-reality that has been so all the time; and so critically talk of
transcending from shallow to deeper superseding–oneness-of-ontology is no more than about human
\textsuperscript{4} <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-echonest-derivation-
within-the-full-potency of existence/intrinsic-reality/ontology-as-of-its-mimetic-echonest or
existence-in-reverberation or existence-potency as sublimating—nascent, disclosed from-
epistemic-digression already given as ontological-normalcy/postconvergence
oneness) along the same lines with the notion of de-mentation (supererogatory—ontological—
demtxaentation-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-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—constitutedness—preconverging-
entailment} to deeper limited-mentation-capacity—as of relative
apriorising/axiomatising/referencing—of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity—conflatedness—preconverging—
disentailment by postconverging entailment} reconstrual/reconceptualisation’. That is, such
‘conceptual devices’ are reformulations arising from ‘grander/transcendental insights’ about the
same question but implying a radical transformation of ontological/meaningful
conceptualisation of the human mind and human teleology. The idea is that ‘intrinsic-
reality/ontology is not changed’ but rather it is ‘human <amplituding/formative—
epistemicity>—totalising—renewing—realisation/re-perception/re-thought—as-utter-placeholder—
setup-ontological-rescheduling—by—a—renewing—of—apriorising/axiomatising/referencing—
psychologism-as-the-new-referencing-basis-of-prospective—meaningfulness-and-teleology
that is changed’. Technically, the implication is that existence/being cannot be thought outside
of human thought/limited-mentation-capacity); as a conclusion driven by the insight that human
thought/limited-mentation-capacity in construing existence/being implies human
meaningfulness-and-teleology is necessarily of ontological-primemovers-totalitative-

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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 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-epistemicity-relativism-determinism—<amplituding/formative-epistemicity>causality—as-to-projective-totalitative-implications-of-prospective-nonpresencing,—for-explicating-ontological-contiguity’. Thus the bigger issue is not existence/being in itself as it is given, whatever it is that is given. Rather the bigger issue of concern is our human thought/limited-mentation-capacity in apprehending existence/being as of our ontological-primemovers-totalitative-framework /attendant reconstruals/reconceptualisations of existence/being as of human
deepening thought/limited-mentation-capacity so enabled by our capacity for de-mentation

(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) behind the successive institutional-cumulation/institutional-recomposure

{as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’>}

narrowing the framework of human existential contingency, with the further possibility of prospective

<amplituding/formative-epistemicity>totalising—renewing—realisation/re-perception/re-thought as notional—deprocrypticism as of ontological-normalcy/postconvergence. Such maximalist intemporal projection reasoning doesn’t entertain banal ordinary logic (that is all too readily incremental, ‘disjointedness-as-of-reference-of-thought’ and temporally-preservational-as-pseudointemporality-preservation) of the sort: she deserves to be rape because she was scantily clad as well dressed women will not be raped; his goods deserve to be stolen as he didn’t look after them properly; those people/group/ethnicity deserved what happened to them because they are so and so; etc. The intemporal reasoning maximalist approach (non-incremental, non-‘disjointedness-as-of-reference-of-thought’ and striving for the ontologically-utter) that permeates many a formalised construct does not entertain meaningfulness within the sphere of temporal-and-social-trading and is rather transcendental inherently, as it simply supersedes and skews (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity) meaninglessness-and-teleology towards the universal/intemporal as of implication. In other words, maximalising—recomposing—for-relative-ontological-completeness—unenframed-conceptualisation is construed as of the apparently least possibly perceived constraining context in order to truly affirm the universalism of rules or any ontological-constructs; as the test of incrimination with respect to the above apparently least possibly perceived constraining specific
Actually the paradox is that, no transcendentally implied construct is effectively a ‘grounded knowledge-construct commitment’ inherently as it inevitably and fundamentally puts into...
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<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> (which temporal-preservation-as-pseudointemporal-preservation actually speaks of relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation  as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-psychologism’, thus–‘in-wait’-for-perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation  as-temporal-preservation-as-pseudointemporal-preservation, and defines successive institutional-cumulation/institutional-recomposure<as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>uninstitutionalised-threshold explaining why institutionalisation becomes stuck at that level until the corresponding threshold is superseded for a prospective/transcending/superseding institutionalisation) for prospective transcendental possibilities. On the basis of such hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> circularity, one may perfectly argue that any of the institutionalisations are just as good so long as people are relatively satisfied but such an argument is never made of lower/prior institutionalisations with the implications that its elicitation within a registry-worldview as present is nothing more but an act of ‘ontological-bad-faith/inauthenticity’, but then a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation approach is one that doesn’t reason in temporal-accommodation but provides the opportunity for prospective institutional possibilities. maximalising-recomposuring-for-
relative-ontological-completeness\textsuperscript{38}—unenframed-conceptualisation was what was in the minds of the Copernicuses, Galileos, Rousseaux, Darwins and the enlightenment Encyclopédistes led by Denis Diderot in cynically vouching for the possibilities of the future of positivism over a non-positivism/medievalism worldview. Such that vague arguments of the type we’ve been living well without such ideas are nothing but avowals of temporal-dispositions poor grasp of how their present institutionalisation came about and future institutionalisation possibilities; since we can project that all humans in recurrent-utter-uninstitutionalisation were recurrent-utter-institutionalised, all humans in ununiversalisation were ununiversalised, all humans in medieval non-positivism were non-positivistic, and by extention (but for the complexes arising from our metaphysics-of-presence-(implicit\textsuperscript{39}ed\textsuperscript{39} - nondescript/ignorable–void \textsuperscript{39}as-to-}

presencing—absolutising-identitive-constitutedness\textsuperscript{39}) all humans in our \textsuperscript{39}procrypticism–or–disjointedness-as-of–reference-of-thought are procryptic and it is no use turning around to our fellow mortals to do social-aggregation-enabling; with the more criticial issue being what is the ontological-contiguity\textsuperscript{67}—of-the-human-institutionalisation-process\textsuperscript{68} 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\textsuperscript{de-mentativity meet with temporal resistance going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-\textsuperscript{39}notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>'—existentialism-form-factor which take the form of subontologisation/subpotentialiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect). - As the \textsuperscript{39}incrementalism-in-relative-ontological-incompleteness\textsuperscript{39}—enframed-conceptualisation
disposition tends to wrongly define the reference-of-thought of a given prior/transcended/superseded registry-worldview as the absolute framework of ‘postconverging-or-dialectical-thinking’=apriorising-psychologism’, and so by reflex, as if the successive prior institutional-cumulation/institutional-recomposure=as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing=as-to-perspective–ontological-normalcy/postconvergence-reflected=as-to-epistemicity-relativism-determinism⟩ were geared to end at its own registry-worldview as the absolute registry-worldview that doesn’t incur perversion-of- reference-of-thought=as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (in our case, the positivistic registry-worldview) without any notion of a prospective registry-worldview by which, where our own perversion-of- reference-of-thought=as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation arises, we will be preconverging-or-dementing=apriorising-psychologism as dialectically-out-of-phase/dialectically-primitive, at our threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation=as-to–‘attendant-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); as our relative-ontological-incompleteness=induced,‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation=as-to–‘attendant-intradimensional’=prospectively-disontologising–preconverging/dementing=apriorising-
construed as of \(\text{demantion-superozogatory-ontological-demantion-or-dialectical-demantion-stranding-or-attributive-dialectics}\) 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

(imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of-
meaningfulness-and-teleology-as-of-‘nondescript/ignorable–void’-with-regards-to-
prospective-apriorising-implications>’ disposition, it is only solipsism-of-thought by its
emphasis on intrinsicness (I come to reality alone solipsism) that has the requisite and socially-
uncompromised backdrop for construing ontologically-veridical-meaningfulness, that is, ‘at
such uninstitutionalised-threshold requiring prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity’, by the possibility for its adherence to
ontological-normalcy/postconvergence, and hence the requisite transcendental limited-
mentation-capacity-deepening to put the prior/transcended/superseded into question
(including and priorly, the transcendental emancipator own’s mentation) for the
prospective/transcending/superseding reference-of-thought; and so, with the notion that the
prior/transcended/superseded is preconverging-or-dementing—apriorising-psychologism as
dialectically-out-of-phase/dialectically-primitive, with no place for its
‘<amplituding/formative–epistemicity>totalising~self-referencing-syncretising’ which is no
more than its ‘internal myth/metaphysics’ that has nothing to do with ontological-
veridicality/ontological-contiguity. As such, solipsism enables the requisite ‘moulting’ of
human limited-mentation-capacity-deepening of notional–firstnaturedness—temporal-to-
intemporal-dispositions<so-construed-as-from-perspective–ontological-
ormalcy/postconvergence> to allow for successive transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity; and as a social conceptualisation
operates as ‘a relation of intersolipsistic mindsets in transversality<for-sublimating–existential-
eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–motif-and-
apriorising/axiomatising/referencing’ led by the preceding/superseding intercession of
intrinsic-reality/ontological-veridicality as validated by ontological-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—and-of-the-human-institutionalisation-process which is rather about ‘successions of metaphysics-of-absence}{implicated-epistemic-veracity-of-nonpresencing}{perspective–ontological-normalcy/postconvergence} insights as the successive transcendental-enabling/sublimating/supererogatory-de-mentativity rules in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity—and-of-the-human-institutionalisation-process yielding in-lockstep the successively more ontologically profound metaphysics-of-presence}{implicated-‘nondescript/ignorable–void’-as-to-presencing—absolutising-identitive-constitutedness construed as the successive institutionalisations as implied by ontological-normalcy/postconvergence’ towards the notional–deprocrypticism registry-worldview/dimension which is what then achieves ontology as ‘attained ontological-normalcy/postconvergence’. Likewise, since in effect there is hardly any ‘present pure-ontology’ as one that is beyond existential implications contentions about the purity/absoluteness/unassailability of its veracity, this rather validates a novel and positive construal of metaphysics as that which is subject to present existential implications contentions such that all supposed present ontologies are metaphysical constructs as of their non-elucidations. Hence even science itself despite its positive perspective is a metaphysical construct.) Hence, from a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation insight, the <amplituding/formative–
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-

Beyond our illusion-of-the-present/present-consciousness/mirage as amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag positivistic registry-worldview perspective, we can grasp that the lower registry-worldviews/dimensions ‘mentally projected prelogism-as-of-conviction,-in-profound-supererogation<existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at reflex or ‘conviction-as-to-profound-supererogation’-reflex’ or intertemporal-disposition-reflex-admittance-reflex/in-phase-reflex’) are flawed at their uninstitutionalised-threshold, and the same applies to us in ontological-normalcy/postconvergence. The nature of this ‘conviction-as-to-profound-supererogation’-reflex flaw’ is that it actually defines ‘a threshold of circularity/recurrence/repetition/repeatability of the failing/not-upholding-<as-of-apriorising/axiomatising/referencing> supplanting–conviction-as-to-profound-supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism reflex’ in circularity/recurrence/repetition/repeatability, effectively as its uninstitutionalised-threshold. For instance, where a non-positivism/medievalism mindset/ reference-of-thought keeps on arguing a case of sorcery recurrently in non-positivism/medievalism terms which inherently defines its placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology as non-positivism/medievalism, and the same insight does applies from a prospective ontological-normalcy/postconvergence reference (as deprocrypticism) wherein we’ll need to psychoanalytically-unshackle/mimeticly-reorder/institutionally-recomposure from a positivism–procrypticism mindset/mental-devising-representation/mentation. Further, the notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence> implies that where there is postlogism-and-conjugated-postlogism as uninstitutionalised-threshold, the more ontologically-veridical placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology reflex is actually of preconverging-or-dementing–apriorising-psychologism reflex (and not new logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation’—of-
failing-intemporal-preservation\textsuperscript{67} alteration’ by temporal-dispositions as slanted-and-formulaic postlogic-backtracking-\textsuperscript{4} \textsuperscript{\textless} iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts\textsuperscript{\textgreater} of meaningfulness of the postlogic disposition or ‘conjoining looping narratives of flawed-existential-elevation-of-\textsuperscript{2} \textsuperscript{\textgreater} reference-of-thought\textsuperscript{\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-mentation-capacity-deepening’ recurrence of intemporal projection over the alterity/alteration, in circularity/recurrence/repetition/repeatability by temporality\textsuperscript{9}\textsuperscript{9}, and such iterability/iteration (of ontologically-veridical-meaningfulness-and-ontological-reference) being driven by intemporal-preservation-in circularity/recurrence/repetition/repeatability\textsuperscript{9} (as longness-of-register-of–meaningfulness-and-teleology\textsuperscript{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{80}, 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-conflicatedness'). In the bigger picture and as with all natural iterations, this ‘alterations-iterability dynamism’ at the-individuation-level takes the form of an existential-flux (‘dynamic-cumulative-aftereffect of subontologisation’) of recursive/recurrent alterity/alterations which tend to be perpetuating (like the pathological psychopath’s disposition out of a faulty-mentation-procedure-deception/‘urge’/entitlement-folie of postlogism-slantedness effect) or progressive alterity/alterations which could be regular (like an exacerbation or opportunism interlocutors in conjugated-postlogism) or regressive alterity/alterations which could be momentary (like an ignorance or affordability interlocutors in conjugated-postlogism). The

notion of iterability as ‘the induced effect of alterity/alterations (by the temporal-dispositions hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and the intemporal-disposition compensation-alterity/alteration by ‘ontological-reconstituting-as-to-conflicatedness’/deconstruction) in the repeatability/recurrence of same-terms-of-expressions or same-implied-meaningfulness’, implies that temporal-dispositions being just as preservational as the intemporal-disposition thus inducing the circular recurrence of iterability (as prospective successive institutionalisations and uninstitutionalised-threshold), the exercise of institutionalisation/intemporalisation is not about transforming temporal-dispositions as of dimensionality-of-sublimating-la-exercise

but rather institutionalisation/intemporalisation or secondnaturing, which is about ‘skewing (‘intemporality-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity)/constraining towards’ the intemporal-disposition for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation to enable the given prospective institutionalisation. Thus the fact is that this iterability (of meaningfulness and ontological-reference) is not a property of ‘intrinsic-reality as existence-emanance’ but actually the result/effect of human limited-mentation-capacity-deepening coming-into-grips with intrinsic-reality as existence-emanance, and so in the succession of institutionalisations. The implication of this iterability (due to temporality-preservational-alterity/alterations in distraction/circumvention of intemporality-preservation-iteration for construct of intemporal/ontologically-veridical meaningfulness) is that all issues of perversion-of-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 {in-preconverging-existential-extrication-as-of-existent-unthought}) of the postlogism\textsuperscript{76} and-conjugated-postlogism\textsuperscript{78} which is in preconverging-or-dementing\textsuperscript{10}-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-determinism’>\} in their evolving de-mentation-\{supererogatory—ontological–de-mentation-or-dialectical–de-mentation—
stranding-or-attributive-dialectics⟩ registry/registry-worldview/ontological-reference
dialecticisms as at one moment ‘postconverging-or-dialectical-thinking’—apriorising-
psychologism’ and at another preconverging-or-dementing—apriorising-psychologism are
effectively a reflection of the reality of a dynamic dialectics of ‘metaphysics-of-presence
{implicated-‘nondescript/ignorable–void ’—as-to— presencing—absolutising-identitive-
constitutedness’}’ and ‘metaphysics-of-absence-{implicated-epistemic-veracity-of-
nonpresencing—<perspective—ontological-normalcy/postconvergence>}’ retracing of
ontologically-veridical
placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology retrospectively, presently and
prospectively, going by a human shallow limited-mentation-capacity—{as of relative
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—constitutedness’in—preconverging-
entailment} to deeper limited-mentation-capacity—{as of relative
apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness’in—{preconverging-
disentailment by—postconverging-entailment} institutionalisation/intemporalisation process.

Such an insight points out that a non-positivism/medievalism ‘metaphysics-of-presence
{implicated-‘nondescript/ignorable–void ’—as-to— presencing—absolutising-identitive-
constitutedness’}’ 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—{implicated-epistemic-veracity-of—nonpresencing—<perspective—
ontological-normalcy/postconvergence>}’ as a suprastructuring transcendental-insight-
projection into positivistic (rational-empiricism) mindset(reference-of-thought that supersedes
the ‘flaws-and-manipulations’ or vices-and-impediments involved in such a non-
positivism/medievalism setting(reference-of-thought; in need of deconstruction/(engaged)-
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\{preconverging-or-dementing
–apriorising-psychologism–reference-of-thought\}-and-hence-suprastructurable by ‘metaphysics-of-absence\{implicated-epistemic-veracity-of
nonpresencing-\{perspective-ontological-normalcy/postconvergence\}\}’-perspective-
{‘postconverging-or-dialectical-thinking–apriorising-psychologism–reference-of-thought\} which is then actually prospective (to-resolve-the epistemic-abnormalcy/preconvergence \'); and
not ‘metaphysics-of-presence\{implicated-\{nondescript/ignorable–void \}–as-to-presencing–absolutising-identitive-constitutedness \}’ conceptualisation which ‘wrong pretence of being in
ontological-normalcy’ is actually stifling the prospective orientation by its illusion-of-the-present/present-consciousness/mirage as \]<amplituding/formative–
epistemicity>\{totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag \}.
This posture is validated by the decreasing epistemic-abnormalcy/preconvergence\{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing-\{perspective–ontological-normalcy/postconvergence-reflected-\{epistemicity-relativism-determinism\}\}>\) from
retrospective to present to prospective, whereby there is decreasing epistemic-
abnormalcy/preconvergence\{as-to-institutionalisation/intemporalisation process veers
towards ontological-normalcy/postconvergence (from recurrent-utter-uninstitutionalisation to
base-institutionalisation to universalisation to positivism and prospectively to
deprocrypticism). With respect to the postlogism –as-of- compelling–
nonconviction/madeupness/bottomlining\{‘decontextualising/de-existentialising–of-attendant-
intradimensional–apriorising/axiomatising/referencing–induced-disontologising’-of-the-

existentialising/contextualising/textualising-contiguity\textsuperscript{39}\,-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{40}\, being (metaphysics-of-absence\textsuperscript{67}\,(implicated-epistemic-veracity-of-\nonpresencing\,<\perspective–ontological-normalcy/postconvergence>\rangle) suprastructuring notional–deprocrypticism\textsuperscript{84}\,reference-of-thought of ontologically-veridical meaningfulness with respect to intrinsic-reality. Such temporally-preservational-as-pseudointemporality\textsuperscript{52}\,-preservation iterability-{of-ontological-veridicality}\,by-{hollow-constituting\,<\as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation}\,}-alteration/altery associated with psychopathy and social psychopathy takes the form of absolving/fleeting/escaping-reflex–logic wherein the postlogic mindset/ reference-of-thought is all about parasitising/co-opting the supplanting–conviction-as-to-profound-supererogation\textsuperscript{97}\,—of-‘attendant-intradimensional’-postconverging/dialectical-thinking \textsuperscript{84}\,reference-of-thought (registry/meaningful-reference/anchoring-of-meaning/contending-reference/ontological-reference/registry-worldview) by simply projecting and implying false forms of \textsuperscript{84}\,reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100}\,that are not in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation, and so in temporal-preservation-as-pseudointemporality \,-preservation as of the circularity/recurrence/repetition/repeatability\, delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity\,-\textsuperscript{42}\,educed existentialising/contextualising/textualising-contiguity \,-\textsuperscript{-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology, with the fundamental faulty-mentation-procedure-deception-or-urge\textsuperscript{12}\, being the wrongful validation as supplanting–conviction-as-to-profound-supererogation of its \textsuperscript{84}\,reference-of-thought in the very first place as in reality the \textsuperscript{84}\,reference-of-thought reflected from futural Being-development/ontological-framework-expansion–as-to-depth-of-
conjugated-postlogism\textsuperscript{78} as the fundamental ontological-primemovers-totalitative-framework\textsuperscript{77} agency hollow-constituting as disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\textsuperscript{79} in alterity/alteration by ‘perverting the \textsuperscript{84}reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession; as 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) as shortness-of-register-of\textsuperscript{76} meaningfulness-and-teleology\textsuperscript{30}. Thus avoiding wrongly implying their dimensionality-of-sublimating \{<amplituding/formative> supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation\} transformation as instigative intemporal-disposition (longness-of-register-of\textsuperscript{76} meaningfulness-and-teleology\textsuperscript{100}), but rather ‘institutionalisation-skewing (‘intemporality\textsuperscript{62}-asymmetric-subsumption-of-temporality\textsuperscript{4}, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity)’ in the social-construct for intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as of ontological-normalcy/postconvergence which always factor in human limited-mentation-capacity-deepening\textsuperscript{63} by a re-equilibrating metaphysics-of-absence\textsuperscript{61}\{implicited-epistemic-veracity-of-nonpresencing–<perspective–ontological-normalcy/postconvergence>\}/postdication, as secondnaturing. It is this understanding of postlogism\textsuperscript{76}-and-conjugated-postlogism\textsuperscript{78} in preconverging-or-dementing\textsuperscript{11}-integration-of-temporal-dispositions as a ‘dynamic-cumulative-aftereffect of subontologisation’ as ‘perverting, by alterity/alteration, the \textsuperscript{84}reference-of-thought of ontologically-veridical meaningfulness’ in iteration/succession’, wherein new sets of denaturing slanted-and-formulaic-postlogic-backtracking<iterative-looping–set-of-dereifying-hollow-narratives-and-acts>\textsuperscript{77} (absolving/fleeting/escaping-reflex–logic\textsuperscript{1}) involving
their conjoining as ‘conjoining-looping-set-of-narratives of flawed-existential-elevation-of-reference-of-thought’ by temporal-dispositions-conjugated-postlogism, as well as extrinsic-attribution with different sets of interlocutors in succession underlies the psychopathic and social psychopathy phenomenon, with emphasis being rather on examining this alterity/alteration as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant_ontological_contiguity -educated-existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality-ontological-coherence_or_superseding-onesness-of-ontology 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-attribute 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 aetiologisation/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-

<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>’, up to notional–deprocrypticism which when effectively achieves escapes uninstitutionalised-threshold by the mere fact that notional–deprocrypticism psychologism is one that factors in in its {cumulated/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 notional–deprocrypticism with respect to notional–procrypticism, notwithstanding the further palliative conceptualisation of the necessity of the resolution as of temporal <preconverging–‘motif-and-apriorising/axiomatising/referencing’–imbuing>–existentialising—enframing/imprintedness–⟨as-to–historicity-tracing—in-presencing–hyperrealisation/hyperreal-transposition⟩ of issues of psychopathy in the present positivistic registry-worldview. Thus psychopathy and social psychopathy should rather be related to
suprastructurally (as preconverging-or-dementing — apriorising-psychologism consciousness-awareness-teleology which reference-of-thought is invalid in the very first instance, going by ontological-normalcy/postconvergence epistemic-or-notional—projective-perspective for intemporal-preservation-entropy-or-contiguity—or—ontological-preservation). The nature of perversion-of reference-of-thought<as-preconvergingly>
meaningfulness-and-teleology\textsuperscript{(1)} to intemporal-disposition as longness-of-register-of-meaningfulness. This latter point is to highlight that ontological focus should rather be placed on the ‘abstract conceptualisation that enables institutionalisation-as-virtue and not any naïve purported\textsuperscript{(2)} presencing—absolutising-identitive-constitutedness\textsuperscript{(3)} poorly appreciative of dimensionality-of-sublimating\textsuperscript{(4)} \langle\text{amplituding/formative}\textsuperscript{\textsuperscript{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\rangle, as in the bigger scheme of things the latter is delusional (for an animal whose potency under social-stake-contention-or-confliction is rather as of human-subpotency–aporia/undecidability/dilemma/ought-undeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatures…temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor thus needing its secondnatured skewing (‘intemporality\textsuperscript{(5)}-asymmetric-subsumption-of-temporality\textsuperscript{(6)}’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating\textsuperscript{(7)}\textsuperscript{\textsuperscript{supererogatory–de-mentativity as deferential-formalisation-transference to the intemporal for its transcendence-and-sublimity/sublimation\textsuperscript{(8)}\textsuperscript{\textsuperscript{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\textsuperscript{(9)} reference-of-thought uninstitutionalised-threshold\textsuperscript{(10)} registry-worldview/dimension, and such prospective emancipation involves such individuals own ‘moulting’, as actually intemporality\textsuperscript{(11)}/longness is a ‘potential construct of orientation’ as
implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity-or-ontological-preservation) and it is only a devised institutionalisation construct as secondnaturing that achieves that potential-construct-of-orientation and not any naïve inherently intemporal-disposition in individuals. By that token there is no base-institutionalised individual in recurrent-utter-uninstitutionalisation, no universalised individual in ununiversalisation, no positivistic individual in non-positivism/medievalism, and prospectively no notional–deprocrypticism individual in procrypticism, as at best such emancipating intemporal individuals are ‘moulting’ their intemporal individuations and implying-of-the-same of their registry-worldview in prospective institutionalisation design/conceptualisation, as the effective institutionalisation is what is really and effectively attained. - As the notion of ‘dynamic-cumulative-aftereffect of ontology and subontologisation/subpotentiation (slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect),’ is rather an operant conceptualisation that highlights the need for an operant conceptualisation of psychology in grasping human dynamics. But then psychological science as we know today in many ways mainly takes the form of an adjunct construct in grasping the social as is equally the case with social psychology; as the focus of can mostly be resumed to ‘identity’ of individual dispositions such that psychology tends more to have a subjective intercessory practice nature involving intersubjective valuation). Thus, as with all such approaches it is hardly surprising that we haven’t got an academic ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ (as an ontology-driven <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 attendant–ontological-contiguity educed–existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness 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 for defining human psychology from a transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification-as-to-ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality antinihilism as antinihilism

implying an ontologically-driven conceptualisation of ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as the prospective psychoanalysis, implying the epistemic-abnormalcy/preconvergence perspective (preconverging-or-dementing–apriorising-
psychologism (reference-of-thought) of the prior positivism/procrypticism with respect to ontological-normalcy/postconvergence perspective of futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology100 as of prospective notional–deprocrypticism (‘postconverging-or-dialectical-thinking—apriorising-psychologism’ reference-of-thought). With ontology-driven implying that our placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology100 is just a ‘placeholder-setup’ that doesn’t has any inherent ontological validity, but is rather as valid as its representation/schedule of ontology/ontologically-veridical-meaningfulness/intemporality2, such that with the insight of more profound ontology/ontologically-veridical-meaningfulness/intemporality2, the ‘placeholder-setup’ as placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology100 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-teleology100 has been developing all along from the mindset/reference-of-thought of a 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—firstnaturenedness—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 attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity } –constitutedness in preconverging–
entailment} to deeper limited-mentation-capacity {as of relative
apriorising/axiomatising/referencing- {of attendant ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity } –conflatedness in {preconverging–
disentailment by} postconverging–entailment}. In fact, psychoanalysis is actually a natural
existential human placeholder-setup/mental-devising-representation/mentation/consciousness-
awareness-teleology100 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-teleology100
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-teleology100 (from the present) but rather, on
the basis of ‘prospective 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 11 –apriorising-psychologism 84 reference-of-thought’, and so
implied by the ‘prospective 84 reference-of-thought transcendental insights’, such that the
prospective (transcending/superseding) placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) defect as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism \(^{8}\) reference-of-thought’ is naturally implied as being the new and prospective suprastructuring, (beyond-the-consciousness-awareness-teleology \(^{10}-<\text{in-preconverging-existential-extrication-as-of-existent-unthought}>\) ) of the ‘old present’/retrospective as prior. That is it is critical to grasp that \(^{14}\) de-mentation\(^{\langle\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or–attributive-dialectics}\rangle}\) of ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’ and preconverging-or-dementing\(^{19}\)–apriorising-psychologism is never about generating a prospective ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’ (with respect to the present as ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’), but such \(^{14}\) de-mentation\(^{\langle\text{supererogatory-ontological–de-mentation-or-dialectical–de-mentation—stranding-or–attributive-dialectics}\rangle}\) is rather about decentering and preconverging-or-dementing –apriorising-psychologism/oblongating the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) of the present as preconverging-or-dementing\(^{19}\)–apriorising-psychologism which becomes ‘old-present’/retrospective as prior’ and dialectically ushering contrastively from that backdrop a new and prospective ‘postconverging-or-dialectical-thinking\(^{20}\)–apriorising-psychologism’. This is actually about \(^{55}\) maximalising-recomposuring-for-relative-ontological-completeness — 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—attendant ontological-contiguity \(^{39}\) educed—existentialising/contextualising/textualising-contiguity\(^{39}\) which will ‘wrongly make reference to and wrongly elevate’, and so by mix-up, the prior \(^{84}\) reference-of-thought as veridical. \(^{55}\) maximalising-recomposuring-for-relative-
meaningfulness-and-teleology in existentialist/‘ontologically-reconstituting’ terms as ‘deeper superseding–oneness-of-ontology construal/conceptualisation’ veering towards transcendence-and-sublimity/sublimation/supercategorious–de-mentativity. That is, by transcendence-and-sublimity/sublimation/supercategorious–de-mentativity is meant dispose to construe the ontological resolution of registry-worldview’s/dimension’s-uninstitutionalised-threshold –defect–<as-Being-or-ontological-or-existential–defect> transcedentally/transdimensionally/interdimensionally, as needing a prospective registry-worldview/dimension; for instance, capable of putting in question medieval intradimensional superstition in the first place supersedingly/transcendentally by implying the need for positivising rather than a usual temporalities-drives reciprocity of superstitious contentions or capable of putting into question positivism–procrypticism postlogism-and-conjugated-postlogism in the first place supersedingly/transcendentally by implying the need for notional–deprocrypticism rather than temporalities-drives reciprocal equivalence of procrypticism–or–disjointedness-as-of-reference-of-thought. Further the notion of deeper superseding–oneness-of-ontology conceptualisation and shallow superseding–oneness-of-ontology conceptualisation, central to a maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation, can be demonstrated as follows: supposed A has the (existentially veridical) mental projection with respect to say a housing project and undertook the initiative of bringing together and obtaining advanced payments from prospective buyers for the project, and B was to by non-veridical/vacuous hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> mental-disposition spread stories of the scheme being a scam (not to the buyers who have all the documentations validating the genuineness of A’s housing project) but rather other interlocutors mainly to undermine A’s business credibility, and so whether B is pathological/psychopathic or postlogically-enculturated, and supposed some other interlocutors, not only by ignorance but
affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-
social-aggregation/temporal-enculturation-or-temporal-endemisation further engaged in such
vilifying (as social universal-transparency of totalising-entailing, as-to-entailing, transparency-of-totalising-entailing, <amplituding-formative–epistemicity>totalising–in-relative-ontological-completeness of their mental denaturing disposition is socially opaque); engaging
meaningfulness at a same reference-of-thought will wrongly imply that there is an issue of
logical-processing-or-logical-implication—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-
onconviction/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-prime movers-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 ‘perversion-of-
reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-

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aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor which is
intemporally/ontologically prompted with an on-occasion/incidental manifestation of
postlogism & conjugated-postlogism /preconverging-or-dementing -integration
ontological/being-construal-defects in our positivistic/procrypticism registry-worldview from
futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-
development-as-infrastructure-of—meaningfulness-and-teleology as of prospective
notional–deprocrypticism registry-worldview ontological point-of-reference (as the deeper
superseding–oneness-of-ontology construal/conceptualisation, rather of a transcendental/utter
nature in line with intrinsic-reality/ontology, and not incremental). A rule of thumb with
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-
conceptualisation will be to void the wrongly implied existentialist-as-ontologically-veridical-
meaningfulness by perceiving the reference-of-thought of postlogic/psychopathic and
conjugated-postlogism /preconverging-or-dementing -integration mental-dispositions as
purely non-veridical/vacuous hollow-constituting,<as-disjointed-misappropriation-of-
meaningfulness-and-failing-intemporal-preservation>. Effectively, reality/existence/being as
becoming is actually an ‘unwinding elucidation’ model construct. However, since
meaningfulness involves an interceding placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology as reference-of-thought in
relation to intrinsic-reality/ontology and given our limited-mentation-capacity-deepening,
there thus tend to develop a mix-up of our representation (with unsound/vacuous/denaturing
hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-
intemporal-preservation> of reference-of-thought—categorical-imperatives/axioms/registry-
teleology) when reflecting/perspectivating ontologically-veridical existential reality, such
that there is a rule of recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity-educed-
existentialising/contextualising/textualising-contiguity-reification_or_intrinsic-reality-ontological-coherence_or_superseding-onesness-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-pseudointemporal-as-preservation. That is at the basis of the
<amplituding/formative–epistemicity>totalising–self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag nature of a registry-worldview/dimension vices-and-impediment. This is equally why epistemologically-speaking categorisation schemes tend to be incomplete and requiring further re-categorisations and readjustments as rather construed/conceptualised on an <amplituding/formative–epistemicity>totalising–self-
referencing-syncretising/circularity/interiorising/akrasiatic-drag basis of organisation that isn’t in the full potency for grasping intrinsic reality and requiring further adjustments all along (the whole exercise actually being ‘ad-hoc referentialism’), and why referentialism as previously articulated, though ‘relatively abstract as a notion of representation’ is a conceptualisation basis needing constant insights, it is actually a better conceptualisation scheme of prospective
being/becoming notions particularly of an ephemeral nature. Just as we will represent the non-positivism/medievalism allusions to superstition in its synchronising/circularity/interiorising/akrasiac-drag as utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural and being as of elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity with it will wrongly imply the ontological-veridicality of its meaningfulness, a notional–deprocrypticism placeholder—setup/mental-devising-representation/mentation/consciousness-awareness-teleology of a procrypticism mindset/reference-of-thought will rather be utterly preconverging-or-dementing apriorising-psychologism and unintelligible/existentially-suprastructural of ‘our procrypticism terms of meaningfulness’ and will equally avoiding elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity recognition of the soundness of our procrypticism–or–disjointedness-as-of-reference-of-thought at the (deprocrypticism) unintemporalised/solipsistic/recomposuring/animality-thresholds-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation in other to effectively and adequately reflect the requisite metaphysics-of-absence necessary to act as the referenced/registered/decisioned—psychical—backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation—supererogatory—ontological—de-mentation—or-dialectical—de-
mentation—stranding-or-attributive-dialectics) as-uninstitutionalised-threshold suprastructuring de-mentation—(supererogatory–ontological–de-mentation-or-dialectical–de-mentionation—stranding-or-attributive-dialectics) that is the mechanism that enables 'postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring. *The fundamental ontological/meaningful question is: which is the 'superseding reference-of-thought, from where meaningfulness is aligned as 'thinking and contending’ over the 'perverting superseded reference-of-thought’ aligned to as 'preconverging-or-dementing –apriorising-psychologism and not-contending’? ‘Anchoring-of-meaning as base-institutionalisation’ over recurrent-utter-uninstitutionalisation, ‘anchoring-of-meaning as universalisation’ over perversion-of reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation. 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 {implicit-ed-epistemic-veracity-of nonpresencing<perspective–ontological-normalcy/postconvergence>}’/postdication of the individual as ‘metaphysics-of-presence {implicit-ed-nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness }; with the implication that the concepts and conceptualisations of the individual of the current ‘psychology of qualification and qualification schemes’ are actually and effectively construed by the ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ as of an ontological-normalcy/postconvergence cadre and as becoming into the social, for its analytic purposes and framework. ‘Possibly’ this won’t imply ‘doing away’ with concepts and conceptualisations of the current ‘psychology of qualifications and qualification schemes’, but will however be uncompromising with respect to being ontology-driven, and thus ‘possibly’ enable the reconstrual of such psychology concepts as the self, ego, id, etc. in their metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>/postdication (as the existential social) articulation. Insightfully, a ‘postconverging-or-dialectical-thinking –psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ rather mobilises ‘maximising-recomposing-for-relative-ontological-completeness’—unenframed-conceptualisation as is necessarily the case with all metaphysics-of-absence–(implicated-epistemic-veracity-of- nonpresencing–<perspective–ontological-normalcy/postconvergence>/postdication conceptualisations (which must avert the mix-up induced by the illusion-of-the-present/present-consciousness/mirageas <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag as metaphysics-of-presence–(implicated- ‘nondescript/ignorable–void ‘-as-to- presencing—absolutising-identitive-constitutedness’) in ontologising/ontological-conceptualising. This thus validates and operates on the fundamental assumption that the individual-as-of-its-temporal-to-intemporal-individuation-potency is an abstract-atomic-social-construct capable-of-and-as-the-basis-for-both-social-effectuation-and-institutionalisation/intemporalisation. What is then qualified as social phenomenon is determined and effectively deconstructible/ontologically-reconstitutable from
attendant-intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant-ontological-contiguity>;<in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>⟩) or postlogism, whether pathological/psychopathic or enculturated, (as this is priorly due to the inherent registry-worldview’s/dimension’s uninstitutionalised-threshold ‘in wait’ for such compelling–nonconviction/madeupness/bottomlining (‘<decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation

‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing — apriorising-psychologism>, for instance, the state of being superstitious in non-positivism/medievalism is itself ‘in wait’ for notions-and-accusations-of-sorcery to elicit its threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation


‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing — apriorising-psychologism> not to arise. However, as highlighted again previously, the subsequent temporal-preservation-as-pseudointemporality-preservation of a registry-worldview’s/dimension’s subontologisation/subpotentiation is largely due to the perpetuating recurrence, as an intradimensional dynamic-cumulative-aftereffect, of such pathological/psychopathic-and-enculturated "compulsing–nonconviction/madeupness/bottomlining-({<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 <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-\;"attendant-intradimensional-\;apriorising/axiomatising/referencing"-logical-dueness>\) \;or \;postlogism\( ^{78} \) \;and \;conjugated-postlogism /preconverging-or-dementing\;\;-integration \;that \;undermine \;and \;blur \;recurrently \;intemporal-disposition \;supplanting-\;\;conviction-as-to-profound-supererogation \;—of-\;\;"attendant-intradimensional"-postconverging/dialectical-thinking \;—apriorising-psychologism \;to \;induce \;social \;universal-transparency \((\text{transparency-of-totalising-entailing,\;as-to-entailing,-}\;amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \) \;of \;the \;registry-worldview’s/dimension’s \;ontological/being-construal-defect \;as \;unsound \;reference-of-thought \;of \;meaningfulness \;and \;the \;positive-opportunism—of-social-functioning-and-accordance \;thereof \;for \;prospective \;institutionalisation \;transcendence-and-sublimity/sublimation/supererogatory-de-mentativity \;and \;leading \;to \;the \;registry-worldview’s/dimension’s \;uninstitutionalised-threshold \;endemised/enculturated \;temporal-preservation-as-pseudointemporality\(-\;\text{preservation}. \;This \;aspect \;of \;postlogism \;and \;conjugated-postlogism \;/preconverging-or-dementing\;\;-integration \;temporal-preservation-as-pseudointemporality\;\;preservation \;endemisation/enculturation \;is \;thus \;the \;more \;salient \;construal \;for \;the \;de-endemisation/de-enculturation \;of \;ontological/being-construal-defect \;as \;unsound \;reference-of-thought \;of \;meaningfulness, \;as \;defined \;by \;recurrence \;and \;‘non-transient \;transcendability’ \;at \;the \;uninstitutionalised-threshold \(^{13} \); \;(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 \(^{11} \) \;but \;which \;is \;‘transiently \;transcendable’ \;as \;it \;is \;not \;in \;temporal-preservation-as-pseudointemporality\(-\;\text{preservation} \;instigated \;by \;postlogism \;\text{as-of}\;10\;\;\text{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 -<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing~'-logical-dueness>}). Thus it is the condition of
‘recurrence’ and ‘non-transience’ transcendency arising from postlogism\textsuperscript{78} and conjugated-postlogism /preconverging-or-dementing ~integration that is ontologically relevant for
ontological-reconstituting–as-to-conflatedness\textsuperscript{77}/deconstruction for prospective transcendency
(as it conceptually defines the successive uninstitutionalised-threshold\textsuperscript{103} of recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and procrypticism), and
it basically encapsulates the phenomenality of preconverging/dementing\textsuperscript{10}–apriorising-
psychologism mental-devising-representation of postlogism\textsuperscript{78} and temporal-dispositions-conjugated-postlogism so-construed as threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97};<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ~apriorising-
psychologism\textsuperscript{12} (and so-reflected of the registry-worldview’s/dimension’s social-construct of
notional~firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-
perspective–ontological-normalcy/postconvergence> at its uninstitutionalised-threshold\textsuperscript{103}
defined by recurrence and ‘non-transient transcendency’). Thus
subontologisation/subpotentiation is induced as threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{97};<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing ~apriorising-
psychologism\textsuperscript{12} so-associated with postlogism\textsuperscript{77} and-conjugated-postlogism\textsuperscript{8} leading to
temporal-preservation, and so at a registry-worldview’s/dimension’s uninstitutionalised-
permit beyond its \(<\textit{amplituding}-\textit{formative–epistemicity}\>\textit{totalising-}\textit{self-referencing-syncretising}\textit{illusion-of-the-present}/\textit{present-consciousness}/\textit{mirage limits at its uninstitutionalised-threshold}^3. The suprastructuring effect of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(<\textit{as-to~}\textit{attendant}\textit{intradimensional}\textit{–}\textit{prospectively-disontologising–}\textit{preconverging}\textit{dementing}–\textit{apriorising}\textit{psychologism}\) is what actually allows to prospectively reflect/perspectivate \textit{perversion-of-reference-of-thought}\textit{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\(^{103}\) marking out recurrent-utter-uninstitutionalisation from base-institutionalisation, ununiversalisation from \(^{100}\)universalisation, non-positivism/medievalism from positivism and procrypticism from deprocrypticism; thus enabling the requisite \textit{postconverging-or-dialectical-thinking}\(^{10}\)–\textit{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 \textit{ontological-reconstituting–as-to-conflatedness}/deconstruction is undertaken to supersede (as deeper superseding–oneness-of ontology construal/conceptualisation) the drawback or vices-and-impediments\(^{106}\) of the prior registry-worldview/dimension as now preconverging-or-dementing\(\textit{–}\textit{apriorising-psychologism}\) and dialectically-out-of-phase. Thus the reality of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(<\textit{as-to~}\textit{attendant}\textit{intradimensional}\textit{–}\textit{prospectively-disontologising–}\textit{preconverging}\textit{dementing}–\textit{apriorising}\textit{psychologism}\) implies that virtue shouldn’t naively be perceived in terms–as-of-axiomatic-construct of \textit{a universal human intemporal-disposition nature or intemporal-disposition nature} since \textit{human-subpotency–aporia/undecidability/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/lgness to avoid the cumbrous need for disambiguating reference-of-thought of meaningfulness into notional~firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence> (at any singular instances) ‘within established institutionalised registry-worldview/dimension’ but virtue cannot be assumed beyond the uninstitutionalised-threshold; that is, virtue is de-mentatively/structurally/paradigmatically the result of intemporalisation-as-institutionalisation secondnaturing, for instance, we can broadly argue that the positivistic registry-worldview/dimension implies more or less a ‘universal positivistic intemporality’ as a functional pseudo-conceptualisation of intemporality/lgness ‘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 depprocrypticism—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—of-social-functioning-and-accordance in the short run and secondnaturing in the long run enables the prospective registry-worldview/dimension institutionalisation; it is this focus on
institutionalisation/intemperalisation that is effectively institutionalisation-as-virtue given that
in the succession of human institutional-cumulation/institutional-recomposurer-as-to-

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

normalcy/postconvergence-reflected–epistemicity-relativism-determinism’>\), no
institutionalisation effectively transforms human notional–firstnatures—temporal-to-
temporal-dispositions–<so-construed-as-from-perspective–ontological–

normalcy/postconvergence> nature into an absolutely intemperal-disposition nature, but rather
reduces human epistemic-abnormalcy/preconvergence towards ontological-
ormalcy/postconvergence as deeper and deeper superseding–oneness-of-ontology
construal/conceptualisations. The bigger point being that it is by effectively grasping that any
human intemperal-disposition individuations that can ‘spontaneously’ arise in whatever
concern there is should be directed/skewed (‘intemperality’–asymmetric-subsumption-of-
temporality”, for relative intrinsic-reality/ontological-veridicality transcendental-

enabling/sublimating/supererogatory–de-mentativity) (as deferential-formalisation-transference
of meaningfulness) for institutionalisation/intemperalisation-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-
temporal-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 \( {\uparrow} \) reference-of-thought of any prospective registry-worldview/dimension. Actually, it could be argued that the more critical element of medieval emancipators/enlighteners had to do often not with their specific discoveries, which were more or less debated issues as well in their societies, but critically the idea that they were ready to imply ‘a new psychological orientation as positivistic’ that in itself structured the possibilities of a new worldview and many other positivistic discoveries once it became mainstream. Insistence of making mainstream such ideas as a heliocentric solar system by Galileo a century after Copernicus based on observations, the evolution of living things by Darwin based on research analysis, ‘<amplituding/formative–epistemicity>totalising rationalism’ by Descartes based on methodical thinking, universal human rights by Rousseau based on thorough analysis of the human condition, principles explaining physical phenomena by Newton and Leibniz based on physical observation, etc. all speak of a new mindset/ reference-of-thought as a postconverging–de-mentating/structuring/paradigming shift that has no complexes and is uninhibited with respect to notions of the old notions of dogmas, alchemies, essences and myths. The fact is that (unlike we may naively reason by reflex from our relatively vantage position at the backend of the institutional-cumulation/institutional-recomposurer-as-to-historiality/ontological-eventfulness/ontological-aesthetic-tracing/<perspective–ontological-normalcy/postconvergence-reflected–'epistemicity-relativism–determinism'> 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/supercogatory–de-mentativity to occur; as ontology is already given as a oneness and it is up to the human psyche to ‘moult itself’ (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) towards a more profound
construal/conceptualisation as of that superseding–oneness-of-ontology, however strongly we
might naively believe in our ideas in any given epoch as of its metaphysics-of-presence
(implicated-'nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-
constitutedness’). 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/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness’}
which rather wrongly induces ‘a postconverging-or-dialectical-thinking”—apriorising-
psychologism mentation reflex’ out of sync with the ontological perspective, thus is subject to
<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-
present/present-consciousness/mirage) effectively arises from a maximalist construct in
grasping the salience of a transcending/utter conceptualisation that mirrors the uncompromising
nature of intrinsic-reality/ontology over incrementalism-in-relative-ontological-
incompleteness”—enframed-conceptualisation notional–procrysticism 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-

shallow-supererogation -<as-to-'attendant-intradimensional’-prospectively-disontologising-preconverging/dementing -apriorising-psychologism> defect) of ontology/ontologically-veridical-meaningfulness/intemporality\(^1\) conceptualisation’ is equally critical, along with the implied psychological uninhibitedness/décomplexing for a prospective registry-worldview/dimension as deprocripticism, with respect to the central concept of ‘knowledge-notionalisation’ wherein understanding is much more than about grasping the ideals but equally preemptively construing the possibilities of ‘the ignorances/desublimation’/temporal-dispositions as part and parcel of knowledge construct, not for an idle temporal motive, but to better skew (‘intemporality\(^5\)-asymmetric-subsumption-of-temporality’, for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity) for institutionalisation/intemporalisation-as-virtue, as a specific necessity for a notional–deprocripticism registry-worldview/dimension preempting—disjointedness-as-of\(^{24}\) 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 as deprocripticism. Ultimately the purpose of \(^5\)maximalising-recomposuring-for-relative-ontological-completeness\(^2\)—unenframed-conceptualisation as an intemporal conceptualisation of transcendental implication should be of ‘presencing—absolutising-identitive-constitutedness\(^3\) 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\(^6\) 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–dialectical–de-mention–stranding-or-attributive-dialectics instigation of prospective registry-worldview/dimension institutionalisation reference-of-thought as of a ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring (though we can mostly grasp such an insight not from instances of ‘natural intra-society transcendence-and-sublimity/sublimation/supererogatory–de-mentativity’ since this takes a longer time to occur and is relatively obscure, but transcendence-and-sublimity/sublimation/supererogatory–de-mentativity by cultural diffusion associated with conquests where the dominant is at a more advanced stage of institutionalisation or in the rare cases where it is the reverse like Ancient Egypt or Ancient Greece, with the dominated actually relatively dominating or in parity with the dominant culturally as of divergent aspects). The implication here is that transcendental maximalising-recomposuring-for-relative-ontological-completeness —unenframed-conceptualisation is rather grounded on a relatively intemporal-and-deeper existential-reference-of-meaningfulness with the positive-opportunism—of-social-functioning-and-accordance 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 necessarily make sense in terms—as-of-axiomatic-construct of ‘the now temporal mental-disposition reference-of-though’ which, it is contended, is in want of prospective institutionalisation with its corresponding psychologism. In the bigger scheme of things, it is inevitable that suprastructuring (the conceptualisation that renders de-mentation 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 of the prior/superseded/transcended, respectively the ‘postconverging-or-dialectical-thinking—apriorising-psychologism as dialectically-in-phase’ and the ‘preconverging-or-dementing—apriorising-psychologism as dialectically-out-of-phase’), is rendered operant by the notion of ‘existential-decontextualising-transposition (threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-‘attendant-
conceptually the same but implying different approaches with respect to the temporal undermining of ontological-veridicality; with subontologisation/subpotentiation referencing/biased within the contextual perspective of institutionalised registry-worldview/dimension, with existential-decontextualised-transposition referencing/biased within the contextual perspective of uninstitutionalised registry-worldview/dimension, thus the latter enabling an appropriate disambiguation of notional–firstnaturedness—temporal-to-intemporal-dispositions—so construed as from perspective–ontological-normalcy/postconvergence— with respect to ontologically-veridical reference-of-thought, and by extension it is the concept of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—as-to–
attendant-intradimensional—prospectively-disontologising–preconverging/dementing—apriorising-psychologism—that is appropriate in all instances of implied uninstitutionalised registry-worldviews/dimensions as metaphysics-of-absence—implicited-epistemic-veracity-of-
nonpresencing—perspective–ontological-normalcy/postconvergence— perspective since it avoids the <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage that is inevitable when reasoning by a metaphysics-of-presence—implicited–nondescript/ignorable–void—as-to-
presencing—absolutising-identitive-constitutedness—induced subontologisation. Besides even within the intradimension contextual perspective of institutionalised registry-worldview/dimension, it is equally the best approach with respect to the construal/conceptualisation of the instigating of postlogism—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—shallow-supererogation—as-to-disontologising—perverted-
outcome-sought-precedes—existentially-veridical—attendant-intradimensional—
hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation mental-disposition that will induce temporal-preservation-as-pseudointemporality-preservation in temporal-dispositions as conjugated-postlogism/preconverging-or-dementing-integration (by hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation on the reference-of-thought-categorical-imperatives/axioms/registry-teleology of the priorly institutionalised registry-worldview/dimension) and by so doing reflecting the uninstitutionalised registry-worldview/dimension. That is an construal/conceptualisation approach that construes the ontological-contiguity—of-the-human-institutionalisation-process as of diminishing-human-epistemic-abnormalcy-or-preconvergence. Effectively, such a highlight of how human secondnaturing within institutionalised construct implies a pseudo-conceptual universal human intemporal-disposition as metaphysics-of-presence-{implicit-'nondescript/ignorable–void–as-to-presencing—absolutising-identitive-constitutedness } in contrast to a human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective–ontological-normalcy/postconvergence—existentialism-form-factor mental-dispositions highlight at uninstitutionalised construct as metaphysics-of-absence-{implicit-edonic-epistemic-veracity-of—nonpresencing—perspective–ontological-normalcy/postconvergence} is effectively the unspoken psychoanalytic conceptualisation which needs to ‘be referenced/registered/decisioned—as-consciously-recognised’ as the backdrop for superseding into deprocrypticism. Such a psychoanalytic insight about the ‘dynamic-cumulative-aftereffect of subontologisation’ grasps how postlogism instigates the temporal-preservation-as-pseudointemporality-preservation inclination of temporal-dispositions that enculturates/endemises the various uninstitutionalised-threshold even though the state as
dynamic-cumulative-aftereffect of temporal-dispositions is in ‘ontological-incompleteness-of-
reference-of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-
hollow-staging-and-performance-so-construed-by-prospective- reference-of-thought, as-it-is-
thus-‘in-wait’-for- perversion-of reference-of-thought=<as-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-social-functioning-and-accordance 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

\{\text{supererogatory-de-mentativeness/epistemic-growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equality}\}

in the psychoanalytic dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–

explaining the alternation of prospective institutionalisation (as ontologically-reconstituting) and uninstitutionalised-threshold (in hollow-constituting,<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> with regards to the ‘reference-of-thought–categorical-imperatives/axioms/registry-teleology of the prior institutionalisation) which need to be brought to the collective consciousness appraisal for the necessary psychological uninhibitedness/décomplexing enabling prospective deprocrypticism. *

Ultimately, an ‘ontological-reconstituting–as-to-conflatedness/deconstruction articulation’ (beyond just conceptualisations as in this paper) for more thorough insights reflective of a ‘suprastructural construal of any given state of uninstitutionalised-threshold from prospective institutionalisation point-of-reference, such as can be retrospectively implied of non-positivism/medievalism from positivism or prospectively implied of procrypticism from deprocrypticism’, will more profoundly involve a ‘storied-construct/ontologically-valid-
respect to ⁸⁸“reference-of-thought and meaningfulness; ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’¹⁰¹,” implies preempting—disjointedness-as-of-reference-of-thought,—as-to-<amplituding/formative—epistemicity>growth-or-conflatedness¹⁰¹/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 deprocripticism. Insightfully, ontological-normalcy/postconvergence establishes beyond human limited-mentation-capacity-deepening⁷³ that there is a potent and overall oneness/contiguity of ontologically-veridical meaningfulness which transverses and supersedes all other conceptualisations of ⁸⁸“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-teleology¹⁰¹) for human-mastery-of-reality or knowledge, as
inherently implied by ontological-normalcy/postconvergence (prospective-transcendence-in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation). The reason is simple. It is impossible, for instance, for an utter-ununiversalisation setup ‘to access’ the emancipatory ontological possibilities available to a prospective base-institutionalisation setup without the ‘requisite solipsistic insight’ of intemporal-disposition individuation within the recurrent-utter-uninstitutionalisation registry-worldview that ‘projects’ that rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism—\(\text{as first-level presencing—absolutising-identitive-constitutedness of reference-of-thought}\) apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument)—as a postconverging–de-mentating/structuring/paradigming for superseding the vices-and-impediments\(^\text{106}\) 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\(\text{supererogatory ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}\) into a base-institutionalisation registry-worldview. Such solipsistic insight is the effective ‘transcendental virtue conceptualisation’ that drives ontological-normalcy/postconvergence across all the successive institutionalisations and by that token coincides with ontology as a necessary ontological development driver in an animal of shallow limited-mentation-capacity\(\text{as of relative apriorising/axiomatising/referencing–of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } )—constitutedness\(\text{in preconverging–entailment}\) to deeper limited-mentation-capacity\(\text{as of relative apriorising/axiomatising/referencing–of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity } )—confatedness \(\text{in preconverging–dissentailment by postconverging–entailment}\). This analysis is very much in line with the notion of virtue as a \(\text{amplituding/formative–epistemicity} \) totalising–ratio-
contiguity/ratiocination-as-referentialism-phenomenal-abstractiveness-of-presencing-in-
‘protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological-contiguity educed-
existentialising/contextualising/textualising-contiguity -<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> construal, representing virtue ‘contiguously’ in terms–as-of-axiomatic-
construct of human limited-mentation-capacity-deepening of shortness-to-longness-of-
register-of–meaningfulness-and-teleology in the intransience of ontological-
normalcy/postconvergence (from shallow superseding–oneness-of-ontology to deeper-
superseding–oneness-of-ontology). This ontology-driving nature of virtue characteristic of-
human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-
to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-
normalcy/postconvergence>--existentialism-form-factor points out that it is rather such-
intemporality/longness solipsistic ‘transcendental virtue projection’ that enables the-
superseding of the uninstitutionalised-threshold of the various registry-
worldviews/dimensions as institutional-cumulation/institutional-recomposure-{as-to-
historiality/ontological-eventfulness /ontological-aesthetic-tracing<-perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>}. In other words, it-
is the necessary ‘transcendental virtue projection’ for a prospective registry-worldview-
superseding the vices-and-impediments of the prior registry-worldview that enables the-
ontological possibilities for such prospective registry-worldview to even arise existentially; as-
the temporally-inclined recurrent-utter-institutionalised individuation is non-cognisant of any-
such thing as base-institutionalisation and the ontological possibilities availing to it, likewise
with the temporally-inclined ununiversalised individuation with respect to universalisation and its ontological possibilities, the temporally-inclined non-positivism/medievalism individuation with respect to the positivistic and its ontological possibilities, and prospectively the temporally-inclined procrypticism individuation with respect to notional–deprocrypticism and its ontological possibilities, and all such possibilities as allowed by ontological-normalcy/postconvergence. A question that arises will be how can a society deliver an Einstein or a Bohr respectively that will articulate the theory-of-relativity or quantum-mechanics without it having the necessary institutional-recomposure (orientation and capacities) and memetic-reordering (of the individual mindset/’reference-of-thought and associated other contributing mindsets) that allows for the possibility of such discoveries? In other words what was the possibility for the theory-of-relativity or quantum-mechanics to be delivered in the Middle Ages, for instance? Rather improbable. As a side note, such an insight equally attends to such a debate we currently entertain with respect to coming into contact with an advanced alien civilisation. A transcendental virtue conceptualisation will hold that in the very first place such a civilisation won’t be able to exist without the necessary virtue construct (as successions of metaphysics-of-absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-normalcy/postconvergence}>} insights yielding in-lockstep the successively more ontologically profound metaphysics-of-presence-{implicated-‘nondescript/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, 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-attendant ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity}—constitutedness—in-preconverging-entailment—to deeper limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing-{of-attendant ontological-contiguity}–educed–existentialising/contextualising/textualising-contiguity}—confoundedness—in-{preconverging-disentailment by}–postconverging-entailment} 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-
by recurrence registry-worldview’s/dimension’s-uninstitutionalised-threshold (\textsuperscript{10})–defect–<as-Being-or-ontological-or-existential–defect>\textsuperscript{20} (whether beyond-the-consciousness-awareness-teleology \textsuperscript{19}–<in-preconverging-existential-extrication-as-of-existential-unthought> ), as may arise with postlogism \textsuperscript{79}–and-conjugated-postlogism \textsuperscript{79}, with the effective consequence of ‘temporal-to-intemporal-disambiguated-mental-dispositions’ wherein the hollow-constituting\textsuperscript{8} <as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of temporal-dispositions are reflected/perspectivated as rather in temporal-preservation-as-pseudointemporality –preservation \textsuperscript{<amplituding/formative–epistemicity>totalising–self-referencing-syncretising’}, with their meaningfulness ontologically being suprastructured (as perverted beyond their consciousness-awareness-teleology \textsuperscript{18}) by the intemporal-disposition in construing the ontological-primemovers-totalitative-framework \textsuperscript{73} as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots \textsuperscript{or_attendant ontological-contiguity} –educed–existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{10}. This disambiguated-mental-dispositions as of the circularity/recurrence/repetition/repeatability\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots \textsuperscript{or_attendant ontological-contiguity} –educed–existentialising/contextualising/textualising-contiguity \textsuperscript{10}–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~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>’—existentialism-form-factor. That is, the uninstitutionalised-threshold is characterised by the ‘trace of disambiguated-mental-dispositions as notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ontological-primemovers-totalitative-framework’. It is mainly a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ that can establish the ontological-veridicality-of-meaningfulness precisely by disambiguating the effective ontological-references of the various notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations, and so not only at an instant or act or specific circumstance or context (which is rather an act construal and not a being/ontological construal) but projectively in their retrospective-to-present-to-prospective existentialism-deambulation/meandering which provides the full insight of notional~firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations mental-dispositions/meaningful-references/ontological-references/contending-references as ontological-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-preconvergingly-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 attendant ontological-contiguity – educed–existentialising/contextualising/textualising-contiguity – reification or intrinsic-reality–ontological-coherence or superseding–oneness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. What is critical to understand here is to distinguish between: (i) recurrence in existential-transitioning-or-iterability-trace-of-narratives-as-dots or attendant ontological-contiguity – educed–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 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—attendant ontological-contiguity – educed–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\textsuperscript{33} by a re-equilibrating metaphysics-of-absence\textsuperscript{23} \{(implicit-epistemic-veracity-of- nonpresencing-\langle perspective-ontological-normalcy/postconvergence\rangle\}/postdication, and thus subjects meaningfulness to hollow-constituting\langle as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation\rangle. Intemporal-disposition as supplanting-conviction-as-to-profound-supererogation\textsuperscript{97}—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\textsuperscript{9} delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_\textit{attendant-ontological-contiguity} —\textit{educed}—existentialising/contextualising/textualising-contiguity\textsuperscript{39}—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{40} by \textit{maximalising-recomposuring-for-relative-ontological-completeness}\textsuperscript{88}—unenframed-conceptualisation basis of meaningfulness on the ground that successive-instances-of-‘existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_\textit{attendant-ontological-contiguity} —\textit{educed}—existentialising/contextualising/textualising-contiguity\textsuperscript{39}—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneness-of-ontology\textsuperscript{40} by \textit{maximalising-recomposuring-for-relative-ontological-completeness}\textsuperscript{88}—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—attendant—ontological-contiguity—educed—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—\(\text{as-disjointed-misappropriation-of-meaningfulness-and-failing} \rangle \text{intemporal-preservation}\)-static-or-abstract non-veridical/vacuous-state of essence-of-meaningfulness’ with respect to \(\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology} \rangle \text{intemporal-preservation-entropy-or-contiguity—or—ontological-preservation}\) 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 \(\text{reference-of-thought—categorical-imperatives/axioms/registry-teleology}\)) of essence-of-meaningfulness terms, so long as their existential basis is established, including and critically for its purpose, where it is so deceptively implied’, to artificially or opportunistically construe a plausible existential-context-of-reference-narrative which then ‘provides licence’ to articulate
existentially-unreal-and-abstract-narratives in hollow-constituting-as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation concurrently-false-premising on the initial plausible existential-context-of-reference-narrative, with the idea that that human mental-reflex will by reflex naively-and-wrongly imply the existential/contextualisation ontological-veridicality of its generated slanted-and-formulaic hollow existentially-unreal-and-abstract-narratives; and so, in terms—as-of-axiomatic-construct of the ‘apriorising—reference-of-thought-elements/apriorising—registry-elements (out of attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—<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 as highlighted priorly. This preconverging-or-dementing—apriorising-psychologism is in contrast with a postconverging-or-dialectical-thinking—apriorising-psychologism (when the latter is of inappropriate/bad or appropriate/good supplanting—conviction-as-to-profound-suprerogation of ‘attendant-intradimensional’ postconverging/dialectical-thinking—apriorising-psychologism) which is always inclined to ensure that the succession-of-narratives it propounds are tied to successive-instances as of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneeness-of-ontology by maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation. Thus, the reason why the ontological construal (ontological-entrapment) of the postlogic/psychopathic individuation characters and conjugated-postlogism /preconverging-or-dementing—integration individuation characters is rather as an intemporal/ontological suprastructuring (implying de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics)) of their hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontologically-veridical-meaningfulness, as this fail intemporal-preservation-entropy-or-contiguity—or-ontological-preservation. Going by the example of a medieval setup again as effectively in

disentailment–by}–postconvergence

entailment⟩ 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-normality/postconvergence⟩ with it, in contrast to our more or less blurred disposition to "ampli\cuing/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag⟩ when analysing transcendental issues within our present positivistic/procryptic registry-worldview/dimension as its own metaphysics-of-presence-{implicated-'nondescript/ignorable–void 'as-to-

presencing—absolutising-identitive-constitutedness } problem), if say a totem was to be presented as proof that a targeted individual was a sorcerer (as existential-context-of-reference-narrative) for establishing plausibility for subsequent comprehensive articulation of existentially-unreal-and-abstract-narratives accusing the target of sorcery, a transcendental/utter/intemporal conceptualisation will imply rather a prospective ontological-reference of essence-of-meaningfulness as positivism, with the ontological-normality/postconvergence implication of construing not only the accuser as being of "medieval mental-perversion/" perversion-of-"reference-of-thought" as-convergently-
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 "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-convergently-
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 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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > there is no logical-dueness and from thence enabling the construing of relevant soundness or unsoundness of logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) to start with in the very first place but rather a superseding/transcendental representation of such perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as unsoundness-or-ontological-bad-faith/inauthenticity —reference-of-thought/preconverging-or-dementing —apriorising-psychologism and actually implying a suprastructuring (beyond its consciousness-awareness-teleology ) at the said (non-positivism/medievalism) uninstitutionalised-threshold requiring positivism registry-worldview reference-of-thought institutionalisation. Thus unlike in a case of defect—of—logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s—reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation ) in a same or different circumstance, is invalidated when dealing with perversion-of-
reference-of-thought-as-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-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing wherein the superseding (and ontologically-veridical) reference-of-thought can only construe of the superseded (and ontologically unsound) as preconverging-or-dementing–apriorising-psychologism/unsoundness-or-ontological-bad-faith/inauthenticity–of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance, before any ontologically-veridical pretence to mutual contention. Certainly this same reaction is what is warranted in the example highlighted before (if an adult psychopath were to meet a stranger and spoke to him about another stranger whom it knows nothing about,...) In the bigger perspective with regards to the institutionalisation of notional-deprocrypticism for instance, it is such an existentialism construal from a transcendental intemporal reference-of-thought over temporal perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > that allows for the superseding of vices-and-impediments as prospective registry-worldview/dimension structural-resolution of positivism–procrypticism preconverging-or-dementing–apriorising-psychologism. It should be noted that as earlier articulated, intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (in contrast to a temporal extricatory
preconverging–de-mentating/structuring/paradigmging) can only be transcendental as superseding (by implying an altogether different \(^8\) 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 \(^0\)–defect<-as-Being-or-ontological-or-existential–defect>\(^36\) \(^4\) reference-of-thought which is actually preconverging-or-dementing\(^10\)–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 \(^8\) reference-of-thought terms but rather by the transcendental undermining of such non-positivism/medievalism mindset/reference-of-thought with an altogether superseding positivistic \(^8\) reference-of-thought that is in transversality<for-sublimating–existential-eventuating/denouement>~of-affirmative-and-unaffirmative–disambiguated–‘motif-and-apriorising/axiomatising/referencing’ with a non-positivism/medievalism ontological-reference (registry-worldview). Even though, inevitably (and as in the ‘present as-present-consciousness’ of all registry-worldviews/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–deprocrypticism mental-disposition is implied in a procrypticism setup. This shows that going by human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional–firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-
perspective–ontological-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—de-
mentativity is meant dispose to construe the ontological resolution of an intradimensional
ontological/being-construal-defect transcendentally/transdimensionally/interdimensionally; for
instance, capable of putting in question non-positivism/medievalism intradimensional
superstition as of the registry-worldview defect in the first place supersedingly/transcendentally
rather than a usual attendant/incidental reciprocity of superstitious contentions or capable of
putting into question procrysticism/perversion-of-positivistic-meaningfulness with its
P. corrigens—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 universalising notion’ of the intemporal-minded individuation; the temporally-minded non-positivism/medievalism individuation has no place for the ‘transcendental positivising/rational-empiricism notion’ of the intemporal-minded individuation; and likewise, prospectively, the temporally-minded procrypticism individuation has no place for the ‘transcendental deprocrypticism/rational-realism notion’ of the intemporal-minded individuation; rather as the subontologisation/subpotentiation moves from slantedness-effect, miscuing towards sub-par/formulaic-association/temporal/alibi conventioning-rationalising in all the different registry-worldviews/dimensions, ‘for intradimensional functionality sake a transcendental articulation is beyond the intradimensional summative mental-disposition of value-referencing’, as the summative mental projection of individuals is more of an earthly life-span conceptualisation rather than transcendental or poorly appreciative of the transcendentalism that is de-mentatively/structurally/paradigmatically responsible for present reference-of-thought to project to the postconverging–de-mentating/structuring/paradigming need of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity. This further points out that with regards to ‘metaphysics-of-absence-{implicated-epistemic-veracity-of nonpresencing-<perspective–ontological-normalcy/postconvergence>}’ projection (in overcoming the illusion-of-the-present/present-consciousness/mirage/epistemic-
totalising ~self-referencing-syncretising), across all registry-worldviews/dimensions from prior to prospective there are basically two ways by which the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{100}\) works with respect to the same intrinsic-reality/ontologically-veridical-meaningfulness; for the ‘intradimensional reflex’ sake of having a coherent functioning by sharing a common/same 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\(^{111}\) 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 \(^{01}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{06}\) is non-transcendable/unsupersedable by its \(^{11}\)<amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage as ‘metaphysics-of-presence-{implicated–nondescript/ignorable–void ’ as-to-presencing—absolutising-identitive-constitutedness’ }’ thus upholding its soundness-or-ontological-good-faith/authenticity -of-reference-of-thought by ignoring the registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{02}\)–defect<as-Being-or-ontological-or-existential–defect>\(^{06}\) while the prospective registry-worldview/dimension implying a new \(^{04}\)reference-of-thought that de-mentatively/structurally/paradigmatically resolves the prior’s registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^{01}\)–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-demitting –apriorising-psychologism/suprastructurable (at that uninstitutionalised-threshold \(^{01}\)). The bigger point here is that just as we will represent the non-
allusions to superstition in its present/present-consciousness/mirage as utterly preconverging-or-dementing—apriorising-psychologism and unintelligible/existentially-suprastructured, a notional—deprocrypticism of thought mindset/ reference-of-thought will rather be construed as decentered and preconverging-or-dementing—apriorising-psychologism, unintelligible/existentially-suprastructured with respect to ‘our positivism–procrypticism terms of meaningfulness’ that is, at the (deprocrypticism) uninstitutionalised-threshold in order to effectively and adequately reflect the requisite metaphysics-of-absence—implicit—veracity-of—nonpresencing—perspective—ontological-normalcy/postconvergence—necessary to act as the referenced/registered/decisioned—psychical-backdrop for futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology as of prospective deprocrypticism, as implied by de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) as-uninstitutionalised-threshold suprastructuring de-mention—(supererogatory—ontological—de-mention-or-dialectical—de-mention—stranding-or-attributive-dialectics) that is the mechanism of a ‘postconverging-or-dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural—psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring for prospective institutionalisation. This latter notion is important as with all psychoanalysis whether of an individual or social conceptualisation nature, the idea of recognising/referencing/registering/decisioning the registry-worldview’s/dimension’s-
uninstitutionalised-threshold \( ^0 \)-defect\( ^{-}\)-as-Being-or-ontological-or-existential–defect\( ^{40} \) is central to superseding it, and so the idea of implying preconverging-or-dementing\( ^0 \)-apriorising-psychologism/out-of-phase/dialectically-primitive is ‘beyond the notion of an idle denotative exercise’, be it validly so, and the meaningfulness of such conceptualisations certainly do not carry the poorer connotations of temporal/banal mental-dispositions, but rather it is technically a necessary and useful ontological conceptualisation in the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring from our shallow limited-mentation-capacity\( ^{\langle \text{as of relative apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}---constitutedness} \rangle} \) to deeper limited-mentation-capacity\( ^{\langle \text{as of relative apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity\}---conflatedness} \rangle} \). Thus psychoanalysis is actually in effect an existentialism process of human skewing towards intemporal-disposition as we construe meaningfulness and value-referencing, and so beyond the Foucauldian referenced critique of a relatively ‘economic/traded/exchange/battered’ conceptualisation of psychology we know of when we talk of psychoanalysis in the subject matter of psychology, but rather construed as a natural ontologically-driven ‘postconverging-or-dialectical-thinking\( ^0 \)-psychology or psychology-of-mentation-dynamics or natural~psychological-dynamics’ behind human secondnaturings across the successive institutional-cumulation/institutional-recomposition\( ^{\langle \text{as-to-} \text{historiality/ontological-eventfulness} /\text{ontological-aesthetic-tracing-\langle \text{perspective-ontological-} \text{normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’} \rangle} \) in reflecting holographically-\( ^{\langle \text{conjugatively-and-transfusively}\rangle} \) the ontological-contiguity ---of-the-human-institutionalisation-process\( ^{\langle} \). As a side note though, it is important to grasp that the registry-worldviews/dimensions as the institutional-cumulation/institutional-recomposition-\( ^{\langle} \)
to historiality/ontological-eventfulness /ontological-aesthetic-tracing-&lt;/perspective–
ontological-normalcy/postconvergence/reflected–‘epistemicity-relativism-determinism’&gt; are
actually broad categorisations and that actually human placeholder-setup/mental-devising-
representation/mentation/consciousness-awareness-teleology of intrinsic-
reality/ontologically-veridical-meaningfulness varies (though not varying in terms–as-of-
axiomatic-construct of the central defining conceptualisation of each registry-
worldview/dimension) within each registry-worldview/dimension from its early to later
spectrum, given human more or less passive continuous psychoanalytic readjustment to
‘ontological experience’. For instance, there is certainly a marked difference in scope and depth
between the positivistic construct in the th century with its nature in the late 20th and early 21st
century. Further to the two elucidations made of postlogism /psychopathic and conjugated-
postlogism /preconverging-or-dementing -integration distortion/perversion of essence-of-
meaningfulness that go on to endemise psychopathy and social psychopath with reference to
with the ‘Différance-disambiguation-of-ontologically-veridical– meaningfulness-and-
teleology’ and its ‘Différance-existential-transitory-articulation-of-the-protraction-of-
perversion-of- reference-of-thought&lt;/as-preconvergently–
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation &gt;–of-meaningfulness’ technique as well as plausibly concurrently-false-
premising to an existential-context-of-reference-narrative providing licence for postlogic
narratives, a third elucidation provides an even more profound insight of the
distortion/perversion of essence-of-meaningfulness and the implications at the comprehensive
existential level. This basically has to do with the ontological consequences and implications of
the ‘existentialist’ and ‘non-veridical/vacuous’ conceptualisation of reference-of-thought and
meaningfulness, and so with respect to perception of registry-soundness/soundness-or-
ontological-good-faith/authenticity &lt;/as-preconvergently–
reference-of-thought and &lt;/perversion-of–

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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, and ultimately the
disambiguation of ontological-reference (trace) with respect to postlogism and conjugated-
postlogism threshold-of-nonconviction/madeupness/bottomlining-in-shallow-
supererogation <-as-to-’attendant-intradimensional’-prospectively-
disontologising-preconverging/dementing -apriorising-psychologism> individuation
characters, and supplanting-conviction-as-to-profound-supererogation -of-’attendant-
intradimensional’-postconverging/dialectical-thinking -apriorising-psychologism
individuation characters. Basically the ontological-veridicality of meaningfulness is construed
in ‘non-veridical/vacuous’ terms of reference-of-thought–categorical-imperatives/axioms/registry-teleology ‘supposedly’ in intemporal-preservation-entropy-or-contiguity–or–ontological-preservation and this ‘supposedly-ness’ is only validated if
‘existentially real’ as ontologically-veridical. However there is an ‘existentialist-shortfall’ of the
human 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 attendant–ontological-contiguity –educed–
existentialising/contextualising/textualising-contiguity -<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 –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 attendant-ontological-contiguity-educed–
existentialising/contextualising/textualising-contiguity’-<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought- devolving-as-of-
instantiative-context> and even better when mutually of good supplanting–conviction-as-to-
profound-supererogation —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–<as-to-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 reference-of-thought or otherwise by the non-veridical/vacuous implied meaningfulness and reference-of-thought based on inductive limitation nature or ‘so-called principles’ that are actually fallacious since such arguments cannot truly be of entailing-<amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness as they require that others do not act likewise or their implications should be limited to given target(s) and not be totalisingly-entailing, since their fundamental teleology is not intemporal/not-of-totalising-entailment but speak more of temporal motive. In other words meaningfulness and reference-of-thought is only veridical as an ‘ontologically-veridical construct’ validated in the construal of the circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant–ontological-contiguity→-educed–
existentialising/contextualising/textualising-contiguity→-reification_or_intrinsic-reality–
onontological-coherence_or_superseding–oneness-of-ontology→10 by maximalising-
recomposuring-for-relative-ontological-completeness→—unenframed-conceptualisation that
establishes ontologically-veridical-meaningfulness. The human ‘existentialist-shortfall’ with
respect to ontologically-veridical meaningfulness and reference-of-thought thus allows for an
overall existential/being framework/cadre of ‘non-veridical/vacuous distortion/perversion’ of
meaningfulness in hollow-constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> induced from postlogism-psychopathic and temporal-dispositions-conjugated-postlogism which is wrongly projected as of the recurrence in
existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant–ontological-
contiguity→–educed–existentialising/contextualising/textualising-contiguity→
reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology→
reframed-conceptualisation as ontologically-veridical-meaningfulness, and particularly so as the
postlogism-psychopathic disposition is basically recursive (recursive denaturing alteration of
the essence-of-meaningfulness and so ‘pathologically iterative’, in the form of hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> ‘denaturing postlogic-backtracking<iterative-looping–set-of-dereifying-
hollow-narratives-and-acts> with ‘successive-shifting-of-the-narratives-and-acts-foci’-
construed-as-deception-of-successively-shifting-or-noncohering-narratives-and-acts’ towards
‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-
enabling/sublimating/supernumerary→de-mentativity’ as non-veridical and
dialectically/contendingly out-of-phase, based on absolving/fleeting/escaping-reflex–logic and
extrinsic-attribution with respect to successive sets of interlocutors, and as conjugated-

It is critical to understand this underlying thread of concurrently-false-premising by its 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 <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical-attendant-intradimensional-apriorising/axiomatising/referencing-logical-dueness>

or postlogism instigation as a ‘false-sense-of-good-to-poor or bad supplanting-conviction-as-to-profound-supererogation’ —of ‘attendant-intradimensional’-postconverging/dialectical-thinking-apriorising-psychologism’ postlogism and conjugated-postlogism/preconverging-or-dementing-integration in psychopathic and social psychopathic situations. Thus unlike in the instance of defect-of-logical-processing-or-logical-implicitation —supposedly-apriorising-in-conviction-as-to-profound-supererogation of the registry-worldview’s/dimension’s-reference-of-thought-for-social-functioning-and-accordance the idea of falling-back to the same exercise to correctly do the exercise (‘logical-processing-or-logical-implicitation —supposedly-apriorising-in-conviction-as-to-profound-supererogation’) in a same or different circumstance, is invalidated when dealing with perversion-of-reference-of-thought <-as-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-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-unsoundness-or-ontological-bad-faith/inauthenticity —of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention. The nature of how ‘concurrently-false-premising-of-
meaning thread/tracing’ arises can equally conspicuously be understood at childhood psychopathy situation wherein the childhood psychopathy blatantly attempts to initiate a dereifying narrative like in the case of spilling water on a chair highlighted before to which if concurred to by the interlocutor will be the basis for the child to assume apparently normal logical contentions but fundamentally based on this distorted deceptive high-point of concurrently-false-premising as of reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology.

It is basically the same process with an adult psychopath but for the fact of the highly opaque nature of adult psychopath mental-disposition unlike a child psychopath, and as previously explained is ‘maturated’ in its theme on issues that are rather of serious import, ‘spatialising’ (to confound by not acting postlogicly/disontologising-perverted-outcome-sought-precedes-existentially-veridical–attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness within the same spatialisation of relevant social interlocutors, which may raise the hollow nature of its narratives from cross-examination), being ‘indirect’ (by increasingly appearing neutral and unmotivated unlike at childhood), increasingly ‘credulous’ (by effective eliciting of social threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation as to attendant-intradimensional–prospectively-disontologising–preconverging/dementing –apriorising-psychologism as to subontologisation/subpotentiation miscuing/disjointed-logic/logical-drag/unconscionability-drag/sub-par-conventioning-rationalising/temporal-enculturation where its ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <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 prelogic-as-of-conviction,-in-profound-supererogation <existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-
disontologising-logical-outcome-arrived-at’ relation to its postlogism-formulaic slanting
compulsing–nonconviction/madeupness/bottomlining(<decontextualising/de-
existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-
disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-
<contextualising/existentialising–attendant-ontological-contiguity >;-in-shallow-
supererogation <as-to-disontologising-perverted-outcome-sought-precedes-existentially-
veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>}
or disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness mental-disposition’ in order for the interlocutor to go on to conjoin the psychopath’s postlogic-backtracking-
<iterative-looping–‘set-of-dereifying-hollow-narratives-and-acts’>). Paradoxically, the basis of the adult psychopath ‘concurrently-false-premising-of-meaningful thread/tracing’ is the disposition of a supplanting–conviction-as-to-profound-supererogation of ‘attendant-
intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism
mindset/’reference-of-thought to be open-minded in wrongly granting supplanting–conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism (be it ‘good or poor/bad supplanting–conviction-as-to-
profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-
thinking –apriorising-psychologism’) to a 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 –<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>) mental-disposition for its deceptive
high-point of concurrently-false-premising for producing ontologically non-veridical narratives
(in terms–as-of-axiomatic-construct of implied—logical-dueness-or-scape, profile-or-stature,
presumptuousness-or-arrogation, assumptions, value-reference and teleology
). This ‘concurrently-false-premising-of-meaning thread/tracing’ can be construed as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant–ontological-contiguity–
educed–existentialising/contextualising/textualising-contiguity ‘-reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology by maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
wherein ontologically-veridical-meaningfulness is established by reflecting soundness-or-
ontological-good-faith/authenticity–of-’reference-of-thought/postconverging-or-dialectical-
thinking –apriorising-psychologism (as-in-intemporally-preservational) narratives over unsoundness-or-ontological-bad-faith/inauthenticity–of–reference-of-thought/preconverging-
meaningfulness-and-teleology\textsuperscript{[10]} as of prospective notional–deprocripticism 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–firstnatures—temporal-to-intemporal-dispositions–<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor as validating
the requisite ‘postconverging-or-dialectical-thinking\textsuperscript{[2]}–psychology or psychology-of-
mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring decomplexifying/uninhibiting postconverging–de-
mentating/structuring/paradigming for futural Being-development/ontological-framework-
expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–\textsuperscript{[5]}meaningfulness-
and-teleology\textsuperscript{[10]} as of prospective deprocripticism, in contrast to a ‘wrongly misconstrued
universal human intemporal-disposition nature’ (which is rather a ‘functional
construal/conceptualisation’ arising from intemporalisation/institutionalisation within an
institutionalised registry-worldview/dimension as secondnatured but not beyond its
uninstitutionalised-threshold \textsuperscript{[5]} ) as it will fail to account and register for the ontological/being-
construal-defect of the present as procripticism which should enable superseding for the
prospective transcendent institutionalisation seconddnatureing as deprocripticism. This explains
how a ‘Différance-disambiguation-of-ontologically-veridical–\textsuperscript{[6]}meaningfulness-and-
teleology\textsuperscript{[10]}’ gives ontological-anchoring for a Derridean metaphysics-of-presence\{implicated-
nondescript/ignorable–void \textsuperscript{[7]}-as-to-presencing—absolutising-identitive-constitutedness \}
(due to human limited-mentation-capacity-deepening\textsuperscript{[7]}) propped up by a metaphysics-of-
absence–\{implicated-epistemie-veracity-of- nonpresencing–<perspective–ontological–
normalcy/postconvergence\) (rather as human projection in ‘making-up for’ its limited-mention-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 ‘\textsuperscript{de-mentionation}\) (supererogatory—ontological—de-mentionation-or-dialectical—de-mentionation—stranding-or-attributive-dialectics) of \textsuperscript{reference-of-thought} in construing the \textsuperscript{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\) \textsuperscript{<as-to—attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism> over ‘the prior’ in the strive for ontological-normalcy/postconvergence (potency of intrinsic-reality/ontological-veridicality) along with disambiguating human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—\textsuperscript{notional—firstnatures—temporal-to-intemporal-dispositions—so—construed—as—from-perspective—ontological-normalcy/postconvergence>}—existentialism-form-factor as the pathway towards intrinsicness/essence, reality, truth and virtue. Such a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology\) is rather about the ontological-veridicality of \textsuperscript{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-unaffirmative–disambiguated–motif-and-apriorising/axiomatising/referencing wherein the superseding (and sound) reference-of-thought can only construe of the superseded (and unsound) as preconverging-or-dementing—apriorising-psychologism/unsoundness-ontological-bad-faith/inauthenticity—of-reference-of-thought/oblongated requiring psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring to transcend into the superseding reference-of-thought in the very first instance before any ontologically-veridical pretence to mutual contention). It is based on perpetuating the precedingness/supersedingness/ascendency over reference-of-thought and meaningfulness of the intemporal-disposition as ontological over the temporal-dispositions; as the latter, going by human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued~notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor are inclined to ‘incrementalism-in-
relative-ontological-incompleteness — enframed-conceptualisation
<amplituding/formative> wooden-language—{imbued—averaging-of-thought—<as-to-
leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of-
‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>}
(implying incremental/temporal-accommodation meaningful dispositions of postlogism—
slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-
discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation,
so-disambiguated as of <reference-of-thought—devolving ontological-performance—
<including-virtue-as-ontology> as defect—of—logical-processing-or-logical-implicitation—
supposedly-apriorising-in-conviction-as-to-profound-supererogation
of the registry-worldview’s/dimension’s—with-regards-to-prospective-apriorising-implications>
reference-of-thought-for-social-functioning-and-accordance, and
worst still when conjugated to postlogism 4 become temporally-preservational-as-
pseudointemporal—preservation or conjugated-postlogism 5 as of
circularity/recurrence/repetition/repeatability in existential-transitioning-or-iterability-trace-of-
narratives-as-dots_or_attendant—ontological-contiguity—educed—
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—dementating/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-preconvergently-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 intemporal-disposition is inclined to ‘maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation intemporal projection-of-thought’ (implying notional-deprocrypticism in its preempting—disjointedness-as-of reference-of-thought, as-to-amplituding/formative–epistemicity>growth-or-conflatedness/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 ‘ontologically-reconstituting’ intrinsic-reality and thus with respect to perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation is inclined to solipsistically-put-into-question/ontologically-reconstituting of the perversion-of reference-of-thought-as-preconvergently-apriorising/axiomatising/referencing-in...
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation and imply a prospective/superseding/transcendental registry-worldview that is the new dialectically-in-phase and thus the new ‘postconverging-or-dialectical-thinking—apriorising-psychologism’ as the prior registry-worldview becomes dialectically-out-of-phase/dialectically-primitive and preconverging-or-dementing—apriorising-psychologism. A ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ in registry-worldview terms is rendered operant by ‘ontological-reconstituting—as-to-confalatedness’/deconstruction over hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing...

intemporal-preservation> (with ‘ontological-reconstituting—as-to-confalatedness ’/deconstruction more like ‘a making-up for projection’ in transcending as a metaphysics-of-absence—{implicitied-epistemic-veracity-of-presencening—<perspective—ontological-normalcy/postconvergence}> conceptualisation over hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> as a ‘failing, due to limited-mentation-capacity-deepening’, metaphysics-of-presence—{implicitied—nondescript/ignorable—void—as-to-presencing—absolutising-identitive—constitutedness } conceptualisation), forming the very backbone of the human registry-worldview’s/dimension’s institutionalisation/intemporalisation process that is behind the institutional-cumulation/institutional-recomposure—{as-to-historiality/ontological-eventfullness/ontological-aesthetic-tracing—<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-determinism’> as it dialectically leaves by the wayside human temporality /shortness and temporal reference-of-thought and meaningfulness. Critically, the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology implications are utterly different between such a familiar logical-processing-or-logcal-implicitation—supposedly—apriorising-in-conviction-as-to-profound-supererogation and a ‘Différance-disambiguation-of-

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ontologically-veridical–meaningfulness-and-teleology as the latter calls upon de-mentionation-(supererogatory-ontological-de-mention-or-dialectical-de-mention—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-psycho logicalism and the other as prospective/transcending/superseding is postconverging-or-dialectical-thinking—apriorising-psycho logicalism. In other words, ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ is dealing with perversion-and-derived persion-of reference-of-thought<as-preconvergently-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—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising- psychology> is all about articulating the ‘dialectically-in-phase reference’ (which is relatively sound ontologically/intemporally) over the ‘dialectically-out-of-phase or dialectically-primitive reference’ (which is relatively unsound ontologically/intemporally). In registry-worldview terms of notional—firstnatures—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> ‘dynamic-cumulative-aftereffect of subontologisation’, this establishes ontological precedence/supersedingness/ascendancy. The grander insight and answer to the elusive Derridean conundrum is that the full amplituding/formative—epistemicity—causality—as-to-projective-totalitative—implications-of-prospective—nonpresencing—for-explicating—ontological-contiguity of a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ renders our presencing-as-positivistic meaningful-
reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview ‘dialectically-out-of-phase or dialectically-primitive’ as preconverging-or-dementing apriorising-psychologism to a prospective-as-deprocryptic reference-of-thought, which is ‘dialectically-in-phase’ as postconverging-or-dialectical-thinking apriorising-psychologism. The latter (as with all relative postconverging-or-dialectical-thinking apriorising-psychologism references) can only be ‘habituated’ over the former, and so ‘by virtue of its more profound intemporality -potency’ validated by its greater ontological-primemovers-totalitative-framework in the middle to long-run with respect to the dialectically corresponding prior meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview. For instance, there is no logical-basis/logic,-as-derived-from—transversality<for-
disambiguated-‘motif-and-apriorising/axiomatising/referencing’> for a positivistic mindset/ reference-of-thought to convince a non-positivism/medievalism mindset/ reference-of-thought that it reference-of-thought is better but for the fact that its better ontological-primemovers-totalitative-framework will in the middle to long-run be ontologically untenable thus ‘collapsing’ the non-positivism/medievalism mindset/ reference-of-thought; and so reflecting ‘Derridean underdetermination-imbued force/violence conception’ and ‘Foucauldian knowledge/power conception construed as knowledge-empowerment/ignorance-disempowerment’ as to mere ‘sublimation affirmation/projection/assertion/dueness-validating-logicising/suitable-measuringinstrument-validating-measuring<as-to-postconverging-or-
dialectical-thinking apriorising-psychologism>’ over ‘desublimation unaffirmation/deprojection/de-assertion/undueness-invalidating-logicising/unsuitable-
measuringinstrument-invalidating-measuring<as-to-preconverging-or-dementing apriorising-psychologism>’ so-underlining existence—as-the-absolute-a-priori-of-
conceptualisation—and-existence—as-sublimating-withdrawal,—eliciting-of-prospective-supererogation—<as-to-perspective—ontological-normalcy/postconvergence-implied—prospective-aporeticism-overcoming/unovercoming'>. This is the only basis for establishing the relative ascendency of divergent \(^8\) reference-of-thought (not to be confused with \(^4\) 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 \(^2\) 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 \(^1\) 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 \(^4\) reference-of-thought, and not the other way around). Such a postconverging-or-dialectical-thinking—apriorising-psychologism over preconverging-or-dementing—apriorising-psychologism habituation (at their respective ‘uninstitutionalised-threshold or socially-betraying-threshold-of-ontologising-depth-of-analysis or socially-betraying-threshold-of-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation or threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising-psychologism\(^3\)) with regards to the postconverging-or-dialectical-thinking—apriorising-psychologism and preconverging-or-dementing—apriorising-psychologism dialecticism of meaningful-reference/anchoring-of-meaning/registry/axiomatic-construct/ontological-reference/contending-reference/registry-worldview’ developed as base-institutionalisation over recurrent-utter-uninstitutionalisation, \(^10\) universalisation over ununiversalisation, positivism over non-positivism/medievalism and prospectively notional—deprocrypticism over procrypticism. It should equally be noted that just as no \(^8\) reference-of-thought will recognise
(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>) arising from the ‘cumulative effect’ of the various notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence>
individuations dispositions with respect to intradimensionally operant

nonconviction/madeupness/bottomlining-as-to-shallow-supererogation>, as the various ‘temporal-dispositions individuations’ will, at the given uninstitutionalised-threshold, betray ontologising/ontological-depth-of-analysis/intemporal-preservation by hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> at their specific temporal-dispositions individuations thresholds

<ignorance/affordability/opportunism/exacerbation/social-chainism—social-discomfiture—or—negative-social-aggregation/temporal-enculturation—or—temporal-endemisation). Thus providing the basis for a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and—teleology’ of ontological-reconstituting—as-to-conflatedness not only at a registry-worldview/dimension or intradimensional level of hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation> but also at notional—firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective—ontological-normalcy/postconvergence> individuations level of hollow-constituting—<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation>, which then allows for disambiguated ontological-prime movers-totalitative—
framework with respect to individuals teleologies as being of any of the various notional–firstnaturedness—temporal-to-intemporal-dispositions—as-so-construed-as-from-perspective–ontological-normalcy/postconvergence individuations (for instance, psychopath postlogic-backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-acts—as-reflex-fleeting-logic, psychopath’s or postlogic interlocutor conjoining-looping-set-of-narratives as-reflex-cohering-logic, etc.). This effectively allows for ‘différance conceptualisation’ of hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation and ontological-reconstituting—as-to-conflatedness/deconstruction analysis’ of intradimensional phenomena, and rather construed as of the conflation of the corresponding registry-worldview reference-of-thought transcendental dialectics. Such a ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology’ thus goes on to encompass the de-mentation (supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) hermeneutically/reprojectively/supererogatingly/zeroingly-educing-human—meaningfulness-and-teleology—into-the-existentialism-becoming of personhoods-and-socialhood-formation marking any registry-worldview reference-of-thought. The underlying idea here being that faced with incidental issues arising in various effective social contexts, the ‘ontological/intemporal postconverging—de-mentating/structuring/paradigming approach’ is to have at hand a universal cadre that conceptualises and is geared towards attending-to/resolving all such and other incidental issues as it is suprastructural to all such incidentals. That universal cadre with regards to issues of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation pointing to ‘Différance-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—\(\text{as-to-}
historiality/ontological-eventfulness \text{ /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\),
cumulating/recomposing 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-recomposure—\(\text{as-to-}
historiality/ontological-eventfulness \text{ /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\), since ‘it grasps
the ontological-veracity of notional–firstnaturedness—temporal-to-intemporal-dispositions-
<so-construed-as-from-perspective–ontological-normalcy/postconvergence> as it recomposes
across all the successive institutional-cumulation/institutional-recomposure—\(\text{as-to-}
historiality/ontological-eventfulness \text{ /ontological-aesthetic-tracing–<perspective–ontological-
normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’}>\); due to the
inherent/permanent nature of human shallow to profound limited-mentation-capacity-
deepening\(^{53}\) (notional–firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-
aporia/undecidability/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
100) as institutionalisation/intemporalisation, this highlights that ‘Différance-disambiguation-of-ontologically-veridical—meaningfulness-and-teleology
100’ 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
<including-virtue-as-ontology> ‘conjugate with and thus pervert intemporal/ontological meaningfulness’ requiring ‘ontological-reconstituting—as-to-conflatedness
11’ over their hollow-
constituting<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation>) 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
<so-construed-as-from-perspective–ontological-normalcy/postconvergence>—existentialism-form-factor, and in registry-worldview terms ‘Différance-disambiguation-of-ontologically-veridical—
meaningfulness-and-teleology is the mechanism of transcending the registry-worldview reference-of-thought as ‘ontological-reconstituting—as-to-conflatedness/deconstruction’ articulates better and better reference-of-thought—categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation and is geared exclusively for prospective intemporal-preservation-entropy-or-contiguity—or—ontological-preservation, and thus recomposuring-in-a-snowballing-effect base-institutionalisation, universalisation, positivism, and prospectively depocracysticism. 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 seconndnaturing exercise, explaining why we are continually the same species from utternstitutionalisation to prospectively depocracysticism. This point can be demonstrated by the fact that when a prospective/transcending/superseding registry-worldview is institutionalised, our same temporality/shortness as of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnauturedness—temporal-to-intemporal-dispositions—so—construed—as—from-perspective—ontological-normalcy/postconvergence’—existentialism-form-factor will now rather conjugate temporarily as shortness—of—register—of—meaningfulness-and—teleology or perversion—of—reference—of—thought—as—preconvergingly—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation (conjugated: postlogism—slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism—or—social—discomfiture—or—negative—social—aggregation/temporal—enculturation—or—temporal—endemisation, so—disambiguated as of reference—of—thought—devolving ontological—performance—including—virtue—as—ontology) to the new reference—of—thought—categorical—imperatives/axioms/registry—teleology, for-intemporal-preservation-entropy—or—contiguity—
or-ontological-preservation at the new institutionalisation’s uninstitutionalised-threshold, and thus eliciting the need for prospective intemporalisation/institutionalisation. The need for successive institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflectet-epistemlicity-relativism-determinism> thus leads to notional-deprocrypticism which specificity going by the increasing ‘rational-realism’ of the institutional-cumulation/institutional-recomposure-as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing-<perspective-ontological-normalcy/postconvergence-reflectet-epistemlicity-relativism-determinism> process is to recognise the veridicality of this human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor (as of the intemporal-disposition and temporal-dispositions of postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance<including-virtue-as-ontology>) and construct prospective knowledge factoring it in, as ‘knowledge-notionalisation’ or knowledge construct not only based on intemporal idealisation but that also factors in how the temporalities will relate to meaning, and be conceptually preemptive of human temporality/shortness since human-subpotency~aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued ‘notional~firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective-ontological-normalcy/postconvergence>’—existentialism-form-factor can’t be emanantly/becomingly/solipsistic transformed as ‘of intemporal-disposition only’ (it’s a lost
cause as that is not our firstnatureness since we are effectively of notional~firstnaturedness—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\(^{39}\)~sublimating–nascence, disclosed-from-prospective-epistemic-digression) and avoid articulating knowledge as if the human mentation is by reflex only intemporal of emanance \(^{31}\)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 intemporal'/longness is a pathway from base-institutionalisation to universalisation to positivism and prospectively notional–deprocrypticism as the fulfilment of ontological-normalcy/postconvergence potency, and any pretence at a positivistic registry-worldview to be non-transcendable (in terms–as-of-axiomatic-construct of ‘‘Différance-disambiguation-of-ontologically-veridical–meaningfulness-and-teleology’) is untenable as the same could be implied at base-institutionalisation and universalisation, which obviously we won’t recognise and acquiesce to, implying the temporal-difficulty of dealing with the transcendental implications in reflecting holographically–<conjugatively-and-transfusively> the ontological-contiguity —of-the-human-institutionalisation-process often lead to ontological-bad-faith/inauthenticity as human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–notional–firstnaturedness—temporal-to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor! The grander insight being that ‘institutionalisation devising and devices’ already speaks a lot about human potential and capacity (and are basically our virtue with no need for ‘false idealisation’ that just induces ‘vain-temporality’ passing for intemporality ’), and just as previous institutionalisations prospered, due to increasing realism, because they did away with deities and spirits in recognising that human potential lies in what humans can do themselves, and strived even more by doing away with essences in recognising that understanding effectively what happens in the
world is what gives power and effectiveness over nature, a further extension of rational-realism is to do away with the ‘false feel good’ naivety of construing man by reflex in intemporal terms (not recognising or rather taking full cognisance of the implications that we have notional-firstnaturedness—temporal-to-intemporal-dispositions—so-construed-as-from-perspective—ontological-normalcy/postconvergence as shortness-to-longness-of-register-of-meaningfulness-and-teleology or perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation teleologies) which failure only leads to unrealistically grounded reference-of-thought and meaningfulness (characterised by the readiness to overlook vices-and-impediments of our registry-worldview/dimension as side notes rather than the idea that these point to our deficiencies and ‘that these are actually the necessary pathway for superseding/transcending’ for prospective postconverging–de-mentating/structuring/paradigming, just as preceding registry-worldviews/dimensions had to deal with their preconverging–de-mentating/structuring/paradigming that led up to our positivistic registry-worldview) and aspiring for the intemporal while factoring in the temporal. In a further elaboration, there is no pathway for prospective base-institutionalisation without a recognition of recurrent-utter-uninstitutionalisation for its superseding, no pathway for prospective universalisation without a recognition of perversion-of-reference-of-thought—as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of-base-institutionalisation-as-ununiversalisation for its superseding, no pathway for prospective positivism without a recognition of perversion-of-reference-of-thought—of-universalisation—as-non-positivism/medievalism for its superseding, and there is equally no pathway for futural
Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-
development-as-infrastructure-of–meaningfulness-and-teleology\(^{100}\) as of prospective
notional–deprocrypticism without a recognition of perversion-of reference-of-thought-<as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation >–positivism-as-
procrypticism for its superseding. However, such an intemporal-disposition of transcendental
depth-of-thought, it must be acknowledged is hardly the panacea of a
<amplituding/formative> wooden-language-{imbued—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-
unaffirmative–disambiguated-‘motif-and-apriorising/axiomatising/referencing’\(^{102}\), as has
always been the case all along in reflecting holographically-<conjugatively-and-transfusively>
the ontological-contiguity\(^{7}\)—of-the-human-institutionalisation-process\(^{6}\), and so ‘looking
down’ at temporality\(^{9}\)/shortness effects of ‘country-of-the-blind effect’ and ‘crowd effects’.
Already with respect to futural Being-development/ontological-framework-expansion–as-to-
depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\(^{100}\) as of
prospective deprocrypticism, our formalisation mechanisms acknowledge unspokenly/tacitly/by-mere-intuition the veracity/ontological-pertinence of our potential
‘perverting temporal-dispositions inclinations’ by its ‘abstract preemptive mechanisms’, the
bigger prospect though lies in fully unleashing such a potential for a knowledge-notionalisation
<perspective—ontological-normalcy/postconvergence-reflected—epistemicity-relativism—determinism’>) (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
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) social

universal-transparency

\langle transparency-of-totalising-entailing,-as-to-entailing-

\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle as

positivism/rational-empiricism, and which temporal hollow-constituting-as-disjointed-

misappropriation-of-meaningfulness-and-failing-intemporal-preservation as procrypticism–
or–disjointedness-as-of reference-of-thought should lead to preempting—disjointedness-as-
of reference-of-thought,-as-to-‘<amplituding/formative–epistemicity>growth-or-

conflatedness\rangle/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-
drivenness’—in-superseding-mere-formulaic-positivising/rational-empiricism-based-
universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–

psychologism social universal-transparency

\langle transparency-of-totalising-entailing,-as-to-entailing-

\langle amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness \rangle as deprocrypticism. The conceptualisation of ‘knowledge-notionalisation’ is

rather based on the fundamental notion of a superseding–oneness-of-ontology with respect to

knowledge-and-virtue conceptualisation such that so-construed it is rather a ‘referential-as-
natural’ conceptualisation of knowledge that consciously tautologically subsumes temporal-
dispositions and intemporal-disposition (as opposed to our present ‘categories-as-artificial’
conceptualisation of knowledge often predisposed to overlook the temporal, and critically so,
with respect to understanding the social as of the human condition together with inherent
ontological-veridicality in naively assuming the intemporal/longness-of-register-of–
meaningfulness-and-teleology by reflex focussed mostly on inherent ontological-
veridicality, and whose artificially-demarcated subject-matters and hierarchical relationship
with the first-order-ontology/notional–philosophy<as-to-the-veridical-conception-of-
philosophy-as-englobing-all-human-prospective-organic-knowledge-generation-in-relative-
ontological-completeness ,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\(^{100}\) so excellently, with the later requalification of Hume, Kant and others of that same mindset/ reference-of-thought/consciousness-awareness-teleology\(^{100}\) 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 \(^{104}\) universal-transparency \(^{10}\)-(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\(^{100}\) of essences, alchemies
and superstition as an altogether different \(<\text{amplituding/formative–epistemicity}\) totalising–renewing-realisation/re-perception/re-thought of human mindset/ reference-of-thought/consciousness-awareness-teleology\(^{100}\), 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 \(<\text{amplituding/formative}\suppererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-suppererogation\(^{97}\), 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\(^{100}\) of mindset/ reference-of-thought/\{cumulated/recomposured\}-consciousness-awareness\(^{45}\) \(<\text{amplituding/formative–epistemicity}\) totalising–renewing-realisation/re-perception/re-thought for the prospective knowledge-form/\(^{66}\) meaningfulness-and-teleology\(^{100}\) associated with notional-deprocrypticism as ontological-normalcy/postconvergence dimensionality-of-sublimating \(<\text{amplituding/formative}\suppererogatory-de-mentativeness/epistemic-growth-or-conflatedness }/\text{transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation}\) as to existence—as-sublimating-withdrawal,-eliciting-of-prospective-suppererogation\(^{97}\); as ‘different institutional-cumulation/institutional-recomposure-{as-to-
possibilities and more precisely and prospectively, preempting—disjointedness-as-of-reference-of-thought,-as-to-'amplituding-formative–epistemicity>growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness’—in-superseding-mere-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-vices-and-impediments—as-arising-from-disjointedness-as-of-reference-of-thought-as well as knowledge-notionalisation undermining the prospective denaturing of institutionalisation possibilities as subknowledging. Going by our mirage/illusion-of-the-present/present-consciousness we will possibly think otherwise, but this rather points to how our forerunners felt psychologically when their worlds built of deities and later essences were being put into question by ‘an increasing realism insight’ of an intrinsic-reality that is ontologically given and in ontological-normalcy/postconvergence with respect to us, with the implication that it is our psyche that ‘gives-in’ to intrinsic-reality and not the other way around. As central to an overall Suprastructuralism conceptualisation that subsumes all the transcendental concepts highlighted with regards to grasping ontology/ontologically-veridical-meaningfulness/intrinsic-reality, and corresponding pverversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-suprerogation> with respect to ushering in the requisite 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 that should define and conceptualise the notional-deprocrypticism registry-worldview/dimension (as the effective attainment of ontological-normalcy), is the idea of a
epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the
treshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing
apriorising-psychologism> of rational-empiricism/positivising-rules’ is attainable as of the
circularity/recurrence/repetition/repeatability delineating existential-transitioning-or-iterability-
trace-of-narratives-as-dots_or_attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity –reification_or_intrinsic-reality–
ontological-coherence_or_superseding–oneness-of-ontology by
maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation
clear delineating, in human-subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnatureness—temporal-
to-intemporal-dispositions–<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>’–existentialism-form-factor driven lockstep dynamism of
uninstitutionalised-threshold (as-to-institutionalisation as a circular process of ‘ontological-
reconstituting–as-to-conflatedness (upholding-of-intemporal-preservation) of hollow-
constituting–<as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-
preservation> as prospective institutionalisation’ and hollow-constituting–<as-disjointed-
misappropriation-of-meaningfulness-and-failing-intemporal-preservation> of ontological-
reconstituting–as-to-conflatedness (upholding-intemporal-preservation) as uninstitutionalised-
threshold (as-to-threshold), and so in prospective circularity’. The ‘postconverging-or-dialectical-thinking
psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’
‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ thus
construes notional–deprocrypticism
attendant-ontological-contiguity–educed–
existentialising/contextualising/textualising-contiguity –<reifying-or-elucidating-of-
prospective-relative-ontological-completeness -of- reference-of-thought– devolving-as-of-

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as to existence-potency~sublimating─nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality ‘preempting the threshold-of─nonconviction/madeupness/bottomlining-in-shallow-supererogation’ ~as-to-‘attendant-intradimensional’─prospectively-disontologising─preconverging/dementing—apriorising-psychologism> of rational-empiricism/positivising-rules’ as a suprastructural tautological/existential-reference representation of existence/intrinsic-reality/ontology as of inherent ontological-normalcy/postconvergence teleology. Thus, such a ‘postconverging-or-dialectical-thinking’─psychology or psychology-of-mentation-dynamics or natural─psychological-dynamics’ ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme’ involves, mobilising an ‘ontological-tautologisation/existential-reference conceptual-scheme’ (like a hermeneutics-derived psycho-ontological, bio-ontological, econo-ontological, mathematico-ontological, etc.) construed as of ontological-normalcy/postconvergence teleology thus postdicatory (as metaphysics-of-absence

(implicated-epistemic-veracity-of nonpresencing<perspective─ontological-normalcy/postconvergence>) conceptualisation), is of ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of ontology/intrinsic-reality/of-referential-nature/of-intemporal-preservation-entropy-or-contiguity─or─ontological-preservation of existence-as-of-its-mimetic-echoness/existence-in-reverberation/existence-potency ~sublimating─nascence, disclosed-from-prospective-epistemic-digression, as the given subject-matter in a full-blossoming unison of second-order ontology with first-order ontology. Insightfully, superseding─oneness-of-ontology points out that human ascription of knowledge into various categories as science, humanities, arts, etc. is actually an unnatural differentiation that has to do with arbitrary human categorisation out of practicalities of division of labour and organisation, while equally leading to confusions. Actually knowledge as a whole imply the two basic elements: its
conceptualisation and the causal effectiveness thereof of the conceptualisation. Knowledge conceptualisation and causal effectiveness can successively be construed in three respects; specific, intermediary and general, with all aspects of conceptualisations being notionally philosophical as providing meaningful insights while all aspects of causal effectiveness provide confirmatory and predicative-insights to meaningful insights. (Interesting it is important to note that empiricism speaks of the possibility of knowledge revelation by the inherent nature of the subject-matter and not an abstract approach as often naively construed; with the implication that empiricism can be construed as deriving from a confirmatory analysis of a mere insight, observation or experiment depending on the inherent nature of the said subject-matter, so long as this then allows for ontological-primemovers-totalitative-framework.) Thus notionally speaking all human knowledge is philosophical knowledge as being about meaningful insights. For practicalities, the general basis for establishing conceptual pertinence as of the more general abstract notions of knowledge is attributed to the philosophical disciplines (involving philosophy and the philosophies of subject-matters including sciences, and its extension in the humanities and social sciences) even though in further practical terms such construal will be punctually undertaken as well when relevant to specific disciplines of immediate cause-and-effect construals/conceptualisations. This equally practically partakes in the denotative and connotative disambiguation of subject-matters. The practical basis for intermediate conceptual pertinence has to do with the inter-relation and delineating of subject-matters with a lesser direct implication of the philosophy, and even less so when it comes to the practical basis for specific conceptual pertinence as practised within subject-matters/specialisms themselves. Thus in human practical terms, knowledge can be construed as a wheel made up of three parts with the central part viewed as the hub of the wheel (philosophical) that provides control (as asking the most basic notional questions of meaningfulness and logic), the outer part of subject-matter (tyre) that connects with the ground (as causal effectiveness asking the more immediate
questions of specific domains of nature and reality) and the middle part as the rim and spoke of the wheel holding the other two parts together (providing logical coherence, construed both within subject-matters/specialisms and philosophical disciplines). For practical purposes though, any of these conceptualisation –logical-coherence –causal-effectiveness dispositions can be overemphasised or underemphasised, but it is critical to grasp that any such underemphasising or overemphasising doesn’t speak of a change of ontological-veridicality/intrinsic-reality but a human practicality purpose (conventioning) which pertinence lies in not losing sight of and ultimately recovering the superseding ontological-veridicality/intrinsic-reality. This basic conception of knowledge fundamentally explains what to expect of the philosophical as first-order ontology or the sciences including all other applied studies of second-order ontology. Often times, issues are raised which underlying presumption/presupposition/premise should actually be wholly or partially of fundamental philosophical conceptualisation of “meaningfulness-and-teleology” but naively purported to be answered wholly as of a second-order ontology terms. Broadly speaking philosophy as the first-order ontology (acting as a cog) has been more about providing the overall scope for meaningful insights and the broader conceptual background for other subject-matters while science and other second-order ontology disciplines (as the wheel that meets the ground) draws on a sound and broad philosophical conceptual background to articulate causal effectiveness (as of the inherent nature of their subject-matters). It is rather naïve to depart from a philosophical angle and try to imply causal effectiveness of a natural science nature (rather than effective validation techniques relevant to transversal nature of philosophical conceptualisation) just as the same holds true the other way round. The reality is that if science was the best method to answer philosophical questions as of its subject-matter, then it would have already taken over from philosophy as practised and the reverse holds true as well, as in reality it is all about human practical organisation in construing a superseding–oneness-of-ontology while dealing
with our given limited-mentation-capacity-deepening \(^1\). 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-prime movers-totalitative-framework \(^2\) 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-existent-reality of other thinkers as they were developing second-order ontologies, and
analyse such thoughts in philosophical terms and make these part and parcel of philosophy
without necessarily going deeply in their concrete ‘operant mechanical-knowledge’ except where this clarifies their ‘organic-knowledge’. That’s why the work of such transcendental thinkers like Newton, Galileo, Einstein, Bohr, Pasteur, etc. are ‘more than just technicalities’ as these involve a certain commitment as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality which needs to be properly relayed not only in the further development of the ‘mechanical-knowledge’ they advanced but equally about elucidating the profundity of knowledge itself. This insight is equally valid with respect to great artists like Michelangelo, among others. While critically, highlighting how human emancipation has been associated with such ‘organic-knowledge’ brought by scientists, artists and philosophers as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality across various epochs, such that the history of philosophy is much more than just biographical and analytical accounts of past masters but further involves the active relation of these in construing the ‘becoming-and-emancipating human psyche as of individual and social implications then and now’.) ‘Notional philosophy’ as articulated above is the very profundity behind the human (‘social framework of intersolipsistic deambulation’) imagination, projection, development, articulation and conceptualisation-resourcing possibilities for all second-order ontologies; not so as an instant present development (of philosophers and philosophy-impacting scientists and artists) but rather as of its historical development, accrual and drive into today’s second-order ontologies, as inventing the overall knowledge psyche and their perspectives in the very first place. A notion that is often hardly grasped because of the poor imagination of the notional philosophical work across epochs inducing human <amplituding/formative-epistemicity>totalising–renewing-realisation/re-perception/re-thought, and psychically and institutionally bringing about our present conventioned knowledge being naively related to as if
our present mentation-capacity and insights are simply a given, lacking a full appreciation of prior notional philosophical transformations of mindsets/references-of-thought/psychologisms and human developments of knowledge construal/conceptualisation, and correspondingly lacking a full appreciation of prospective overall human knowledge development possibilities of future philosophical \(<\text{amplituding/formative-epistemicity}>\) totalising-renewing-realisation/re-perception/re-thought as of a prospective mindset/\(^{45}\) reference-of-thought/psychologism for the construal/conceptualisation of all human knowledge. It should be noted that this articulation about the role of notional philosophy speaks of the ontologically philosophical beyond just conventioning/classical sense of conceptual philosophy. That is, a scientist that develops insights about issues of philosophical import is ontologically contributing to philosophy even though qualified as a scientist by conventioning (as the natural ontological construct of knowledge as intrinsic-reality/ontological-veridicality doesn’t recognise our artificial delimitations of knowledge organisation), just as the reverse equally holds true as well. Consider that Aristotle set out as a philosopher but in many ways has turned out to be the true father of science. Notional philosophy in the bigger framework construed of organic-knowledge itself as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality as the superseding drive behind the ‘inventing/creating’ of all human technicalities/mechanical-knowledge refers to the mental-disposition to break from ‘ordinary apathy and constraining framework of secondnatured institutionalisation’ to rearticulate dimensionality-of-sublimating—\(<\text{amplituding/formative}>\) supererogatory-dementativeness/epistemic-growth-or-conflatedness/transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness–equalisation projection underlying the ‘inventing/creating’ of prospective secondnatured institutionalisation possibilities as prospective knowledge-constructs/theories/intersolipsistic-intercessory-

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notions/notional-referential-notions/articulations/virtue. Ultimately and beyond shallow
technicalities/professions of presences as has been variously and decisively the case throughout
humankind history, the most important philosophical work is the preservation of the human
existential tale in prolongation as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-
existential-reality by ‘maintaining a contemplative distance/detachment from ordinary human
meaningfulness-and-teleology as-of-‘nondescript/ignorable—void ’-with-regards-to-
prospective-apriorising-implications)) as of its temporal amplituding/formative—epistemicity totalising—self-referencing-syncretising/circularity/interiorising/akrasiatic-drag by adopting a ‘presencing—absolutising-identitive-constitutedness consummated/forfeiting posture’ as ‘looking down upon the value-reference constructs of all successive presences construed as conventioned-aberrations of pure-ontology’ in order to ‘keep agape’ an opened-structure (as developing-Being-potential-over-mere-exploiting-of-presence-state-of-Being-construed-as-antinihilism-or-opened-construct-of meaningfulness-and-teleology for prospective meaningfulness-and-teleology, as no registry-worldview/dimension ‘as a product of 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-means-teleology to enable prospective institutionalisation as assumed by the Socrates, Aristotles, Avicennas, Mansa-Musas, Zheng-Hes, Buddhas, Copernicuses, Galileos, Rousseaux, Diderots, Darwins, etc. as ‘inventing’-or-‘creating’-or-‘upholding’-new-intellection—de-mentating/structuring/paradigming-of-societies, are the ‘most social of human acts’ as keeping up by renewing—apriorising/axiomatising/referencing of prospective apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity—educed–existentialising/contextualising/textualising-contiguity}—confatedness—in-{preconverging-disentailment–by}–postconverging-entailment as of ontological-normalcy/postconvergence behind the possibility of prolonging the human existential tale for prospective civilisation, and so not on the same pedestal with ‘nombrilistic presences of registry-worldviews/dimensions in their <amplituding/formative–epistemicity>totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag temporal-dispositions’ as <amplituding/formative> wooden-language-{imbued—averaging-of-thought<as-to-leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology—as-of-‘nondescript/ignorable–void ’—with-regards-to-prospective-apriorising-implications>} blithe to such retrospective-and-thus-prospective insight by their temporal extricatory preconverging–de-mentating/structuring/paradigming in distractive-alignment-to—reference-of-thought<of-
apriorising/axiomatising/referencing as of epistemic-abnormalcy/preconvergence. This is enabled by the tautological/referential/existential-reference nature of intrinsic-reality/ontology/existence allowing for ‘predication or predictive-insight’ and ‘postdication or projective-insights’, the latter very much attached with the arts and aesthetic forms but hardly hitherto associated with the predicting of the former like in scientific constructions, though such postdication-as-predictive can possibly be enabled as ‘metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ conceptualisations’ in domains concerned with predication as introduced (besides the ‘projective intemporal-preservation-contiguity/referential analysis’ of this author in this paper taking cognisance of metaphysics-of-absence-⟨implicated-epistemic-veracity-of- nonpresencing-⟨perspective–ontological-normalcy/postconvergence⟩⟩ as the need to supersede our illusion-of-the-present/present-consciousness/epistemic-totalising~self-referencing-syncretising/mirage) in the form of conceptualisations based on ‘creative-spaces-of-metaphors’ (or for that matter the jargon as can reasonably be expected of the thoroughness of all inherently analytical subject matter especially in this case by the highly exploratory nature of such analysis, as such writing are not ‘story writings’ nor should the artificial excuse in the case of core post-structural writings like quoting Einstein in saying that good science is associated with beautiful equation as obviously just as E=MC² is beautiful but the underlying physics is a head-scratcher one can equally say ‘there is nothing outside the text’ is a beautiful statement but don’t expect the underlying Derridean deconstruction and implications to be child’s play, nor should the fact that the meaningfulness of the social ‘being closer to us emotionally’ compared to the natural sciences that this should preclude its analysis if and when we are temporally uncomfortable with it, as that is part and parcel of our human development as our forerunners had taken their responsibilities about that to usher in our positivistic registry-worldview/dimension and we can’t exclude ourselves from prospective transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity), which ultimate knowledge-credential is not in the ‘metaphors themselves’, as misunderstood by naïve critics, since these are just a ‘conceptualisation detour’ with respect to apprehending a fleeting-perception of reality but rather ‘as-of-the-implied-or-derived-elucidation’ which is the actual ‘product of ontological import’, by such thinkers as Deleuze, Guattari, Lacan, Rory, Derrida and others, and so, as pertinent and as so-validated by ontological-primemovers-totalitative-framework and insight. Central to such ‘ontological-tautologisation/existential-reference conceptual-scheme’ is the idea of superseding–oneness-of-ontology, as obviously there can’t be any predication-and-postdication without a ‘sole ontology’ with a ‘sole intrinsic ontologically-veridical-meaningfulness’ (otherwise meaningfulness will be chaotic-and-meaningless), not to be confused with human constantly evasive meaningful grasp of intrinsic-reality/ontology having to do with our relative-ontological-incompleteness-induced, ‘threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to-‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing—apriorising—psychologism’ due to our limited-mentation-capacity-deepening, with such a conceptual scheme thus enabling aetiologisation/ontological-escalation. However, with our human limited-mentation-capacity-deepening, we are actually involved in a ‘developmental notional~teleology of ontology’ construed as coherent shallow superseding–oneness-of-ontology to coherent deeper superseding–oneness-of-ontology in reflecting holographically—<conjugatively-and-transfusively> the ontological-contiguity—of-the-human-institutionalisation-process; with such limited-mentation-capacity-deepening reflected and encapsulated in the operant concept of ‘disjointedness-as-of-reference-of-thought’ misappropriated—meaningfulness-and-teleology in arrogation (as relative-ontological-incompleteness—induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to-’attendant-intradimensional’—prospectively—
transcended/superseded as preconverging-or-dementing apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\(^{19}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{19}\)-as-to–‘attendant-intradimensional’-prospectively-
edisontologising–preconverging/dementing –apriorising-psychologism\(^{19}\), as-it-is-thus–‘in-
wait’–for–\(^{19}\)perversion-of–‘reference-of-thought’<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(\geq\)-or-temporal-preservation-as-pseudointemporality\(^{12}\)-preservation, with respect to ultimate ontological-normaley/postconvergence. The \(\langle amplituding/formative–epistemicity\rangle\) causality–as-to-projective-totalitative–implications-of-prospective-
nonpresencing,-for-explicating-ontological-contiguity of ‘disjointedness-as-of–reference-of-thought’ misappropriated ‘meaningfulness-and-teleology\(^{10}\) in arrogation are twofold. Firstly, with respect to the nature of human knowledge development as a constant deepening (with augmenting ontological-prime-movers-totalitative-framework\(^{13}\) with respect to intrinsic-reality/ontology/ontologically-veridical-meaningfulness) from a ‘shallow coherent superseding–oneness-of-ontology’ towards a ‘deeper coherent superseding–oneness-of-ontology’ by the institutionalisation dynamism of de-mentation\(^{1}\) (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) inducing ‘placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\(^{10}\) rescheduling’ wherein a given present registry-worldview of relative-ontological-incompleteness\(^{1}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{1}\)<as-to–‘attendant-intradimensional’-prospectively-
edisontologising–preconverging/dementing –apriorising-psychologism\(^{1}\), as-it-is-thus–‘in-
wait’–for–\(^{1}\)perversion-of–‘reference-of-thought’<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation \(\geq\)-or-temporal-preservation-as-pseudointemporality\(^{1}\)-preservation, is transcended/superseded as preconverging-or-dementing apriorising-psychologism ushering in a new present registry-worldview of less relative-ontological-incompleteness\(^{19}\)-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\(^{19}\)<as-to-
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–firstnatures—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 uninstutionalised-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_attendant_ontological-contiguity —educed—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-preconveringly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > phenomenon like a psychopathic-and-social-psychopathic-situation, it is never about bringing up or falling back to the logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation but in the first place, rather the preceding/superseding ontological notion of the appropriateness/soundness-or-ontological-good-faith/authenticity—of—reference-
of-thought of implied \(^{84}\) reference-of-thought in establishing what is ‘postconverging-or-dialectical-thinking\(^{20}\) – apriorising-psychologism/soundness-or-ontological-good-faith/authenticity\(^{49}\) of \(^{84}\) reference-of-thought and in-phase’ and ‘preconverging-or-dementing\(^{19}\) – apriorising-psychologism/dialectically-primitive/unsoundness-or-ontological-bad-faith/inauthenticity of reference-of-thought/slantedness and dialectically-out-of-phase’; from whence \(^{54}\) logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-sup ererogation then arises in protraction in an altogether different construction only if appropriate/soundness/ontological-good-faith/authenticity\(^{99}\) of \(^{84}\) reference-of-thought of meaningfulness is established, dismissing hollow-constituting-<as-disjointed: misappropriation-of-meaningfulness-and-failing-intemporal-preservation>/non-veridical/vacuous constructs of \(^{84}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology\(^{100}\) as perversion-of reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-sup ererogation > with the apriorising—registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\(^{100}\) as non-existent and bogus). With respect to social-and-confliction-stakes ‘the same-terms-of-expressions/seemingly-same-implied-meaningfulness’ have different implications with respect to whether the interlocutor is a supplanting—conviction-as-to-profound-sup ererogation—of ‘attendant-intradimensional’—postconverging/dialectical-thinking – apriorising-psychologism interlocutor or postlogic/psychopathic/postlogic-backtracking—<iterative-looping—set-of-dereifying-hollow-narratives-and-acts’> 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 ‘attendant-ontological-contiguity’—educed—
existentialising/contextualising/textualising-contiguity\textsuperscript{7}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{90} by maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{15}—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-\langle\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}\rangle\textsuperscript{7} interlocutor or conjugated-postlogic/\textit{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_attendant–ontological-contiguity\textsuperscript{67}-educed–existentialising/contextualising/textualising-contiguity\textsuperscript{7}-reification_or_intrinsic-reality–ontological-coherence_or_superseding–oneness-of-ontology\textsuperscript{90} quickly reveals that however coherent and sound each separate narrative of the postlogic/psychopathic/postlogic-backtracking-\langle\text{iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’}\rangle\textsuperscript{7} interlocutor or conjugated-postlogic/\textit{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 \textsuperscript{6}‘meaningfulness-and-teleology\textsuperscript{100} in arrogation that shines the light on the fundamental driver/ontological-prime movers-totalitative-framework\textsuperscript{71} of the postlogism\textsuperscript{75}/psychopathic and conjugated-postlogism\textsuperscript{78} interlocutors as well as the reality of
the threshold-of-nonnvention/madeupness/bottomlining-in-shallow-supererogation

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-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation of ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness as if supplanting-conviction-as-to-profound-supererogation —of-‘attendant-intradimensional’-postconverging/dialectical-thinking —apriorising-psychologism’ whereas retracing of the mental-disposition foregoes elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity —educed—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-

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teleology in arrogation in the trace-of-successive-dots-as-{hollow}-narratives that shines the light on the fundamental driver/ontological-prime movers-totalitative-framework of the postlogic and/or conjugated-postlogic interlocutor as well as the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation of its narratives. That’s why spatialisation, indirectness and craftiness are critical to postlogic and conjugated-postlogic mental-dispositions so as to evade their prospective interlocutors ‘putting one and one together’ as will arise in an existentially veridical context and so that their interlocutors should rather undertake elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—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 of existential-transitioning-or-iterability-trace-of-narratives-as-dots_or_attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity—reification_or_intrinsic-reality—ontological-coherence_or_superseding—oneeness-of-ontology, at the relative-ontological-incompleteness—induced,—threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation—<as-to—attendant-intradimensional—prospectively—disontologising—preconverging/dementing—as-priorising—psychologism—threshold (as-it-is—thus—‘in-wait—for—perversion-of—reference-of-thought—re-converging—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-preconverging-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-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > or temporal-
preservation-as-pseudointemporality lowers preservation) as so-manifested at the uninstitutionalised-threshold, hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation/extrapolating/inferring to derive essence-of-meaningfulness is not a credible notion with respect to a human animal of notional-firstnatures—temporal-to-intemporal-dispositions-so-construed-as-from-perspective-ontological-normalcy/postconvergence wherein ‘same-terms-of-expressions/seemingly-same-implied-meaningfulness’ is bound to be perverted by temporal-dispositions, though within institutionalised/intemporalised-thresholds-of-intemporal-preservation-entropy-or-contiguity—or-ontological-preservation secondnaturings, for instance, with respect to the fact that a medieval postlogic phenomenon like witchcraft cannot be credibly implied both in terms-as-of-axiomatic-construct of eliciting abstract/extrapolating/inferring hollow-constituting-as-disjointed-misappropriation-of-meaningfulness-and-failing-intemporal-preservation nor existential-transitioning/iterability-tracing-of-dots-as-hollow-narratives in our present institutionalised positivistic registry-worldview. Vitally, with regards to postlogism and conjugated-postlogism, it is always about ‘falsely and parasitically/co-optingly’ staking a claim to the reference-of-thought in order to wrongly elicit its implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology to a prospective interlocutor, and so recursively (psychopathic/postlogic-character), progressively (conjugated-exacerbation and conjugated-opportunism characters) and regressively (conjugated-ignorance and conjugated-affordability characters). Generally, this insight harkens back to the previous elucidation with regards to the BODMAS characters where the pure arithmetic operation as a deductive/inferring/extrapolation exercise is no longer valid when the fundamental axiom is breached due to a pathological condition, and with the ‘lack of constraining social universal-transparency—(transparency-of-totalising-entailing-as-to-entailing—amplituding-formative-epistemicity)—totalising—in-relative-ontological—
resulting in other temporal characters, beyond-the-consciousness-awareness-teleology \(^1\)\(<\text{in-preconverging-existential-extrication-as-of-existential-unthought}>\), operating arithmetic as if the condition never existed; and thus there is a need for a retracing to establish the existential reality of the breaching or non-breaching of axiomatic rules, before determining the ontological-veridicality of the results of the arithmetic operations. In a further elucidation of psychological/psychoanalytical basis of meaningfulness representation, this further confirms the fact that temporality \(^/\)shortness (shortness-of-register-of–meaningfulness-and-teleology \(^2\)) and intemporality \(^/\)longness (longness-of-register-of–meaningfulness-and-teleology \(^3\)) are both basically the same notion of intemporality \(^4\), but with temporal-dispositions \(^5\) ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation) being rather in various grades of poor execution of intemporality \(^/\)longness (longness-of-register-of–meaningfulness-and-teleology \(^3\)) but that in so doing such temporal-dispositions of individuation ‘falsely retaining their teleology \(^10\)/purposefulness’ as if of intemporal-disposition leading to their ‘pseudointemporality’ \(^5\) (and so with respect to their apriorising–registry-elements as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \(^10\)), inducing preconverging–dementating/structuring/paradigming registry-worldview’s/dimension’s-uninstitutionalised-threshold \(^1\)–defect\(<\text{as-Being-or-ontological-or-existential–defect}>\) where such false-retention construed as temporal-preservation-as-pseudointemporality \(^5\)-preservation is rather in conjugated-postlogism \(^7\); with the idea that this ‘false-retention’ by temporal-dispositions individuations results in ‘disjointedness-as-of–reference-of-thought’ misappropriated \(^5\) meaningfulness-and-teleology \(^10\) in arrogation with respect to ontologically-veridical-meaningfulness as meaningfulness become ‘an exercise in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^1\)\(<\text{as-to–attendant-}$$
intrdimensional’-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_attendant-ontological-contiguity—reduced—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 totalising—ratio-contiguity/ratioincination-as-referentialism-phenomenal-abstractiveness-of-presencing-in—protensive-consciousness’—enabling-apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-incidenting-predicative-insights-of—attendant-ontological-contiguity—reduced—existentialising/contextualising/textualising-contiguity—reifying-or-elucidating-of-prospective-relative-ontological-completeness—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-disjoinedness-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-preconvergently-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\textsuperscript{\textregistered}-induced,-‘threshold-of-
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textcopyright}-as-to-‘attendant-
intrdimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism\textsuperscript{\textregistered}’, as-it-is-thus-‘in-wait’-for-\textsuperscript{\textregistered} pversion-of-‘reference-of-thought\textsuperscript{\textregistered}-as-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation\textsuperscript{\textregistered}, or-temporal-
preservation-as-pseudointemporality\textsuperscript{\textregistered}-preservation, on ‘social ontologically-veridical-
meaningfulness’ and is the basis, in dynamic-cumulative-aftereffect, of given registry-
worldviews/dimensions vices-and-impediments\textsuperscript{\textregistered}, and how these can be
superseded/transcended, because the reality is that humans have transcended retrospectively to
the present and there is no particular reason to think that there can’t be prospective
transcendence-and-sublimity/sublimation/supererogatory-de-mentativity going by human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturedness—temporal-
to-intemporal-dispositions<so-construed-as-from-perspective–ontological-
normalcy/postconvergence>–existentialism-form-factor. Such a ‘postconverging-or-
dialectical-thinking\textsuperscript{\textregistered}–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 secondnaturings 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/procryptic mindset/reference-of-thought (our own mental-disposition), and the latter from that of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism mindset, while not ignoring as well the intradimensional spectrum of variation within each mindset; and wherein de-mentation/supererogatory-ontological-de-

apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-
ontologically-same-existent-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—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity’, thus
validating philosophically such approaches in physics as string-theory concepts lending support
to the string phenomenology approach. This conceptually implies that the ‘all-in-one/oneness’
(of ontology) implied of existence supersedes our elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed—existentialising/contextualising/textualising-contiguity’
conceptualisations, and while these are ‘mental tools of analysis’ we have in grasping
knowledge, as elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-
of-elucidation-outside—attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’
these are rather ‘sub-par to the full grasp of existential reality’ (given that our limited-mentation-capacity-deepening
as of our relative-ontological-incompleteness—induced,—‘threshold-of—
nonconviction/madeupness/bottomlining-in-shallow-supererogation’—as-to—‘attendant—
intrdimensional’—prospectively-disontologising—preconverging/dementing —apriorising—
psychologism’, will often fail to reference the underlying being-construal/existential-
reference/existential-tautologisation ‘for a contextualising-contiguity of existence-
potency—sublimating—nascence,—disclosed-from-prospective-epistemic-digression—rules-of—
apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very—
ontologically-same-existent-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 inheritance of
existential reality will not be superseded simply by such elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed–existantialising/contextualising/textualising-contiguity of
arithmetic rules in protraction as ‘virtuality-or-Being-construal-as-abstract-construal-as-of-
flawed-and-shallow-and-non-veridical-existential-reference’, as such arithmetic rules of
extrapolating/constituting/abstracting/deducing/inferring will have to be adjusted-in-a—
‘threadedness/imbricatedness/recomposuring’ like subtracting 1 to A’s results to sync with the
existential reality implications of A’s pathological condition of wrongly adding 1 to the correct
result of arithmetic operations), and as metaphysics-of-presence\{(implicated-
‘nondescript/ignorable–void ’-as-to-presenting—absolutising-identitive—constitutedness
(i.e. ‘virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-
veridical-existential-reference’) metaphysics-of-absence\{implicated-epistemic-veracity-of-
nonpresencing-<perspective–ontological-normaely/postconvergence>\} is rather the
ontological-normalcy/postconvergence correction-tool of postdication, as-of projective-insights
for predication, which is equally construed as ontological-reconstituting—as-to-
conflatedness/deconstruction (i.e. implying ‘projective-insights of
imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—
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/dynamic-cumulative-
aftereffect/aftereffect’). This is more of a simplistic though conceptually correct demonstration,
and the implications to meaningfulness can be much more elaborate and as explained further
below, with the notion of elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed—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-existential-
reference’ (wherein the elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant—
onological-contiguity—educed—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 attendant—ontological-contiguity—educed—
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/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
absence-{implicated-epistemic-veracity-of- nonpresencing-<perspective–ontological-

normalcy/postconvergence>}} as ‘projective-insights of
imbricableness/threadedness/recomposing as of attendant ontological-contiguity -educed-
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/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

attendant ontological-contiguity -educed-
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 ‘preempting the
threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ -<as-to-
attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –
apriorising-psychologism> of rational-empiricism/positivising-rules’ should imply
ontologically subsuming ‘projective-insights of imbricableness/threadedness/recomposing as of
attendant ontological-contiguity -educed–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-
prospective/transcending/superseding reference-of-thought involving the \textit{projective-insights of imbricatedness/threadedness/recomposuring} as of \textit{attendant-ontological-contiguity} -\textit{educed-existentialising/contextualising/textualising-contiguity} \textit{<reifying-or-elucidating-of-prospective-relative-ontological-completeness \textit{of-reference-of-thought} devolving-as-of-instantiative-context> as to existence-potency -sublimating-nascence,-disclosed-from-prospective-epistemic-digression\textit{rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect'}} is what brings about the prospective institutionalisation as secondnaturing. Critically important to grasp is that the notion of \textit{reference-of-thought} is rather a \textit{being-contrual}/existential-reference/existential-tautologisation that implies \textit{projective-insights of imbricatedness/threadedness/recomposuring} as of \textit{attendant-ontological-contiguity} -\textit{educed-existentialising/contextualising/textualising-contiguity} \textit{<reifying-or-elucidating-of-prospective-relative-ontological-completeness \textit{of-reference-of-thought} devolving-as-of-instantiative-context> as to existence-potency -sublimating-nascence,-disclosed-from-prospective-epistemic-digression\textit{rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality/dynamic-cumulative-afereffect/aftereffect}}, and should not mistakenly be confused with the notion of an abstract-construal since this is ontologically non-veridical as it will lead to virtuality-or-ontologically-flawed-construal/being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference; as \textit{reference-of-thought} as being-construal/existential-reference/existential-tautologisation makes reference to the comprehensive implications existentially with respect to mental-dispositions along the apriorising-registry-elements/anchoring-of-meaning-elements of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology\textsuperscript{10}, and involving the potency of both consciousness-awareness-
teleology of representations and implications, for instance, the difference of the reference-of-thought as an alchemist and a chemist is much more than just an on-occasion/incidental difference (difference in abstract-construal) with respect to elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity of meaning but carries derived being-construal/existential-reference/existential-tautologisation differences with respect to their consciousness-awareness-teleologies and registry-worldviews/dimensions <amplituding/formative—epistemicity> causality—as-to-projective-totalititative—implications-of-prospective—nonpresencing—for-explicating-ontological-contiguity. In fact, ontological-reconstituting—as-to-conflatedness /deconstruction which always refers rather to the issue of reference-of-thought is actually of ‘projective-insights of imbricatedness/threadedness/recomposuring as of attendant—ontological-contiguity—educed—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/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 critiquecontestation usually of a non-transcendental nature. Insightfully, the overall relation of deconstruction as ontological-reconstituting—as-to-conflatedness to the existential framework of ontological-veridicality should further allay the confusion.
Deconstruction is actually tautological with respect to intrinsic reality/ontological-veridicality because it is always about the same existential reality being dealt with by improving human limited-mentation-capacity-deepening as shallow-limited-mentation-capacity to deeper-limited-mentation-capacity ontological-reconstituting-as-to-conflatedness; generating differing consciousness-awareness-teleology outcomes of the same existential reality whether talking of deconstruction at the registry-worldview/dimension or intradimensional level or individuation-level. Since it is always about the same existential reality, in effect the readjustment for intrinsic-reality/ontological-veridicality is actually a human ‘changing-of-the-psyche’/psychical-readjustment (psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) with its increasing-ontological-completeness or diminishing–human-epistemic-abnormalcy-or-preconvergence as implied by an ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’, wherein placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology scheduling ‘is not inherently sanctimonious’ (the naïve way every registry-worldview tends to relate to its mental-disposition) but is determined and shaped (by way of ‘de-mentation’ (supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics) of reference-of-thought’) by construed ontological-veridicality. Since it is always about the same existential reality but improving-rather-as-cumulating/recomposuring human limited-mentation-capacity-deepening in ‘engaging the same existential reality and drawing implications thereof’ as human <amplituding-formative-epistemicity>totalising–renewing–realisation/re–perception/re–thought–as–utter–placeholder–setup–ontological–rescheduling{(by–a–renewing–of–apriorising/axiomatising/referencing–psychologism–as–the–new–referencing–basis–of–prospective–meaningfulness–and–teleology} as ‘subpotent-mimetic-echoness-derivation-within-the-full-potency of existence/intrinsic-
medievalism/procypticism. The implications at the individuation-level is that our limited-mention-capacity, as of our temporal-to-intemporal mental-dispositions, in the construal of intrinsic-reality/ontological-veridicality tends towards temporality/shortness as of apriorising/axiomatising/referencing-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity—constitutedness in preconverging-entailment 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 <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-notions/notional–referential-notions/articulations/virtue for the <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality articulation’ such as logic/mathematics/virtue/space/time/~historiality/ontological-eventfulness~/ontological-

construct/intersolipsistic-intercessory-notion/notional~referential-notion/articulation for the
consummately as apriorising/axiomatising/referencing- {of attendant ontological contiguity -educed -existentialising/contextualising/textualising-contiguity }- conflatedness in- {preconverging-disentailment-by} -postconverging-entailment/conflatedness. This

presencing—absolutising-identitive-constitutedness and

apriorising/axiomatising/referencing- {of attendant ontological contiguity -educed -existentialising/contextualising/textualising-contiguity }- conflatedness in- {preconverging-disentailment-by} -postconverging-entailment compensation mechanism, given our limited-mentation-capacity for the construal/conceptualisation of intrinsic-reality/ontological-veridicality/ontology, equally clarifies why maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation (as intimately tying down our limited-mentation-capacity by imbricatedness/threadedness/recomposuring to the ‘leash’ of existential-reality/ontology/intrinsic-reality/ontological-veridicality) takes precedence over elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant ontological contiguity -educed -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-determinism'>, instantaneity, cogency, methodology, etc.) are abstract constructs that underscore the underlying ‘coherence/contiguity-of-superseding–oneness-of-ontology-implied-as-of-inherent-existence-coherence/contiguity,-and-so-construed-as-the-enabler-of-insight-or-intuition-or-foresight-as-
assuredness-of-ontological-good-faith/authenticity ~postconverging-de-mentating/structuring/paradigming ~as-being-as-of-existential-reality> as of
human-subpotency preconverging existential-extrication-as-of-existential-unthought, construed rather as of the implied given registry-worldview’s/dimension’s reference-of-thought (given consciousness’s neuterising-induced-or-deneuterising -induced)-reference-of-thought—devolving-teleological-de-mentating/structuring/paradigming—of-meaningfulness as of its intradimensional existential-instantiations derived/devolved axiomatic-constructs of meaningfulness-and-teleology 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 as of its historiality/ontological-eventfulness /ontological-aesthetic-tracing as so-analysed as from notional~deprocrypticism! (It is important in this regard to distinguish what is implied by ‘incidenting’ not to be confused with ‘instantiation’, as incidenting implies an ‘abstract construction’ of the implication of logic or any ‘knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue’ that may or may not be of existential-instantiation, whereas instantiation refers actually to ‘actual existential instance’. It is critical to uphold this distinction with respect to the existentially attendant nature, as of imbricatedness/threadedness/recomposuring, of human limited-mentation-capacity grasp of all ‘intersolipsistic-intercessory-notions/notional~referential-notions’/knowledge including our grasp of logic or mathematics. As ‘abstractly-speaking’ there is no absolute certitude that in say a million years from now ‘a given as of yet unelucidated notion’, as a further imbricatedness/threadedness/recomposuring, will invalidate in a million years from now the ‘existential-instantiations’ validity of knowledge-constructs/theories/intersolipsistic-intercessory-notions/notional~referential-notions/articulations/virtue including logic and mathematics as we know of them today. Such distinction as of more immediate concern is to
point out the subsuming precedence of existence as of its inherent intrinsically beyond-and-over human construal/conceptualisation of meaningfulness-and-teleology about it as at best the latter can only achieve as of its upper limit ‘a correspondence of construal/conceptualisation of existence’; noting here as well for coherence sake that such a statement cannot be made about existence itself as the absolute a priori, simply because any arising existential-instantiations no matter the strangeness or abnormality to what is traditionally thought or expected however imbricated/threaded/recomposured or unimbricated/unthreaded/unrecomposured is of the inherently valid scope of existence itself as of its superseding–oneness-of-ontology and precedence, thus meaningful.) Logic and 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 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-attendant–ontological-contiguity–constitutedness–in–preconverging-entailment in any such totalising–devolved–purview-as-domain-of-construal-as-intrinsic-
reality/ontological-veridicality rather than actually conceptualising a reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality as of apriorising/axiomatising/referencing–
{of-attendant ontological contiguity –educed–existentialising/contextualising/textualising-
contiguity }—conflatedness—in{preconverging disentailment by}–postconverging-
entailment. Pointing out that there must necessarily be an exercise in developing the requisite
‘ontological reference-of-thought or axiomatic-construct of an epistemic-
totalising–devolved–purview-as-domain-of-construal-as-intrinsic-reality/ontological-
veridicality’ to which logic and mathematics (and any knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue) can then contribute in furthering its elaboration (as of existence-as-
of-its-mimetic-echoness/existence-in-reverberation/existence-potency\textsuperscript{38}–sublimating–
nascence,–disclosed–from-prospective-epistemic-digression), but it wouldn’t work out the other
way round on the basis of simple methodological mimicry starting out from the mimicked
construal/conceptualisation of logic and mathematics (and any such knowledge-
constructs/theories/intersolipsistic-intercessory-notions/notional–referential-
notions/articulations/virtue) on the naïve goal of then grasping a reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100} of a given <amplituding/formative–epistemicity>totalising–devolved–purview-as-domain-of-
construal-as-intrinsic-reality/ontological-veridicality. For instance, the need to develop a
reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100},-for-
aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\textsuperscript{100}
of the specific biology \(<\text{amplituding-formative-epistemicity}>\text{totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\) 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\(^{10}\)–for-aposteriorising/logicising/deriving/intelligising/measuring–meaningfulness-and-teleology\(^{10}\) of a given \(<\text{amplituding-formative-epistemicity}>\text{totalising-devolved-purview-as-domain-of-construal-as-intrinsic-reality/ontological-veridicality}\) 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-primumovers-totalitative-framework\(^{7}\) of intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/superceratory–de-mentativity is not immediately perceptible but rather remote like in the human sciences and to some extent as well with some studies in the natural sciences (where for instance the overall cogency of the whole experimental framework relative to the conclusions advanced of many a research study is dubious as not pertinently unconfounded). Supposedly a mathematical and/or statistical methodological analysis was to be introduced with regards to the underlying articulation herein and based say on an ‘arbitrary historiality/ontological-eventfulness /ontological-aesthetic-tracing–perspective–ontological-normalcy/postconvergence-reflected–epistemicity-relativism-determinism’ grounded
methodology on the basis of just vague impression’ it will rather be conceptual patterning. What is required is an underlying {reference-of-thought—categorical-imperatives/axioms/registry-teleology}—for-aposteriorising/logicising/deriving/intelligising/measuring—meaningfulness-and-teleology (as implied by this author herein, as of ‘human limited-mentation-capacity construed as of ontological-normalcy/postconvergence metaphysics-of-absence}—implicated-epistemic-veracity—of- nonpresencing—⟨perspective—ontological-normalcy/postconvergence⟩{/Doppler-thinking as it elicits human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—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 succintly as the underlying framework of the {amplituding/formative—epistemicity>totalising—devolved—purview—as-domain-of-construal—as-intrinsic-reality/ontological-veridicality but simply expect to dangle/associate methodologies including statistical and mathematical analyses are rather involved in vague conceptual patterning as of reference-of-though apriorising/axiomatising/referencing—{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—constitutedness—in—preconverging—entailment. 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

reflects/perspectivates transversality<for-sublimating–existential-eventuating/denouement>–of-affirmative-and-unaffirmative–disambiguated–‘motif-and-
preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > of-positivistic-
meaningfulness or the- perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > of-positivistic-categorical-imperatives-or-axioms-or-registry-teleology for-intemoral-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-preconverging-
existential-extrication-as-of-existential-unthought$^5$ manifestation); and so-construed suprastructurally (beyond the positivistic/procrypticism registry-worldview consciousness-awareness-teleology as it is preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase). This ‘aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration conceptualisation’ can be extended ‘correspondingly as of positivism, universalisation and base-institutionalisation imbricatedness/threadedness/recomposuring referential-depth-or-existential-reference-or-tautologisation’ as these reflect/perspectivate/highlight the corresponding postlogism and-conjugated-postlogism uninstitutionalised-threshold perversion-of- reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > as ‘non-positivistic-
or-medieval–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-
non-veridical-existential-reference’, ‘ununiversalisation–virtuality-or-Being-construal-as-
flawed-and-shallow-and-non-veridical-existential-reference’; and the correspondingly
reflected/perspectivated/highlighted suprastructural construal of each of the corresponding uninstitutionalised-threshold (as beyond their respective corresponding consciousness-awareness-teleology) which we will readily acknowledge from the vantage backend of our positivistic prospective registry-worldview position of analysis equally speaks of the validity of such a corresponding suprastructural construal of notional–deprocrypticism as beyond-the-consciousness-awareness-teleology of our present ‘procrypticism–virtuality-or-Being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference’. Thus it may be useful for ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining (as we are more likely to have complexes about our positivistic/procrypticism registry-worldview/dimension as untranscendenable) by articulating the same aetiologisation/ontological-escalation storied-construct/ontologically-valid-narration at a ‘notional–deprocrypticism imbricatedness/threadedness/recomposuring as against procrypticism-virtuality’ as well as ‘positivism imbricatedness/threadedness/recomposuring as against non-positivism-or-medieval-virtuality’ wherein from our vantage positivistic position we’ll recognise the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of non-positivism/medieval-virtuality-or-ontologically-flawed-construal putting us in a paradox with respect to recognising the same from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism about the suprastructurally implied preconverging-or-dementing–apriorising-psychologism and dialectically-out-of-phase state of our procrypticism–virtuality; and so, introducing the grounds for our prospective ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ psychoanalytic-unshackling/memetic-reordering/institutional-
supererogation<as-to-‘attendant-intradimensional’-prospectively-
disontologising~preconverging/dementing –apriorising-psychologism> (beyond-the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought> hence inducing uninstitutionalised-threshold, as it is impossible to critically extend ontological-capacity on the basis of the same reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming but for a new reference-of-thought/psyche/psychological—de-mentating/structuring/paradigming with respect to existential reality to enable prospective institutionalisation over the uninstitutionalised-threshold with the result that all prospective institutionalisations are equally about annulling corresponding uninstitutionalised-threshold; whether annulling notions of deities, sorcery, essences, etc., and prospectively annulling the incrementalism-in-relative-ontological-incompleteness—enframed-conceptualisation and notional–disjointedness-as-of- reference-of-thought associated with procrypticism–or–disjointedness-as-of- reference-of-thought for notional–deprocrypticism attendant—ontological-contiguity—educed—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 ‘preempting the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-
psychologism> of rational-empiricism/positivising-rules’. This consequent ‘postconverging-or-
dialectical-thinking—psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ reflecting/perspectivating/highlighting of the
at that point, as it is frowned upon and the childhood-psychopath is socially dysfunctional with its postlogism, (ii) and creatively protracting this fundamental phased storied articulation in ‘successive phased phases of integration with the social construction’ (wherein the ‘increasing shrewdness and selectivity’ of the growing-and-developing childhood-psychopath postlogism lessens the social dysfunctioning of its postlogism as it learns from past experience and is now select and targeted as per social circumstances and interlocutors), and obviously at this point the social integration as conjugated-postlogism /preconverging-or-dementing -integration threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation ＜as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing －apriorising-psychologism＞ is rather ‘storied-construed/conceptualised from a broader society-at-large/humanity-at-large angle-of-perception as of a creative dynamic-cumulative-aftereffect/contextualising-contiguity of existence-potency ~sublimating–nascence, disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existentia
l-reality
apriorising/axiomatising/referencing’-logical-dueness as well as increasing temporal-dispositions enculturation and thus endemisation of conjugated-postlogism-slantedness in a social atmosphere where it is not universally transparent to be the denaturing of reference-of-thought with respect to social-stake-contention-or-confliction, as postlogism-and-its-conjugated-postlogism /preconverging-or-dementing -integration is upheld by temporal-preservation-as-pseudointemporality-preservation threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing —apriorising-psychologism> of the procrypticism uninstitutionalisation, and thus is temporally integrated by conjugated-ignorance/conjugated-affordability/conjugated-opportunism/conjugated-exacerbation/conjugated-social-chainism/conjugated-temporal-enculturation, of course, with the broader point and purpose for aetiologisation/ontological-escalation here being that ‘our virtue is not inherent’ but rather our ‘understanding/knowledge/ontological-primemovers-totalitative-framework construction’ is what creates our virtue in superseding our vices-and-impediments, just as for instance, ‘medieval vices-and-impediments’ weren’t inherently because they were a different human species to us but rather due to their lack of positivistic understanding/knowledge which creation-and-accrual led to our relatively grander state of virtue and knowledge, likewise the point here is about articulating such prospective understanding/knowledge/ontological-primemovers-totalitative-framework and its corresponding ‘institutional-designing by percolation-channelling-<in-deferential-formalisation-transference>’ as our virtue and knowledge potential), (iii) and so subsumed and articulated in a creative ‘psycho-ontological-tautologisation/psycho-existential-reference conceptual-scheme of insightful ‘tone-as-temperament and thematic construal of notional–firstnaturedness—temporal-to-intemporal-dispositions--so-construed-as-from-perspective–ontological-normalcy/postconvergence> individuations teleologies/teleological-
worldview’s/dimension’s-uninstitutionalised-threshold on the other hand having to do with defect of reference-of-thought needs a more fundamental transformation as a psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring of the reference-of-thought, and so a decentering of meaningfulness;

the being more like what it takes to get a medieval as non-positivistic mindset/ reference-of-thought into a positivistic mindset/ reference-of-thought, that is, suppose for instance where in a medieval social-setup an accusation of witchcraft is demonstrated by an outsider from a positivistic social-setup to be incorrect and unsound to the approval of all in that social-setup, that outsider understanding fundamentally that the medieval setup by its relative-ontological-incompleteness-induced,-’threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’ <as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ is in a state of totalising–self-referencing-syncretising/circularity/interiorising/akrasiatic-drag of a medieval worldview will grasp that that unique demonstration of medieval-postlogism / perversion-of- reference-of-thought <as-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-orlogical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation as ‘prelogic supplanting–conviction-as-to-profound-supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism re-engaging 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-

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apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation phenomenon as a non-positivism/medieval postlogism phenomenon such as
notions-and-accusations-of-sorcery on the basis of non-positivism/medievalism reference-of-
thought <amplituding/formative> wooden-language-{imbued—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 ‘-of-’reference-of-thought but then a
‘apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity—educed—
existentialising/contextualising/textualising-contiguity }—conflatedness—in {preconverging-
disentailment—by}-postconverging-entailment 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 ‘-of-’reference-of-thought of positivism opened-
construct-of—meaningfulness-and-teleology which dem-
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-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>\} of ‘great living’ as of its prior relative-ontological-incompleteness\} of reference-of-thought but then a
‘apriorising/axiomatising/referencing-\{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity }—conflatedness in \{preconverging—disentailment-by–postconverging-entailment 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-
mentatively/structurally/paradigmatically resolves the vices-and-impediments \} of our
positivism–procrypticism; as basically, our intellectual-and-moral constructs as of our
\{amplituding/formative–epistemicity\}totalising—self-referencing-
syncretising/circularity/interiorising/akrasiatic-drag \} are shown to be of prior relative-
ontological-incompleteness—as-of—reference-of-thought and thus ontologically-speaking our
logical-dueness doesn’t even arise, no more than the logical-dueness of a non-\npositivism/medievalism mindset arises as with respect to medieval postlogism phenomenon
like notions-and-accusations-of-sorcery as in both cases ontologically-veridical
meaningfulness-and-teleology \} exists beyond their \{amplituding/formative\} wooden-
prospective-apriorising-implications⟩ as of the respective notional–deprocrypticism as preempting—disjointedness-as-of—reference-of-thought and positivism —reference-of-thought that carry the prospective relative-ontological-completeness —reference-of-thought opened-construct of meaningfulness-and-teleology. Ultimately, the very transversality —reference-of-thought and the prospective registry-worldview/dimension as of its prospective relative-ontological-completeness —reference-of-thought opened-construct of meaningfulness-and-teleology explaining their discordance, construed as the paradox of transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’. In other words, if the former had a grasp of its state ‘as to its prior relative-ontological-incompleteness —reference-of-thought’ with the transcendental —reference-of-thought’ with the transcendental de-mentative/structural/paradigmatic causality—as-to-projective-totalitative—implications-of-prospective-
nonpresencing—for-explicating-ontological-contiguity arising thereof it would have paradoxically transcended, thus explaining the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring nature of transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity as of a crossgenerational exercise and why such implied transcendental meaningfulness-and-teleology might seem arbitrary when meaningfulness-and-teleology is rather interpreted in terms of the prior 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-firstnutureness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective-ontological-normalcy/postconvergence—existentialism-form-factor; but then humankind has always been called upon to show itself capable of surperseding/surpassément for prospective possibilities to avail. This is exactly what underlies the notion of de-mentation-(supererogatory-ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) in that relative-ontological-incompleteness—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 preemting—disjointedness—as-of—reference-of-thought institutionalisation, and so rather as of a transcendental habitation exercise construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology of relative epistemic-abnormalcy/preconvergence for relative ontological-normalcy/postconvergence as of de-mentation—(supererogatory—ontological—de-mentation-or-dialectical—de-mentation—stranding-or-attributive-dialectics) stranding dynamics. A ‘relative-ontological-completeness—reference-of-thought’ implies ‘a new all-pervasiveness of categorical-imperatives/axioms/registry-teleology as the axiomatic-construct of meaningfulness-and-teleology as a prospective institutionalisation—reference-of-thought. Thus a reference-of-thought is an all-pervasiveness of categorical—
imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}; explaining why it is de-mentatively/structurally/paradigmatically non-derogable as of its state of prospective relative-ontological-completeness\textsuperscript{88} of reference-of-thought, with such implied derogation of such ‘all-pervasiveness of \textsuperscript{84}reference-of-thought–\textsuperscript{5}categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as the axiomatic-construct of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ signalling fundamentally a threshold of failure of \textsuperscript{84}reference-of-thought-as-to-preconverging/postconverging–de-mentating/structuring/paradigming—ontological-performance\textsuperscript{72} < including-virtue-as-ontology > and construed as relative-ontological-incompleteness\textsuperscript{89}–of reference-of-thought. As a further elucidation, across all registry-worldviews/dimensions prospective relative-ontological-completeness –of reference-of-thought, construed as its institutionalisation, is as of \textsuperscript{100}apriorising/axiomatising/referencing–\{of-attendant ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity}– conflatedness\textsuperscript{12} in \{preconverging-disentailment–by}–postconverging–entailment’ which itself involves the \textsuperscript{100}‘universally-transparent constraining mechanical-knowledge as of the bare \textsuperscript{84}reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as axiomatic-construct’ and \textsuperscript{100}‘the social–universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-virtue’. Perversion-and-derived–perversion–of reference-of-thought–<as-preconvergingly–apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > is induced by ‘denaturing\textsuperscript{15} of the form of \textsuperscript{5}meaningfulness-and-teleology\textsuperscript{100}’ on the \textsuperscript{100}‘universally-transparent constraining mechanical-knowledge as of the bare reference-of-thought–categorical-imperatives/axioms/registry-teleology\textsuperscript{100} as axiomatic-construct’ and obviating ‘the social–universally-non-transparent-thus-non-constraining–
social lack of social\textsuperscript{104} universal-transparency\textsuperscript{1} \langle\text{transparency-of-totalising-entailing,-as-to-entailing-\textsuperscript{1}\langle\text{amplituding-formative–epistemicity}\textsuperscript{3}\rangle\text{totalising–in-relative-ontological-completeness}\textsuperscript{5}\rangle\text{inducing} the conjugated-postlogism\textsuperscript{78} of temporal-dispositions of\textsuperscript{3} ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation as a grounding for the social extension of ‘denaturing\textsuperscript{15} of the form of meaningfulness-and-teleology\textsuperscript{100}.’ Thus at that uninstitutionalised-threshold\textsuperscript{103} which highlight ‘denaturing\textsuperscript{15} of the form of meaningfulness-and-teleology\textsuperscript{100}’ as temporality\textsuperscript{99}/shortness in concatenation with apriorising/axiomatising/referencing\textsuperscript{1} \{-of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}\text{conflectedness} \text{in} \{-\text{preconverging–disentailment–by}\} \text{postconverging-entailment} ‘as intemporality\textsuperscript{12}, it is only a renewed apriorising/axiomatising/referencing\textsuperscript{1} \{-of-attendant-ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity\}\text{conflectedness} \text{in} \{-\text{preconverging–disentailment–by}\} \text{postconverging-entailment} ‘as of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality\textsuperscript{9} that induces a prospective \textsuperscript{104} universally-transparent constraining mechanical-knowledge as new bare \textsuperscript{7} \{reference-of-thought–categorical-imperatives/axioms/registry-teleology\}\textsuperscript{100} as axiomatic-construct’ and ‘its social\textsuperscript{104} universally-non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality\textsuperscript{9} as the creating-and-essence-attributing drive for knowledge-and-virtue’ that brings about prospective relative-ontological-completeness\textsuperscript{14} of reference-of-thought; construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100} of relative epistemic-abnormalcy/preconvergence\textsuperscript{10} for relative ontological-normalcy/postconvergence as of \textsuperscript{14} de-
mentation-(supererogatory-ontological-de-mentation-or-dialectical-de-mentation-stranding-or-attributive-dialectics) stranding dynamics ‘which is effectively the concatenated mechanism that engenders sublimating \cite{historiality/ontological-eventfulness} ontological-aesthetic-tracing-⟨perspective-ontological-normalcy/postconvergence-reflected-‘epistemicity-relativism-determinism’⟩ towards prospective notional–deprocripticism’. Thus this further explains the very thorny difficulty of dealing with psychopathy and social psychopathy, because more than just an individuation phenotype and incidental/on-occasion phenomenon, it speaks of a registry-worldview’s/dimension’s our dimension, relative-ontological-incompleteness\cite{induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’} as-to-attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism⟩ as procripticism–or–disjointedness-as-of-reference-of-thought in endemising/enculturating it, thus in need of notional–deprocripticism as preempting–disjointedness-as-of-reference-of-thought as an overall de-mentative/structural/paradigmatic resolution to the vices-and-impediments of our positivism–procripticism registry-worldview/dimension. That is, with acts of perversion-and-derived–perversion-of-reference-of-thought-⟨as-preconvergingly-apriorising/axiomatising/referencing-innonconviction/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–perversion-of-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\textsuperscript{106} inherent to the relative non-
positivism/medievalism relative-ontological-incompleteness\textsuperscript{106} reference-of-thought. Rather
it is about articulating the ontological-completeness-of-\textsuperscript{84} reference-of-thought as ‘Being
correction’ as of base-institutionalisation institutionalisation over recurrent-utter-
uninstitutionalisation uninstitutionalisation, \textsuperscript{104} 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-\textsuperscript{84} reference-of-thought
<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > and will equally be
inclined to palliation regarding notions-and-accusations-of-sorcery depending on
circumstances; though obviously the ontologically de-mentative/structural/paradigmatic
resolution in both instances is with respect to the necessary ontological-completeness-of-
reference-of-thought in overcoming \textsuperscript{84} reference-of-thought
by prior/transcended/superseded non-positivistic or procrypticism reference-of-thought–
categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, for-intemporal-preservation-entropy-or-
contiguity–or–ontological-preservation that are failing/not-upholding<as-of-
apriorising/axiomatising/referencing> intemporal-preservation-entropy-or-contiguity–or–

So perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> has always been recurrent in reflecting holographically-conjugatively-and-transfusively the ontological-contiguity—of-the-human-institutionalisation-process because institutionalisation is not emanance transformation of temporal-dispositions as shortness-of-register-of-meaningfulness-and-teleology into the intemporal-disposition as longness-of-register-of-meaningfulness-and-teleology but designed to skew ('intemporality-asymmetric-subsumption-of-temporality', for relative intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-dementativity) towards the intemporal-disposition, such that where institutionalisation reaches its design limits given human limited-mentation-capacity-deepening, the possibility for perversion-of-reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> arises with its corresponding enculturation/endemisation as uninstitutionalised-threshold in want for prospective institutionalisation as the ontologically-veridical de-mentative/structural/paradigmatic resolution. When that insight avails (a Derridean event), it is properly time to ‘trample’ the melee of common sense disposition for self-preserving extrication/temporal preconverging-de-mentating/structuring/paradigming with the elicited intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging-de-mentating/structuring/paradigming, as has been the case along and defining human history ultimately ushering our very own registry-worldview/dimension. The breaking
of ‘imbricatedness/threadedness/recomposing as of attendant–ontological-contiguity
-educed–existentialising/contextualising/textualising-contiguity
-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-existing-reality’ (from the perspective
of the ‘postconverging-or-dialectical-thinking
-reference-of-thought in relative-ontological-
-completeness as depth-of-thought’) thus take the form of postlogism
-slantedness and its
-conjugation to temporal-dispositions as conjugated-ignorance (unconsciously), conjugated-
-affordability (expeditiously), and (consciously with) conjugated-opportunism, conjugated-
exacerbation, conjugated-social-chainism/social-discomfiture/negative-social-aggregation, and
-conjugated-temporal-enculturation/temporal-endemisation; inducing their corresponding
virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference. With the ‘breaking-of-the-threadedness/thread-of-ontologically-veridical
meaningfulness’ always disambiguated creatively as ‘a supratransversality
-transitioning construal’ of ‘ontologically-veridical meaningfulness with
-categorical-imperatives/axioms/registry-teleology as intemporally-preservational’ distracted
by ‘the breaking or a subtransversality
-disjointedness-as-of–reference-of-thought’ misappropriated
meaningfulness-and-teleology in arrogation
as ontologically non-veridical with
-categorical-imperatives/axioms/registry-teleology apriorising/axiomatising/referencing
-failing/not-upholding
-as-of-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation’,
in distractive-alignment-to–reference-of-thought

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as-the-arrogation-or-disjointedness-of-acting-in-pseudointemporality \(^2\) (by temporal-dispositions in postlogism \(^7\) and conjugated-postlogism \(^7\)) with respect to the supratransversality \(<\text{in-sublimating–existential-eventuating/denouement}>\) of-motif-and-apriorising/axiomatising/referencing as ‘notional–deprocripticism imbricatedness/threadedness/recomposuring of ontologically-veridical meaningfulness’, thus ‘reflecting/perspectivating/highlighting temporal-dispositions (postlogism \(^8\) and conjugated-postlogism \(^8\)) as \(\text{procripticism–or–disjointedness-as-of–reference-of-thought, preconverging-or-dementing}^9\) apriorising-psychologism and dialectically-out-of-phase in pseudointemporality \(^5\)’, and so by a \(\text{maximalising-necessary-ontological-completeness}^4\) unenframed-conceptualisation that is ontologically-reconstituting (deconstruction) of the threadedness/thread, with no elaboration-as-to-mere-extrapolating/constituting/abstracting/deducing/infering-of-elucidation-outside–attendant–ontological-contiguity \(\text{rediving–existentialising/contextualising/textualising-contiguity}^3\) (that will falsely validate the wrongly implied soundness/non-perverted reference-of-thought, i.e. unsound/perverted ‘apriorising–reference-of-thought-elements/apriorising–registry-elements (out of attendant–ontological-contiguity \(\text{rediving–existentialising/contextualising/textualising-contiguity}^3\) reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-thought–devolving-as-of-instantiative-context–of)’ of implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology \(\text{of first-order faulty-mention-procedure-deception-or-urge}^{12}\), and thereafter the infinite logical articulations as second-order level deceptive-virtualities that can be made from wrongly assuming the implied first-order faulty-mention-procedure-deception-or-urge \(\text{correct})\). Insightfully, humans actually come into existence which avows a attendant–ontological-contiguity rediving–existentialising/contextualising/textualising-contiguity reifying-or-elucidating-of-prospective-relative-ontological-completeness of reference-of-
epistemically-unconceal-the-very-ontologically-same-existential-reality’ is a virtuality-or-
on-ontologically-flawed-constral/non-existent/unreal; as ‘attendant-ontological-contiguity’-
educed-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’ is ‘conceptually the
very absolute irreducible a priori of all human meaningfulness-and-teleology’ as it is
divulgued with human limited-mentation-capacity-deepening in the construal of superseding-
oneness-of-ontology. The reason for 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 over a subtransversality<in-desublimating–existential-
eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing reference-of-
think for the ontological-reconstituting–as-to-conflatedness of ‘attendant-ontological-
contiguity’-educed-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’ has to do with the fundamental basis of the ‘perversion-
of’ reference-of-thought<as-preconvergingly-apriorising/axiomatising/referencing-in-
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation > behind all the
postlogism/disontologising-perverted-outcome-sought-precedes-existentially-veridical—
insight for aetiologisation/ontological-escalation rather as of intellectual-and-moral-inequivalence/non-correspondence with the subtransversality<in-desublimating–existential-eventuating/denouement>~of-motif-and-apriorising/axiomatising/referencing; and so by way of the-transcendental-enabling/sublimating/supererogatory~de-mentativity-that-is-intrinsic-reality-or-ontological-veridicality as against ‘social-aggregation-enablers undermining of prospective intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ with perverted use of such notions as differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake and thus of temporal-disposition, etc.), while the ‘induced pri-individuation reference-of-thought’ of psychopathic postlogism and conjugated-postlogism in its virtuality-or-ontologically-flawed-construal (being-construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existential-reference) of narratives is construed as SUBTRANSVERSALITY<in-desublimating–existential-eventuating/denouement>~OF-MOTIF-AND-APRIORISING/AXIOMATISING/REFERENCING (in perverted-or-derived-perverted-reference-of-thought procreticism–or–disjointedness-as-of-reference-of-thought extricatory-and-temporal incidental construals of meaningfulness-and-teleology wrongly striving to equivocate its extrication/temporality by using ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory~de-mentativity’ in undermining the transcendental-enabling/sublimating/supererogatory~de-mentativity-that-is-of-intrinsic-reality-or-ontological-
teleology, as ‘postconverging-or-dialectical-thinking –apriorising-psychologism’ from ontological-normalcy/postconvergence epistemic-or-notional–projective-perspective). It is the idea of the ontological-primemovers-totalitative-framework of the latter over the former that will existentially/ontologically impose the latter, and not common/mutual logical-processing as logic is then ‘a lower, inappropriate and inherently defective level of meaningfulness-and-teleology processing’ in relation to ‘appropriateness-of-reference-of-thought-as-of-conflicatedness processing’ (just as there can’t be logical intelligibility between a non-positivist/medieval mindset/reference-of-thought of meaningfulness-and-teleology with a positivistic one); by its ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining as the correct apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument functioning (the appropriateness-of-reference-of-thought-as-of-conflicatedness) in the middle to long run construed as of de-mentation{supererogatory–ontological–de-mentation-or-dialectical–de-mentation—stranding-or-attributive-dialectics}. This process can be qualified as the ‘blunt act of existence over the human temporal egotistic/self-referential complex to prospective transcendence-and-sublimity/sublimation/supererogatory–de-mentativity superseding ontological-veridicality/intrinsic-reality reference-of-thought’, and is the actual basis for all transcendence-and-sublimity/sublimation/supererogatory–de-mentativity for prospective institutionalisations since the successive institutional-cumulation/institutional-recomposure–(as-to-historiality/ontological-eventfulness /ontological-aesthetic-tracing–<perspective–ontological-normalcy/postconvergence-reflected–‘epistemicity-relativism-determinism’>) do not arise because of the reality of a ‘human intemporal-emanance philosophical acquiescence’ but rather by ontologically inducing untenability/internal-contradiction/internal-incoherence/institutional-constraining of existential reality as a constraint for the secondnaturing of institutionalisation, without transforming the underlying reality of a human-
subpotency–aporia/undecidability/dilemma/ought-
indeterminacy/deficiency/limitation/constraint—imbued-‘notional–firstnaturness—temporal-
to-intemporal-dispositions—so-construed-as-from-perspective—ontological-
normalcy/postconvergence—existentialism-form-factor individuations. That is while the
implied aposteriorising/logicising/deriving/intelligising/measuring—purpose—of-obtained-
measurements (implied meaningfulness-and-teleology) imply speaking the same language
but the existential/ontological/being realities are utterly different with the correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality-in-sublimating—existential-eventuating/denouement)—of-
motif-and-apriorising/axiomatising/referencing) being real and the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument (being unreal as
of threshold of nonconviction/madeupness/bottomlining—shallow-supererogation, as to—
attendant—intradimensional—prospectively-disontologising—preconverging/dementing—
apriorising—psychologism), without mutual intelligibility of logical-processing—or-logical-
implicitation—supposedly—apriorising—in—conviction—as—to—profound—supererogation
but for the effectiveness/ontological—primemovers—totalitative-framework of the correct
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument—producing-
measurements (supratransversality-in-sublimating—existential-eventuating/denouement)—of-
motif-and-apriorising/axiomatising/referencing appropriateness of reference of thought as
of conflatedness that collapses the defective
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument
(subtransversality—in—desublimating—existential—eventuating/denouement)—of—motif—and-
apriorising/axiomatising/referencing) perversion of reference of thought as
preconvergently—apriorising/axiomatising/referencing—in-
nonconviction/madeupness/bottomlining—shallow—supererogation, as of the
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-totalititative-framework as of ontological and virtue constructs, and be imposed as knowledge. Thus it is critical to understand that the exercise of reconstituting ontological veridicality is a wholly ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation in grasping ‘attendant–ontological-contiguity—educed–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’, even when it would seem weird due to metaphysics-of-presence-{implicated–nondescript/ignorable–void ’-as-to-presencing—absolutising-identitive-constitutedness’ }, and is creatively grounded on ‘on phased phases construed in mirroring the fundamental insane/postlogism–fitment of the childhood-psychopath pverison-of-‘ reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation

mental-disposition structure as it induces conjugated-postlogism /preconverging-or-dementing -integration later on and most effectively at adulthood psychopathy’. This fundamental structure of the denaturing\(^\text{15}\) nature of postlogism\(^\text{79}\) and conjugated-postlogism /preconverging-or-dementing -integration can be demonstrated with the blatantly obvious case of the childhood-psychopath even though the denaturing\(^\text{15}\) of its mental-disposition is relatively socially\(^\text{104}\) 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-pseuointemporality by ignorance) not aware of the mental-disposition of the childhood-psychopath coming into the scene after the event\(^\text{15}\) 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\(^\text{8}\) or conjugated-ignorance as 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>` led it to align in-prelogic supplanting–conviction-as-to-profound-supererogation —of-'attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologismly (as-of-pseuointemporality') to the childhood-psychopath’s postlogic narrative, and so in ‘ignorance-temporal-preservation-as-pseuointemporality’-preservation’, that it was the brother that spilled the water on the chair on purpose (noting that even at this level, for all practical purpose the visiting stranger’s meaningfulness is ‘supposedly in prelogism -as-of-conviction,-in-profound-supererogation <-existentially-veridical–‘attendant-intradimensional-
apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-
outcome-arrived-at> (as-of-pseuointemporality') but is rather effectively ‘conjoining looping
narratives of flawed-existentiel-elevation-of-'reference-of-thought' with respect to the 'denaturing' postlogic-backtracking-chevron-of-dereifying-hollow-narratives-and-acts' with-successive-shifting-of-the-narratives-and-acts-foci-'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/notional-knowledge-reification—gesturing—in-prospective-psychologismic—apriorising/axiomatising/referencing{of-attendant-ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity}
conflatedness in [preconverging-disentailment-by]-postconverging-entailment> ontological-primemovers-totalitative-framework/

construct’ and not ‘impression-driven/good-naturedness/wishfulness construct’ as reality is above all ‘effectivity’ by its manifestation. But then given the relative social universal-transparency\( ^{104} \)transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\( ^{45} \) at this childhood stage, it is more likely that the whole situation will be explained to the visiting stranger (as-of-pseudointemporality\( ^{52} \)) and will assume mostly an incidental/on-occasion conjugated-postlogism\( ^{78} \) effect in the attendant social space. The fact is at this childhood stage conjugated-postlogism\( ^{77} \) will tend to be incidental and mostly arise as ignorance-conjugated-postlogism\( ^{78} \). (Such a construal can further be articulated not only in the case of ignorance as ignorance-conjugated-postlogism\( ^{78} \) but equally as the child-psychopath develops into adulthood and is less and less socially-dysfuntional and social universal-transparency\( ^{104} \)transparency-of-totalising-entailing,-as-to-entailing- <amplituding/formative–epistemicity>totalising–in-relative-ontological-completeness\( ^{45} \) of the postlogism\( ^{8} \) is lost socially with its maturation/spatialisation/indirectness/credulity/craftiness, giving rise to the conjugated-postlogism\( ^{77} \) 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\( ^{8} \) as social psychopathy, however ad-hoc and opportunistic’. At the grander transcendental/transdimensional/interdimensional/ maximalising-recomposuring-for-relative-ontological-completeness\( ^{44} \)—unenframed-conceptualisation level as dynamic-cumulative-aftereffect\( ^{55} \)maximalising-recomposuring-for-relative-ontological-completeness\( ^{77} \)—unenframed-conceptualisation imbricatedness/threadedness/recomposuring as of attendant–ontological-contiguity\( ^{45} \)—educed–existentialising/contextualising/textualising-contiguity\( ^{39} \).
ontological-contiguity→in-shallow-supererogation→as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical→attendant-intradimensional-
apriorising/axiomatising/referencing→logical-dueness>⟩

mental-disposition wherein with development of childhood psychopathy into adult psychopathy, ‘social expansion-and-gravity of tones-as-temperament and thematic implications with regards to notional-firstnaturedness—temporal-to-intemporal-dispositions→so-construed-as-from-perspective—ontological-
normalcy/postconvergence> individuations teleologies/teleological-differentiations (as postlogism and conjugated-postlogism in pseudointemporality /preconverging-or-
dementing→apriorising-psychologism, and supplanting–conviction-as-to-profound-
supererogation of ‘attendant-intradimensional’-postconverging/dialectical-thinking→
apriorising-psychologism as to intemporal/ontological in non-pseudointemporality /thinking) ensue. It exclusively requires on an ontological postconverging–de-
mentating/structuring/paradigming involving maximalising-recomposuring-for-relative-
onological-completeness—unenframed-conceptualisation, as the explanation given to the visiting stranger about its error and the childhood-psychopath mental state as ‘imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity→educed-
existentialising/contextualising/textualising-contiguity 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’ (from the perspective of the ‘postconverging-or-dialectical-thinking reference-of-thought in relative-ontological-
completeness 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—attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity as the visiting stranger (as-of-pseudointemporality") wrongly did (as the latter only arises where ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity") are ontologically-veridical as implied—logical-dueness-or-scape, profile-or-stature, presumptuousness-or-arrogation, assumptions, value-reference and teleology, even though the natural reflex to be of supplanting–conviction-as-to-profound-supererogation—of-’attendant-intradimensional’-postconverging/dialectical-thinking –apriorising-psychologism as prelogism –as-of-conviction,-in-profound-supererogation <existentially-veridical–’attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness-precedes-disontologising-logical-outcome-arrived-at> means that we rather tend to assume by reflex that the implied–logical-dueness-or-implied-scape of every interlocutor we engage with or by extension of the referenced interlocutor(s) of the interlocutor with whom we are engaging with is sound, thus by default validating all the ‘apriorising—reference-of-thought-elements/apriorising–registry-elements (out of attendant-ontological-contiguity –educed–existentialising/contextualising/textualising-contiguity")’, which is the psychopath foundational faulty-mentation-procedure-deception-or-urge as first-order level of faulty-mentation-procedure-deception-or-urge, as it
supererogation)\rangle-narratives-of-arrogation/impostoring/disjointedness-non-contending-meaningful-reference-{but-rather-the-subject-of-ontologically-veridical-contending-as-reflected-by-recursive-postlogic-backtracking<\textquotesingle\textquotesingle-\textquoteleft\textquoteleft\textit{set-of-dereifying-hollow-narratives-and-acts}\textquotesingle\textquotesingle-as-well-as-conjugated-postlogism\textquotesingle\textquotesingle-progressiver-\textquotesingle\textquotesingle-regressive-conjoining-looping-set-of-narratives} as-recursive/progressive/regressive-preconverging-or-dementing\textquotesingle\textquotesingle-distractive-loopings-{in-\textquoteleft\textquoteleft\textit{threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation} as-to-\textquoteleft\textquoteleft\textit{attendant-intradimensional}\textquotesingle\textquotesingle-prospectively-disontologising-preconverging/dementing\textquotesingle\textquotesingle-apriorising-psychologism\textquotesingle\textquotesingle-as-preconverging-or-dementing\textquotesingle\textquotesingle-apriorising-psychologism-and-dialectically-out-of-phase} to the supratransversality<in-sublimating-existential-eventuating/denouement> of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textquotesingle\textquotesingle; referring to sound reference-of-thought, and so as \textquoteleft\textquoteleftupholding imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity\textquotesingle\textquotesingle-educed-existentialising/contextualising/textualising-contiguity <\textquotesingle\textquotesingle-reifying-or-elucidating-of-prospective-relative-ontological-completeness of-reference-of-thought-devolving-as-of-instantiative-context\textquotesingle\textquotesingle as to existence-potency\textquotesingle\textquotesingle-sublimating-nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality as existential-reality or deprocrypticism, speaking of a mental-disposition thriving in all instances for intemporal-preservation but with-or-without necessarily subsequent perfect\textquotesingle\textquotesingle-\textit{logical-processing-or-logical-implication—supposedly-apriorising-in-conviction-as-to-profound-supererogation}, hence postconverging-or-dialectical-thinking \textquoteleft\textquoteleft-apriorising-psychologism and dialectically-in-phase, i.e. sound-registry{\textquotesingle\textquotesingle-(reflected-as-soundness-or-ontological-good-faith/authenticity-of-reference-of-thought)}-ontologically-hegemonising-narrative\textquotesingle\textquotesingle\{as-the-deprocrypticism-imbricatedness/threadedness/recomposuring-as-of-existential-reality-and-as-the-
motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality) speaks of 
upholding the intemporal/transcendental/maximalising-recomposuring-for-relative- 
ontological-completeness—unenframed-conceptualisation by underlining 
imbricatedness/threadedness/recomposuring that is of-existential-reality as of relative 
ontological-contiguity of reference-of-thought, and reflecting/perspectivating/highlighting 
subtransversality—in-desublimating–existential-eventuating/denouement—of-motif-and- 
apriorising/axiomatising/referencing (as-of-pseudointemporalities) as upholding the 
temporal/non-transcendental/incrementalism-in-relative-ontological-incompleteness— 
enframed-conceptualisation by disjointed/discontinuous/decontextualised/misappropriated 
utilisation of the same abstract construal (elaboration-as-to-mere-
extrapolating/constituting/abstracting/deducing/inferring-of-elucidation-outside—attendant— 
ontological-contiguity—eced—existentialising/contextualising/textualising-contiguity) for 
being-construal/existential-reality-construal as does supratranversality, thus inducing 
virtualities/being-construals-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-
existential-reference as perversion-of-reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation involving the discontinuity (as postlogic-backtracking—iterative-looping—
set-of-dereifying-hollow-narratives-and-acts) and conjoining-looping-set-of-narratives of 
the postlogic-backtracking—iterative-looping—set-of-dereifying-hollow-narratives-and-
acts) of reference-of-thought, reflecting a teleologically-perverted (postlogism) and 
derived-teleologically-perverted (conjugated-postlogism) mental-dispositions and so as of 
ontological-bad-faith/inauthenticity, where such is not unconscious/unwitting as arises with 
ignorance-conjugated-postlogism. It is this ever-perverting effect on ontological-veridicality 
of subtransversality—in-desublimating–existential-eventuating/denouement—of-motif-and- 
apriorising/axiomatising/referencing (as-of-pseudointemporalities) reflected by the ‘contrastive
notional-deprocripticism

supratransversality\textsubscript{<in-sublimating–existential–

eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing} (as-of-non-
pseudointemporality \textsuperscript{52}) and procripticism

subtransversality\textsubscript{<in-desublimating–existential–

eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing} (as-of-
pseudointemporality \textsuperscript{52}) in terms–as-of-axiomatic-construct of their implied intellectual-and-
moral implications (in a projection of a notional-deprocripticism worldview where the mental-
dispositions and conventioning in a procripticism setup are construed as ‘prospectively
questionable’). Such a

supratransversality\textsubscript{<in-sublimating–existential–

eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing} over

subtransversality\textsubscript{<in-desublimating–existential–

eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing} insight can transcendentally be grasped in the archetype

characters of say a Socrates or Rousseau. Wherein within their respective registry-
worldviews/dimensions setups, their maximalising/transcendental mental-dispositions in
projection for prospective institutionalised-being-and-craft, i.e. ontologising of future
conventioning, as

supratransversality\textsubscript{<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\textsuperscript{\textsuperscript{97}}-<as-to–'attendant-
intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-
psychologism>\textsuperscript{\textsuperscript{84}}-reference-of-thought’ in shallowness-of-thought-or-unsophistication-of-understanding) in grasping

attendant ontological contiguity\textsuperscript{\textsuperscript{67}}-educed–
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’ –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 postconverging-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 105 universal rights and enlightened despotism. This is
certainly because emanantly/becomingly/solipsistically temporal-dispositions do not appreciate
that there is a more ‘profound level of living in the realm of human thoughtfulness’ based on
eudaemonic-contemplation of ‘intemporal-prioritisation-of-‘reference-of-thought’–as-
conflatedness -or-ontological-reprojecting that then ‘invents/creates’ the de-
mentative/structural/paradigmatic possibility for prospective institutionalised-being-and-craft as
there isn’t any inherent intemporality15/longness but for the disposition for 55 maximalising-
recomposuring-for-relative-ontological-completeness68—unenframed-conceptualisation out of
the apathy of the ordinariness/averageness of any prior registry-worldview/dimension
institutionalised-being-and-craft setup. Hence such intemporality15/longness as 55 maximalising-
recomposuring-for-relative-ontological-completeness68—unenframed-conceptualisation needs
its 4<amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought in inducing secondnatured institutionalisation given that the-sucception-of-registry-
recomposing-for-relative-ontological-completeness\textsuperscript{88} — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) in recurrent-utter-uninstitutionalisation inducing transcendental/intemporal-preserving base-institutionalisation, maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88} — unenframed-conceptualisation in base-institutionalisation—ununiversalisation inducing transcendental/intemporal-preserving universalisation, maximalising-recomposing-for-relative-ontological-completeness\textsuperscript{88} — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) in universalisation—non-positivism/medievalism inducing transcendental/intemporal-preserving positivism, and prospectively maximalising-recomposing-for-relative-ontological-completeness — unenframed-conceptualisation (as intemporal-projection/longness-of-register-of—meaningfulness-and-teleology\textsuperscript{100}) in positivism—procrypticism inducing transcendental/intemporal-preserving deprocrypticism, are the most important effort available at every corresponding registry-worldview as defining the institutionalisation possibilities and psyches that 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-recomposing-for-relative-ontological-completeness\textsuperscript{88} — unenframed-conceptualisation Socrates will be passed by the
ordinariness/earthliness of thought in that institutionalised-being-and-craft setup as vague while
upholding its shallow notion of value with the true worth and value of such implied
transcendence-and-sublimity/sublimation/supercerogatory-de-mentativity grasped, at least
expeditently, mostly in the prospective institutionalised-being-and-craft setup it ushers, the same
could be said of an intemporal-prioritising/maximalising-recomposuring-for-relative-
ontological-completeness\textsuperscript{1}—unenframed-conceptualisation Copernicus, an intemporal-
prioritising/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{2}—unenframed-conceptualisation Rousseau, an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{3}—unenframed-conceptualisation Galilei or an intemporal-prioritising/maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{4}—unenframed-conceptualisation Darwin, and so as a fact of human-subpotency–
aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-
‘notional-firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-
perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor. But then
mental-dispositions that come to intemporal notions by expediency cannot truly have the
pretense of engaging such on the basis of shallow temporal extricatory preconverging–de-
mentating/structuring/paradigming as of institutionalised-being-and-craft setup whose
temporal-dispositions terms are alien to the intemporal disposition required for
transcendental/maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation first-order-ontology/ontological-construal required for
‘creating/inventing’ the prospective institutionalised-being-and-craft setup! That failed test of
understanding the transcendental/maximalising-recomposuring-for-relative-ontological-
completeness\textsuperscript{5}—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”<as-to-
‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing apriorising-psychologism” without the corresponding demonstration of the requisite salient philosophical insight of intemporal/ontological/social/species/universal/transcendental/maximalising-
recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming (that goes beyond subontologisation/subpotentiation as slantedness/postlogic-effect, miscuing, disjointed-logic, logical-drag, unconscionability-drag, sub-par/formulaic-association/temporal/alibi conventioning-rationalising, and temporal-enculturation/temporal-endemisation-effect); and the fundamental issue that will then arise in that instance is one of ‘irrealism and corresponding virtualities’ that will undermine analytical pertinence, as man has to be understood exactly for what man is in effective reality, to then articulate effective knowledge constructs that are actually most efficient because of their realism, and that is paradoxically our virtue, not a wrong or false idealism (which metaphorically ends up hiding things under the table beyond the analysis required for their understanding and resolution)! It equally speaks of the ‘requisite specialness of the discipline of philosophy as a first-order ontology’ among all subject-matters (or-as-it-protrudes-into-subject-matters-or-second-order-ontologies), as the one that can least afford to be of normal trade, as it starts with a commitment of the mind (rather like modern-day religion) rather than just a normal craft, and further requiring the central quality of transcendentally-enabling-level-of-ontological-good-faith-or-authenticity/objectification/desubjectification-as-objectification<as-to-ontological-faith
notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-
apriorising/axiomatising/referencing–as-so-being-as-of-existential-reality as antinihilism> of

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thought, postures and teleology Above anything else (not even the value of institutional recognition as Socrates, Rousseau, Sartre and others intuitively understood, necessarily so, since it is what is of a priori definition and can’t be compromised in institutional-constructs-and-setups)! The blunt fact here is that, with respect to social-stake-contention-or-confliction within a given registry-worldview, the everyday wooden-language or banality-of-thought doesn’t necessarily as of solipsistic intemporal projection appreciate ‘the need for prospective transcendental/maximalising-recomposuring-for-relative-ontological-completeness’— unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming over the extricatory/temporal/expediency preconverging–de-mentating/structuring/paradigming with respect to its registry-worldview/dimension’ (even though it does appreciate this retrospectively with respect to prior registry-worldviews/dimensions), but for effective secondnatured institutional devising. Inevitably an aetiologisation/ontological-escalation construct is rather about intemporal/ontological/social/species/universal/transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation postconverging–de-mentating/structuring/paradigming which is necessarily antipodal to the everyday temporal extricatory preconverging–de-mentating/structuring/paradigming mental-disposition, ontologically justifying ‘subtransversality<in-desublimating–existential-eventuating/denouement>of-motif-and-apriorising/axiomatising/referencing(as-of-pseudointemporalities/suprastraversal ‘point-of-departure-of-construal of reference-of-thought technique of distractive-alignment-to<reference-of-thought<of-apriorising/axiomatising/referencing> given its applicative pertinence and validation to the ontologically-veridical but counterintuitive notion of threshold-of–
nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{1}-as-to-‘attendant-intradimensional’-prospectively-disontologising-preconverging/dementing-apriorising-psychologism\textsuperscript{2} underlying all uninstitutionalised-threshold\textsuperscript{101}, and so beyond their consciousness-awareness-teleologies; with the implication that (from a maximising-recomposuring-for-relative-ontological-completeness\textsuperscript{14}—unenframed-conceptualisation ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) the subtransversality\textsuperscript{4}--in-desublimating–existential-eventuating/denouement--of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporality\textsuperscript{52}) is ‘unprofound’-or-of-a-non-transcendental/extricatory/impostoring disjoining/disparateness/disentailing-of-narratives-implied-intellectual-and-moral-disposition while the supratransversality\textsuperscript{1}--in-sublimating–existential-eventuating/denouement--of-motif-and-apriorising/axiomatising/referencing (as-of-non-pseudointemporality\textsuperscript{52}) is ‘profound’-or-of-a-transcendental-intemporal/totalisingly-entailing-ontologically-hegemonising-narrative\textsuperscript{1}--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--\textsuperscript{4}in-desublimating–existential-eventuating/denouement--by-supratransversality--\textsuperscript{1}in-sublimating–existential-eventuating/denouement--of-affirmative-and-unaffirmative-disambiguated–motif-and-apriorising/axiomatising/referencing’ is further rendered operant as the teleological structure of the storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation based on the underlying principle involved in the example of the visiting stranger (as-of-pseudointemporality\textsuperscript{52}) or generally the BODMAS characters. This underlying principle is one of ‘decentering’ wherein apparently the visiting
true center as ‘notional-deprocrypticism supplanting-conviction-as-to-profound-
supererogation’—of-‘attendant-intradimensional’-postconverging/dialectical-thinking —
apriorising-psychologism as of transcendental-projection/intemperal-
preserving/maximalising-recomposuring-for-relative-ontological-completeness—
unenframed-conceptualisation imbricatedness/threadedness/recomposuring as existential-
reality’ (while undermining various shades of virtualities/being-construals-as-abstract-
construal-as-of-flawed-and-shallow-and-non-veridical-existing-reference), is ‘the underlying
teleological conceptualisation of the phenomenon of psychopathy and social psychopathy in
society in its absolving/fleeting/escaping-reflex–logic’; as it uncompromisingly ‘decenters
temporal-dispositions as postlogism (disontologising-perverted-outcome-sought-precedes-
existentially-vericald-‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness) and conjugated-postlogism’ (in the latter case whether beyond-the-
consciousness-awareness-teleology—in-preconverging-existential-extrication-as-of-
existential-unthought> -as-ignorance) as per their ‘ontological-incompleteness-of-reference-
of-thought-induced-virtuality-or-ontologically-flawed-construal-or-caricaturing-hollow-staging-
and-performance-so-construed-by-prospective-reference-of-thought’ (as being
procrypticism–or–disjointedness-as-of-reference-of-thought), starting with the psychopath’s
postlogism// perversion-of reference-of-thought—as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation > itself wherein its decentering (by maximalising-recomposuring-for-relative-
ontological-completeness”—unenframed-conceptualisation ‘unwinding-as-unfolding/dépiage-
as-détendre of élucidation’) is reflected as a virtuality-or-ontologically-flawed-construal/being-
construal-as-abstract-construal-as-of-flawed-and-shallow-and-non-veridical-existing-
reference in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation <as-to-‘attendant-intradimensional’-prospectively-

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apriorising/axiomatising/referencing (as-of-pseudointemporalities). Such that grasping and superseding of psychopathy and social psychopathy ontologically requires 'avoiding to construe the generality/averaging of the social-construct as being of the sound/appropriate ontological cadre/framework' but rather ontologically adopting deferential-formalisation-transference (as all formal constructions whether the law, subject-matters, formal institutions, etc. have always been conceived) to 'abstractly reference prospective institutionalising as a 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-supreration —of-
narratives-and-acts') (as the conjugated-postlogism conjoin to and elevate postlogic-backtracking-<iterative-looping-set-of-dereifying-hollow-narratives-and-acts>) in the 'associated-themes-and-social-contexts'/thematic framework/cadre. The fact is this thematic construal is further compounded by the varying tone-as-temperament associated with psychopathy and social psychopathy wherein the threshold-of-nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism of postlogism, conjugated-postlogism or temporal-dispositions means that it is 'ontologically wrong to be engaged solely on the basis of a supplanting-conviction-as-to-profound-supererogation—of-'attendant-intradimensional'-postconverging/dialectical-thinking-apriorising-psychologism tone as temperament'; as the 'consciously eluding/circumventing' psychopathy as postlogism mental-disposition adopts various 'hollow tones as temperaments' on the basis of its perceived position of weakness/disadvantage or strength/advantage, with implications on soundness of reference-of-thought, whether acting (threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation<as-to-'attendant-intradimensional'-prospectively-disontologising-preconverging/dementing-apriorising-psychologism>) by 'imploring, contesting, affirming, condescending, rebelling or self-victimising' depending on what it perceives as advancing its postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining-(‘<decontextualising/de-existentialising-of-attendant-intradimensional–apriorising/axiomatising/referencing>-induced-disontologising’-of-the-‘attendant-intradimensional–ontologising’–imbued-contextualising/existentialising–attendant-ontological-contiguity >; in-shallow-supererogation <-as-to-disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness>) at one moment or the other, and this mental-disposition is naively (where ignorant-conjugated-
postlogism) or consciously adopted by conjugated-postlogism mental-dispositions particularly when exacerbatory or opportunistic. This ‘contrastive intellectual-and-moral tone-as-temperament and thematic teleological constructs of subtransversality-existential-eventuating/denouement~of-motif-and-apriorising/axiomatising/referencing (as-of-pseudointemporalities) in relation to supratransversality-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-intemperal-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—of-the-human-institutionalisation-process across all the registry-worldviews/dimensions, giving rise to prospective institutionalisations and uninstitutionalised-threshold), this establishes that there is a deterministic existential-tautologisation/existential-reference of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions—<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor mental-dispositions with respect to ‘socially-perceived-value as of social-stake-contention-or-confliction’ highlighting a teleology/teleological-differentiation at the individuation-level in a continuum from pseudointemporality (involving the ‘faulty-mentation-procedure-deception-or-urge’ of postlogism-slantedness and the derived-by-conjoining temporal-accommodation-of-this-perversion-of-reference-of-thought—<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation> as conjugated-postlogism/preconverging-or-dementing-integration, grounded on ‘extrinsic-attribution involving inducing sociologically significant others basis of meaning and logic’) as it induces the uninstitutionalised-threshold—to—non-pseudointemporality (of intemporal mental-disposition inclined to account for pseudointemporality as intemporal-preservation/aetiologisation/ontological-escalation operating on a teleology/teleological-differentiation of ‘intrinsic-attribution based on solely eliciting intersolipsistic understanding of intemporally/universally valid meaning and logic’, inducing the institutionalisations; with the implication that futural Being-
appropriate/good or inappropriate/poor-or-bad, over preconverging/dementing—apriorising—psychologism mental-devising-representation in a state of mentarchy/ment-al-anarchy logical-undueness as reflected by postlogism and conjugated-postlogism but from whence/which-point the teleology/teleological-differentiation attached to that as of mental-disposition orientation made, whether as of various temporal-dispositions as postlogism-slantedness/ignorance/affordability/opportunism/exacerbation/social-chainism-or-social-discomfiture-or-negative-social-aggregation/temporal-enculturation-or-temporal-endemisation, so-disambiguated as of reference-of-thought-devolving ontological-performance-including-virtue-as-ontology or intemporal-disposition, is wholly deterministic-as-predictable/projectable enabling ontological-primemovers-totalitative-framework construal/conceptualisation). Existence/existential-reality is thus a teleological-contiguity/oneness-of-teleology ‘with teleological-discretion being defined only by epistemic choice/differentiation’, as epistemically-situated chosen/differentiated meaningfulness (as to ontology/ontological-veridicality which is epistemically/notionally a contiguity construed-as ontological-contiguity or intrinsic-reality—ontological-coherence or superseding—oneness-of-ontology), defines and structures teleology/teleological-differentiation in its derivation as ‘imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity’—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’ (from the perspective of the ‘postconverging—or-dialectical-thinking—reference-of-thought in relative-ontological-completeness as depth-of-thought’). Beyond, the individuation-level and the intradimensional perspectives, at the transcendent/transdimensional/interdimensional/maximalising-


<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’ as from the perspective of the ‘postconverging-or-
dialectical-thinking\textsuperscript{20–21}–reference-of-thought in relative-ontological-completeness\textsuperscript{88} as depth-of-thought\textsuperscript{\textsuperscript{89}}) is what ‘decenters/drives-out’ by ‘\textsuperscript{17} de-mentation-(supererogatory–ontological–de-mentation-or-dialectical–de-mentation–stranding-or-attributive-dialectics) of ‘\textsuperscript{18} reference-of-thought’ of an uninstitutionalised-threshold\textsuperscript{103} (like non-positivism/medievalism) to ‘center’ the corresponding and prospective institutionalisation (like positivism) \textsuperscript{104} reference-of-thought, and ultimately reflects/perspectivates/highlights/decenters the uninstitutionalised-threshold\textsuperscript{103} as of threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation \textsuperscript{\textsuperscript{\textsuperscript{97}}} as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing –apriorising-psychologism\textsuperscript{>, from the perspective of the succeeding institutionalisation/centered. Thus, decentering is what divulges all the uninstitutionalised-threshold\textsuperscript{103} as recurrent-utter-uninstitutionalisation, ununiversalisation, non-positivism/medievalism and prospectively procrypticism by \textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness — unenframed-conceptualisation, while ‘centering’ divulges all the institutionalisations as base-institutionalisation, \textsuperscript{10}universalisation, positivism and prospectively deprocrypticism; and so with their ontological possibilities and limits as well as corresponding ‘postconverging-or-dialectical-thinking\textsuperscript{20}–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’ or registry-worldview/dimension orienting/pivoting/decentering psyches (by psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring), \textsuperscript{8}reference-of-thought and teleologies/teleological-differentiations. Insightfully from metaphysics-of-absence\textsuperscript{\textsuperscript{61}}{\textsuperscript{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\textsuperscript{31}–induced,–‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation\textsuperscript{\textsuperscript{\textsuperscript{97}}} 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 \(^{100}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology, \(-\) for-intemporal-preservation-entropy-or-contiguity—\(\) or—ontological-preservation thus failing/not-upholding-<as-of-apriorising/axiomatising/referencing> any meaningfulness requiring prospective positivising/rationally-empirical \(^{44}\) reference-of-thought—categorical-imperatives/axioms/registry-teleology, \(-\) for-intemporal-preservation-entropy-or-contiguity—\(\) or—ontological-preservation, and that its pretence otherwise is nothing but <amplituding/formative—epistemicity> totalising—self-referencing-syncrétising/illusion-of-the-present/present-consciousness/mirage that simply goes on to uphold/enculturate/endemise the prior inherent vices-and-impediments\(^{106}\) inherent from its relative-ontological-incompleteness -induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{1}\) <as-to—‘attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism>’ (non-positivism/medievalism) of lacking a positivising/rationally-empirical mindset, we can just as well project of the same of our procrypticism mindset/ \(84\) reference-of-thought with respect to our relative-ontological-incompleteness -induced, ‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation \(^{0}\) <as-to—‘attendant—intradimensional’—prospectively-disontologising—preconverging/dementing —apriorising-psychologism>’ of the lack of a notional—deprocrypticism mindset/ \(84\) reference-of-thought as of deprocrypticism—or—preempting—disjointedness-as-of—reference-of-thought \(\langle\) attendant—ontological-contiguity—\(-\) deduced—existentialising/contextualising/textualising-contiguity \(\langle\) reifying-or-elucidating-of-prospective-relative-ontological-completeness -of—reference-of-thought—devolving-as-of-instantiative-context\(\rangle\) involving existence-potency ~sublimating—nascence,-disclosed-from-prospective-epistemic-digression—rules-of-
pivoting/decentering as fundamentally psychoanalytic actually extends to the construal of understanding itself with regards to the underlying rescheduling of the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology\textsuperscript{100}, as the idea of pivoting/decentering extends to the notion of the ‘self’s own pivoting/decentering for understanding’. It is an aberration to construe ‘transcendental text’ which puts into question the reference-of-thought itself in non-transcendental terms ‘as the transcendental reality (divulged by human limited-mentation-capacity-deepening  with corresponding recomposuring of ontological import) that is being implied given the ontological-normalcy/postconvergence nature of transcendental text doesn’t concede to a human temporal complex of its established metaphysics-of-presence-{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\textsuperscript{100} but more critically an invitation into the new as of a positivising/rational-empirical mindset/ reference-of-thought meaningfulness-and-teleology\textsuperscript{100}; 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-determinism’>\rangle \text{ in reflecting holographically-\textless conjunctively-and-transfusively\textgreater the ontological-contiguity} —\text{of-the-human-institutionalisation-process}\rangle, 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-\langle perspective-ontological-normalcy/postconvergence\rangle}; 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–procrpticism or futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of– meaningfulness-and-teleology\rangle as of prospective deprocrpticism, with the necessary de-mentation\rangle (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\rangle and the Ancient Egypt pharaonic era frame-of-reference/collective-consciousness-awareness-teleology\rangle (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/supererogatory-de-mentativity in grasping a more profound intrinsic-reality/ontological-verbatim as notional–deprocrypticism which is deeper than our present positivism–procrypticism registry-worldview reference-of-thought. As implied in this paper, the implication of pivoting/decentering for understanding itself is that our metaphysics-of-presence\{implicated-’nondescript/ignorable–void ’-as-to- presencing—absolutising-identitive-constitutedness \} traditional/conventioning reference-of-thought–categorical-imperatives/axioms/registry-teleology is put into question, and the notion of understanding itself is pivoted/decentered such as implied by the referentialism approach of this hermeneutic/reprojecting/supererogating/zeroing design (as opposed to a categorisation constituting elaboration basis for understanding). As the referential harkens to the most profound concept (intemporal-preservation-entropy-or-contiguity–or–ontological-preservation also construed as ontological-normaley/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
fundamental essential/intrinsic/inherent/intemporal attributions of meaningfulness-and-teleology is just as valid; basically due to the fact that our fundamental relative-ontological-incompleteness-induced, ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism>’ at all prior registry-worldviews/dimensions, whether as recurrent-utter-uninstitutionalisation/ununiversalisation/non-positivism-or-medievalism/procryptic, is bound to lead to human integration of the corresponding postlogism

and-shallow-and-non-veridical-existential-reference, in order to account for such ‘parasitism/parasitising/co-opting-meaningfulness’ by parasitising/co-opting association with the essential/intrinsic/inherent attributions behind the representations of ‘meaningfulness-and-teleology’, and so as intemporal-preservation/aetiologisation/ontological-escalation enabling prospective reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation that override such ‘parasitism of meaningfulness-and-teleology’ as temporal arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously. This is the intemporal-disposition individuation decentering mechanism with respect to ontology/ontologically-veridical-meaningfulness in a dynamic-cumulative-aftereffect at the registry-worldview/dimension or intradimensional level that brings about prospective institutionalisations by rescheduling the placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology with respect to construed prospective ontology/ontological-veridicality (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) explaining why we are able and do transcend; or else as in all prior registry-worldviews, the pseudointemporality logic will tend to become one of conscious or unconscious ontological-bad-faith/inauthenticity that construes of the present (by its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation whether being usurped/disjointed/impostored/parasitized/co-opted) as of absolute reference-value regardless, failing/not-upholding-<as-of-apriorising/axiomatising/referencing> to register that the grandest value as ontologically-coherent (as a principle sustaining its perpetuation) is the transcendental/maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation as longness-of-register-of-meaningfulness/intemporality that accounts for the becoming from all the priors to the present to the prospective registry-
worldviews/dimensions institutionalisations, thus not wrongly implying an equivalence between such a meaningful construct of \textsuperscript{104}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 \textsuperscript{104}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, \textsuperscript{104}universal human emancipation, rationalism, empiricism and science cannot be sustainably intelligible in a mindset/psyche that is non-positivism/medievalism and has not been pivoted (psychoanalytically-unshackled/mimeticly-reordered/institutionally-recomposured) to a positivistic mindset/psyche thus explaining why their proponents actively undermined the overall ordinary meaningful-frame of non-positivism/medievalism including such effort as the Encyclopédistes, likewise it is naïve to think that notional–deprocrypticism (by its deprocrypticism–or–preempting—disjointedness-as-of-\textsuperscript{84}reference-of-thought imbricatedness/threadedness/recomposuring as of attendant ontological-contiguity –reifying-or-elucidating-of-prospective-relative-ontological-completeness \textsuperscript{-of-reference-of-thought-} devolving-as-of-instantiative-context as to existence-potency \textsuperscript{~sublimating–nascence,-disclosed-from-prospective-epistemic-digression—rules-of-apriorising/axiomatising/referencing-that-further-epistemically-unconceal-the-very-ontologically-same-existential-reality}) is an inherent meaningfulness that is perfectly construable within just a positivism–procrypticism mental-disposition and the latter’s many compromised assumptions as articulated in this paper, as notional–deprocrypticism is priorly implying futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–
meaningfulness-and-teleology as of prospective notional-deprocrypticism psyche/mindset. This equally raises the fundamental issue with post-structuralism, does it fully make sense in a ‘modern mindset’ of reference or \(^8\) reference-of-thought or rather it is implying priorly a prospective ‘postmodern mindset’ of prospective reference or \(^8\) reference-of-thought as its existential-reference/existentia-tautologisation wherein human ‘deeper limited-mentation-capacity—\{as of relative apriorising/axiomatising/referencing—\{of-attendant—ontological-contiguity—educed—existentialising/contextualising/textualising-contiguity\}\} conflatedness in \{preconverging disentailment by\} postconverging entailment pivot to decenter to reconstrue/reconceptualise meaningfulness-and-teleology, most critically marked by suprastructuralism/meaningfulness-as-beyond-temporal-consciousness-awareness-teleology as a knowledge construct grounded on the ontological-veridicality of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—\{so-construed-as-from-perspective—ontological-normalcy/postconvergence\}’—existentialism-form-factor and the implications for the derivation of meaningfulness (a progression from just a positivism mindset/\(^8\) reference-of-thought of meaningfulness-and-teleology grounded pre-eminently on a human intemporal nature construct thus failing/not-upholding—\{as of apriorising/axiomatising/referencing\} to appropriately factor in the dynamism of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued—‘notional—firstnaturedness—temporal-to-intemporal-dispositions—\{so-construed-as-from-perspective—ontological-normalcy/postconvergence\}’—existentialism-form-factor mental-dispositions prospectively, with focus wholly on positivistic construal and logic grounded solely on an intemporal construct (overlooking the implication of ‘parasitism of meaningfulness-and-teleology’ as temporal
arrogation/disjointedness/impostoring/extrication/misappropriation whether consciously/by-expediency/unconsciously, coming from the extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-meaningfulness-and-teleology}) in inducing defect of reference-of-thought as perversion-and-derived-perversion-of-reference-of-thought-as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation}). Critically, ontological-normalcy/postconvergence points out that paradoxically the transcendental mindset/reference-of-thought associated with a ‘knowledge construct of intrinsic-reality’ should priorly be established (‘centered’ over the prior meaningful-frame which is ‘decentered’) for the knowledge construct to take hold by the continuing ‘moulting’ of its proponents and corresponding social construct, as intrinsic-reality doesn’t adjust its inherent meaningfulness to us but rather humans need to achieve a given psychical development to have-access-to or be-able-to-register the knowledge construct of the more profound existential-reference/existential-tautologisation to intrinsic-reality/ontological-veridicality that that psychical development allows for, in meaningfulness-and-teleological terms. This is rather a difficult task as it implies de-mentation-superalogatory-ontological-de-mentation-or-dialectical-de-mentation—stranding-or-attributive-dialectics) of reference-of-thought behind the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring, and no registry-worldview/dimension sees itself as de-mentable prospectively, as being decentered for a prospective centering, even where it acquiesces to the notion retrospectively up to its own institutionalisation; pointing that ontological-normalcy/postconvergence is the genuine perspective for construing the dynamism of knowledge-and-virtue or meaningfulness-and-teleology). The fundamental point of a knowledge construct (which is necessarily tautological as intrinsic-reality/ontology is already given) is rather an exercise of ‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-perception/re-
thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology} as subpotent-mimetic-echoness-derivation-
within-the-full-potency of existence-as-of-its-mimetic-echoness/existence-in-
reverberation/existence-potency—sublimating–nascence,—disclosed-from-prospective-
epistemic-digression wherein we pivot/decenter (psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring) for redefined meaningfulness-and-teleology. Thus
for a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation in
‘grasping the uninstitutionalised-threshold reflecting procrypticism involving postlogism and
conjugated-postlogism’, the knowledge construct will assume this same fundamental goal of
‘human <amplituding/formative–epistemicity>totalising–renewing-realisation/re-
perception/re-thought-as-utter-placeholder-setup-ontological-rescheduling-{by-a-renewing-of-
apriorising/axiomatising/referencing–psychologism-as-the-new-referencing-basis-of-
prospective–meaningfulness-and-teleology} 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-and-
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 deprocrypticism, as ontological-normalcy/postconvergence
epistemic-or-notional–projective-perspective), of temporal-dispositions individuations in

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existentialising/contextualising/textualising-contiguity \textless reifying-or-elucidating-of-
prospective-relative-ontological-completeness \textless-of- reference-of-thought- devolving-as-of-
instantiative-context\textgreater \textless as to existence-potency~sublimating–nascence,-disclosed-from-
prospective-epistemic-digression\textless rules-of-apriorising/axiomatising/referencing-that-further-
epistemically-unconceal-the-very-ontologically-same-existential-reality thus eliciting virtuality-
or-ontologically-flawed-construal\textgreater is what induces uninstitutionalised-threshold \textsuperscript{03} mental-
anarchy/mentarchy at the individuation-level of conceptualisation, and which in a dynamic-
cumulative-aftereffect of ‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-
supererogation’ \textless as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing \textless apriorising-psychologism\textgreater \textgreater accounts for the
uninstitutionalised-threshold \textsuperscript{03} of recurrent-utter-uninstitutionalisation/ununiversalisation/non-
positivism/medievalism/procrypticism. Thus insightfully, the same notion as
uninstitutionalised-threshold \textsuperscript{03}, threshold-of–nonconviction/madeupness/bottomlining-in-
shallow-supererogation \textless as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing \textless apriorising-psychologism\textgreater 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-aftereffect grasp for storied-
construct/ontologically-valid-narration aetiologisation/ontological-escalation for
\textsuperscript{55}maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{88}—unenframed-
projectable/predictable-relative-existential-implications of the various ‘incrementalism-in-relative-ontological-incompleteness’—enframed-conceptualisation temporal-dispositions incremental/shortness-disposition-relative-finitudes’ and ‘maximalising-recomposuring-for-relative-ontological-completeness’—unenframed-conceptualisation intemporal-disposition superseding/longness-disposition-to-finitude’; finitude being the full-depth-of-existential-implications/existentialism arising when acting (as-being/as-existing) with regards to one’s prior relative-ontological-incompleteness/relative-ontological-completeness ⟨sublimating-referencing/registering/decisioning,—as-self-becoming/self-conflatedness /formative–supererogating-*-projective/reprojective—aestheticising-re-motif—and–re-apriorising/re-axiomatising/re-referencing,—in-perspective–ontological-normalcy/postconvergence⟩ of reference-of-thought. As a side note, such a notion of mentarchy in its dynamic-cumulative-aftereffect should be able to highlight the peculiarity of reference-of-thought associated with human languages from ancient ones to modern ones (as of the registry-worldview/dimension-levels of the corresponding societies), facilitating the deciphering and understanding of ancient languages, as well as the reconceptualisation of meaningfulness-and-teleology across history, which conceptual exercise tends to be rather biased towards a modern perspective metaphysics-of-presence ⟨implicitied-nondescript/ignorable-void ’-as-to- presencing—absolutising-identitive-constitutedness ⟩.

Finally, a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to take cognisance of the very peculiar nature of the social world (in contrast to the natural world) that makes the social ‘susceptible to incorrect understanding and analysis’ particularly at a practical and operant level by the fact that it is highly emotionally-involved/politically-driven especially so with disturbing issues, and this is further compounded by the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-
mentativity’, and finally from a transcendental/ maximalising-recomposuring-for-relative-ontological-completeness—unenframed-conceptualisation perspective human mental-disposition with regards to the social can be poorly ontological with unconscious, expedient or conscious emphasis on significant others basis of logic as well as wooden-language—(imbued—averaging-of-thought—as-to-leveling/ressentiment/closed-construct-of—meaningfulness-and-teleology—as-of—‘nondescript/ignorable—void ’—with-regards-to-prospective-apriorising-implications>) mental-dispositions (social-aggregation-enablers) undermining the solipsistic relationship with intrinsic-reality required for veracity/ontological-pertinence (transcendental-enabling/sublimating/supererogatory—de-mentativity). In this regard, it will actually be naïve to assume that an articulation of veracity/ontological-pertinence as with the natural sciences is all that is necessary in achieving effectiveness. With the weaknesses highlighted above with regards to grasping the social, it is important that such veracity/ontological-pertinence is effectively emphasised within the ‘realistic social contexts of mental-dispositions and actions’ driven by social-aggregation-enabling, wherein for instance the transcendental-enabling/sublimating/supererogatory—de-mentativity that is intrinsic-reality/ontology grounded on intrinsic-attribution can easily take a backseat over social-aggregation-enabler grounded on extrinsic-attribution driven by such ‘social-aggregation-enablers over intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory—de-mentativity’ as perverted use of notions of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality
as fake), etc., and so, including intellectual milieus as well. The implications for a truly ontologically effective social science can be construed as follows; say for instance an accused miscreant was to articulate a credibly demonstrable notion in physics or chemistry, the ‘promptness of ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–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\textsuperscript{64}, implying an equivalence between\textsuperscript{104}universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation or so-called principle that is not articulated as a\textsuperscript{104}universal construct but targeted, avowing its reality as fake, etc.). The ‘blurriness’ and distance of ontological-primemovers-totalitative-framework\textsuperscript{73}/intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–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-framework73, 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-framework73. 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’> postlogism78 and corresponding conjugated-postlogism81 conjoining-looping-set-of-narratives of such postlogic-backtracking-<iterative-looping—‘set-of-dereifying-hollow-narratives-and-acts’>7, respectively in recursiveness (psychopathic), progressiveness (opportunistic and exacerbatory) and regressiveness (ignorance and affordability). So a storied-construct/ontologically-valid-narration aetiologisation/ontological-escalation will need to demonstrate veracity/ontological-pertinence of the conceptualisations highlighted in this paper not purely by themselves as transcendental-enabling/sublimating/supererogatory—de-mentativity-of-intrinsic-social-reality
but rather such conceptualisation in a supratransversality\textsuperscript{<in-sublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing} should be over-and-face-off a subtransversality\textsuperscript{<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\textsuperscript{64}, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation (so-called principle that is not articulated as a universal construct but targeted, avowing its reality as fake), etc., and this is the realistic developing social contextualisation within which psychopathy and social psychopathy manifests itself. Further the social-aggregation-enabler mechanism is what brings about social-chainism/social-discomfiture/negative-social-aggregation as well as the temporal-endemisation/temporal-enculturation of psychopathy and social psychopathy by eliciting of differentness, infamy, status, significant-others basis of logic, repute, social authorities and influencers naively involved in fallacies of authority, disparagement, contrivance, duplicity, imposturing, ontological-bad-faith/inauthenticity\textsuperscript{64}, implying an equivalence between universal/intemporal sense of purpose with extricatory/temporal/mundane sense of purposes, underhandedness, inductive-limitation, etc., to induce subontologisation/subpotentiation or existential-decontextualised-transposition. Ontologically, thus the construal/conceptualisation of the Social postconverging–de-mentating/structuring/paradigming is necessarily a construct that harkens to the intemporal-projection enabling the thoughtfulness as the imbued intemporal-preservation consciousness-awareness-teleology\textsuperscript{100} with corresponding meaningfulness-and-
teleology\textsuperscript{100} (so-reflected as to the cumulative/recomposuring-attendant-ontological-contiguity\textsuperscript{100}—succession of registry-worldviews/dimensions of the ontological-contiguity\textsuperscript{100}—of-the-human-institutionalisation-process\textsuperscript{100}) inducing the maximalising-recomposuring-for-relative-ontological-completeness\textsuperscript{100}—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, \textsuperscript{101} 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\textsuperscript{111} amplituding/formative-epistemicity\textsuperscript{111}—growth-or-conflatedness /transvaluative-rationalising/transepistemicity/anamnestic-residuality/spirit-drivenness—in-superseding-mere-formulaic-positivising/rational-empiricism-based-universalisation-directed-rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism) social-setup. The implication being that the Social is much more than aggregativity (social-aggregation) wherein a mental-disposition of ‘overt aggregative social disposition’ that conceives that a social-setup reference-of-thought—categorical-imperatives/axioms/registry-teleology\textsuperscript{100}, 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\textsuperscript{100} (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 imbuéd intemporal-preservation-entropy-or-contiguity—or—ontological-preservation of the social-setup ‘is not ontologically social’ (as aggregativity construals and mental-dispositions about social relations of extricatory temporal-dispositions are perfectly construable as of varying covert to overt ‘reference-of-thought—degraded-devolving-as-of-uninstitutionalised-threshold’). Likewise a mental-disposition of ‘overt non-aggregative social disposition’ conceiving the social-setup ‘reference-of-thought—categorical-imperatives/axioms/registry-teleology’, for-intemporal-preservation-entropy-or-contiguity—or—ontological-preservation ‘as of inherent essence and to be upheld and maximalisingly recomposured’ (as appropriateness-of-reference-of-thought-as-of-conflatedness) ‘is ontologically social’. The Social as such is an abstract construct not about the ‘equability in mutuality of the mortals that we are’ but rather the opportunity for transcendent construal of our potential for intemporality. Paradoxically and across all registry-worldviews/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 transcendent-enabling/sublimating/supererogatory—de-mentativity or conceptualisation in aggregativity/social-aggregation as of 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 positivistic 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/notional-knowledge-reification–gesturing-in-prospective-psychologism-apriorising/axiomatising/referencing-{of-attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity–conflatedness–in-{preconverging-disentailment–by}–postconverging-entailment>/ontological-primemovers-totalitative-framework in its <amplituding/formative–epistemicity>totalising–ratio-contiguity/ratio-cination-as-referentialism-phenomenal-abstractiveness-of-presencing-in–protensive-consciousness’-enabling-
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument-for-operant-or-
incidenting-predicative-insights-of attendant ontological contiguity -educed-
existentialising/contextualising/textualising-contiguity -<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/supErrogatory de-mentativity of relative-
ontological-incompleteness -induced,-’threshold-of-nonconviction/madeupness/bottomlining-
in-shallow-supererogation -<as-to-’attendant-intrdimensional’-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 wooden-language-imbued-averaging-of-thought-as-to-leveling/ressentiment/closed-construct-of-meaningfulness-and-teleology-as-of-‘nondescript/ignorable-void ’-with-regards-to-prospective-apriorising-implications ideas should be the basis for construing its social science! In fact, technically Newton might be the most inclined person for social engagement but then will he as of intemporal projection be inclined to ‘go along as social’ where he construed beyond-the-consciousness-awareness-teleology-in-preconverging-existential-extrication-as-of-existential-unthought ‘the medieval social’ as in want of its further development (this highlights a contrast between a stigmatic/mented psychology of the present, as of any ‘present registry-worldview/dimension’, with value references related to as absolute without or poorly factoring in that the animal that is the human is rather a becoming animal in constant psychological development of its limited-mentation-capacity with respect to social universal-transparency-(transparency-of-
totalising-entailing-as-to-entailing-as-of-attendant-ontological-contiguity-educed-existentialising/contextualising/textualising-contiguity-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context-as-of-ontological-completeness-of-reference-of-thought; as determining its value reference and defining its underlying placeholder-setup/mental-devising-representation/mentation/consciousness-awareness-teleology, and hardly addressing such a more fundamental question as implied by ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural-psychological-dynamics’). In this respect, this makes many such so-called ‘social science approaches’ ‘poorly grounded on a social relative intrinsic-reality/ontological-veridicality-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-construal but identify objective reality by its naturally constraining ontological-primemovers-totalitative-framework, as differing from sovereign constructs, as the determinant of pertinence (and such profound transcendental-enabling/sublimating/supererogatory-de-mentativity basis of knowledge are then bound to further redevelop sovereign constructs and conventions, with the sovereign constructs and conventions not becoming intrinsic-reality/ontological-veridicality in of themselves but rather as of social, institutional, cultural, moral or historical reality of the human condition); though much more easier for the natural sciences as hardly any or nobody feels impinged today with scientific discoveries and inventions given that their transcendental-enabling/sublimating/supererogatory-de-mentativity as of a positivism outlook psychologism of the world had taken place both in philosophical and
practical scientific terms with the Descartes, Hobbes’s, Kants, Copernicuses, Galileos, Newtons, of the past. Whereas a lot of modern-day social science is relatively pulled back in many an unsuspecting manner, by elicited emotional involvement and underlying constraints of their institutional setups. Such can equally be implied with regards to procrypticism from futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism insight, wherein positivism–procrypticism is decentered and notional–deprocrypticism is centered, and so in comprehensive psychologism terms; with the idea that the possibly unsavoriness is not of this author’s or anyone’s chosen but rather that the test for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective notional–deprocrypticism transcendence-and-sublimity/sublimation/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 attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity <-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought- devolving-as-of-instantiative-context>, induced by prospective relative-ontological-completeness of reference-of-thought is what counts as true knowledge beyond the blurriness -in-reflecting-and/or-coming-to-terms-with-implied-transcendence that often tends to arise with all institutionalisations institutionalised-being-and-craft erudition! More fundamentally, as previously highlighted with the mediocrity principle of science as it applies to humankind as well (as the notion of metaphysics-of-absence–(implicated-epistemic-
prospective psychologismic-apriorising/axiomatising/referencing-{of-attendant-ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity }—
conflatedness -in-{preconverging-disentailment-by}-postconverging-entailment/ontological-
primemovers-totalitative-framework construct (however counterintuitive from our natural
taking reflex metaphysics-of-presence-{implicated-'nondescript/ignorable-void '-as-to-
presencing—absolutising-identitive-constitutedness } 'based on reasoning in terms-as-of-
axiomatic-construct of cumulating institutionalisations’). Such a construal/conceptualisation of
‘institutionalisation as of uninstitutionalised-threshold ’ will explain why with regards to ‘all
the successive institutionalisations formal constructs’ as of their respective ‘comprehensive
abstract setups of deferential-formalisation-transference institutionalised ‘meaningfulness-and-
teleology’, there is a tendency associated with their corresponding extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } wherein there is ‘parallel construed extended-informality
{susceptible-to-effecting-parsimony-as-of-shoddiness-and-incompleteness-to-
meaningfulness-and-teleology } ’as-of-a-relatively-poor-
institutionalising-inclination’ of a subpar and occasionally of a superseding practical applicative
bearing/effectiveness over the supposedly formal construct. By and large, this will often arise
within the scope of blurry institutional setups not construed for operant effectiveness. Strangely
enough we do actually tend to elicit such extended-informality-{susceptible-to-effecting-
parsimony-as-of-shoddiness-and-incompleteness-to- meaningfulness-and-teleology }
construal as more determinant when the principles of formal constructs are rearticulated
operantly in extended-informality-{susceptible-to-effecting-parsimony-as-of-shoddiness-and-
incompleteness-to- meaningfulness-and-teleology } ‘meaningfulness-and-teleology’-as-
of-a-relatively-poor-institutionalising-inclination terms; and often contributing to institutional
inefficiencies and failures of all sorts whether with respect to mismanagement,
misappropriation, incompetence, etc. from a modern perspective of analysis. Further, the fact is such extended-informality-\{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\} effect can be more than just about the operant effect but equally protracted as ‘designed-formalisation-ineffectiveness’ in ensuring the ascendency of extended-informality-\{susceptible-to-effecting parsimony-as-of-shoddiness-and-incompleteness-to—meaningfulness-and-teleology\} ‘meaningfulness-and-teleology\}'-as-of-a-relatively-poor-institutionalising-inclination over formal constructs. By and large, this can be construed as the residual temporalisation effect arising from the fundamental reality of a human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor with respect to all the successive institutionalisations; with the notion of notional–deprocrypticism requiring referencing/registering/decisioning the reality of human-subpotency—aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued-‘notional—firstnaturedness—temporal-to-intemporal-dispositions-<so-construed-as-from-perspective–ontological-normalcy/postconvergence>’—existentialism-form-factor without any complexes and psychically pivoting/decentering (as psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring) over its deprocrypticism—or–preempting—disjointedness-as-of-‘reference-of-thought (just as the ‘positivistic mindset’ arose from referencing/registering/decisioning the reality of defective essences, alchemic, spirits, etc. universalising-rules and psychically pivoting/decentering for rational-empiricism/positivising-rules, just as the ‘universalising mindset’ arose from referencing/registering/decisioning the reality of vague, sporadic, incidental, and animistic rulemaking-over-non-rules—apriorising/axiomatising/referencing–psychologism,—{as ‘first-
level presencing—absolutising-identitive-constitutedness of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically
pivoting/decentering for universalisation-directed-rulemaking-over-non-rules—
apriorising/axiomatising/referencing—psychologism, {as ‘second-level presencing—
absolutising-identitive-constitutedness of reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument), and just as the
‘base-institutionalised mindset’ arose from referencing/registering/decisioning the reality of
non-rules—apriorising/axiomatising/referencing—psychologism, as impulsive or accented or
random-mental-disposition {as ‘base apriorising/axiomatising/referencing—of-attendant—
ontological-contiguity —educed—existentialising/contextualising/textualising-contiguity } —
constitutedness in preconverging-entailment of reference-of-thought
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument) and psychically
pivoting/decentering for rulemaking-over-non-rules—apriorising/axiomatising/referencing—
psychologism, {as ‘first-level presencing—absolutising-identitive-constitutedness of
reference-of-thought’
apriorising/axiomatising/referencing/intelligibilitysetup/measuringinstrument); and so, as of
psychical and institutionalisation implications). Across all institutional-cumulation/institutional-
recomposure {as-to- historiality/ontological-eventfulness /ontological-aesthetic-tracing-
<perspective—ontological-normalcy/postconvergence-reflected—‘epistemicity-relativism-
determinism’}> } in reflecting holographically—<conjugatively-and-transfusively> the
ontological-contiguity—of-the-human-institutionalisation-process defining why any given
institutionalisation is stuck at its level of relative-ontological-incompleteness—induced,—
‘threshold-of—nonconviction/madeupness/bottomlining-in-shallow-supererogation —as-to—
attendant-intradimensional’—prospectively-disontologising—preconverging/dementing —
apriorising-psychologism> is its flawed notion of sanctified-conventioning-social-aggregation—
nonconviction/madeupness/bottomlining-as-to-shallow-supererogation (as enabling postlogism—l-and-conjugated-postlogism) wherein the instigated postlogism (disontologising-perverted-outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness) and protracted-
conjugated-postlogism\textsuperscript{5} mental-dispositions contendingly perceive the sanctified-conventioning-social-aggregation-enablers as the enabling point of ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation\textsuperscript{12}-or-prelogism -basis’ when facing the ‘intrinsic-reality/veracity/ontological-pertinence transcendental enable’. Concretely, the fact is that psychopathic postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{17} and conjugated-postlogism\textsuperscript{78} as ‘conjoining looping narratives of flawed-existential-elevation-of- reference-of-thought’ of postlogic-backtracking-<iterative-looping-‘set-of-dereifying-hollow-narratives-and-acts’>\textsuperscript{17} are ‘denaturing\textsuperscript{15} devoided-of-conviction-as-to-profound-supererogation\textsuperscript{12}-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–registry-elements (out of attendant–ontological-contiguity–educed–existentialising/contextualising/textualising-contiguity --<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\textsuperscript{100} being utterly unfounded as a first-order faulty-mentation-procedure-deception-or-urge\textsuperscript{7} potentially enabling an infinite possibility of second-order level deception if re-engaged as of \textsuperscript{54} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation. Where the interlocutor finds out that the other stranger isn’t really a child molester. The psychopath simply articulates another postlogic/disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-logical-dueness/formulaic non-veridical hollow mimicking narrative (meaning-by-the-mere-illogical-possibility-of-it-being-formulaically-narrated) over the previous narrative, and so in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation ‐or-prelogism\textsuperscript{17}-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\textsuperscript{17}-basis’ towards sanctified-conventioning-social-aggregation-enablers, as the statement, not to take young children into his house, is sanctifying/as-not-requiring-any-further-contemplation to many a supplanting–conviction-as-to-profound-supererogation\textsuperscript{12}—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\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 attendant-ontological-contiguity\textsuperscript{42} -educed–existentialising/contextualising/textualising-contiguity \textsuperscript{39}<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\textsuperscript{100} such that the mere fact of engaging logically with it validates these fundamental falsehood as a first-order
faulty-mentation-procedure-deception-or-urge\textsuperscript{12} paving the way for an infinite possibility of second-order faulty-mentation-procedure-deception-or-urge\textsuperscript{12} operating \textsuperscript{5} logical-processing-or-logical-implicitation—supposedly-apriorising-in-conviction-as-to-profound-supererogation on such false axioms. Thus, with respect to postlogism\textsuperscript{78} generally what is critical for the psychopath/postlogic-mindset is to be seen as being of prelogic supplanting—conviction-as-to-profound-supererogation\textsuperscript{97}—of—attendant-intradimensional—postconverging/dialectical-thinking—apriorising-psychologism even if it is a perception of ‘poor or bad supplanting—conviction-as-to-profound-supererogation\textsuperscript{of—attendant-intradimensional’—postconverging/dialectical-thinking—apriorising-psychologism’ (and not to be seen as being of postlogic \textsuperscript{10} compulsing—nonconviction/madeupness/bottomlining—\textsuperscript{\langle—decontextualising/de-existentialising—of—attendant-intradimensional—apriorising/axiomatising/referencing—\text-superscript{\rangle—induced-disontologising—of—the—attendant-intradimensional—ontologising’–imbued—<contextualising/existentialising—attendant-ontological-contiguity—\textsuperscript{>}—in—shallow—supererogation—\textsuperscript{-<as—to—disontologising—perverted—outcome—sought—precedes—existentially—veridical—‘attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness>—\textsuperscript{\rangle}) since that will validate the ‘apriorising—\textsuperscript{28} reference—of—thought—elements/apriorising—registry—elements (out of \textsuperscript{attendant—ontological—contiguity—\textsuperscript{educed—existentialising/contextualising/textualising-contiguity—\textsuperscript{-<reifying—or—elucidating—of—prospective—relative—ontological—completeness—\textsuperscript{-of—reference—of—thought—devolving—as—of—instantiative—context>—\textsuperscript{>}}’ 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\textsuperscript{15} of reference—of—thought as perverted\textsuperscript{28} reference—of—thought—categorical-imperatives/axioms/registry—teleology\textsuperscript{00} and thus to wrongly re-engage\textsuperscript{51} 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
meaningfulness-and-teleology -as-of-‘nondescript/ ignorable– void ’-with-regards-to-prospective-apriorising-implications⟩} as ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism ‘-basis’ towards the sanctified-conventioning-social-aggregation-enablers in order to undermine the intrinsic- attribution/ontological-veridicality transcendental-enabling/sublimating/supererogatory– dementativity, - when further undermined claim in ‘denaturing\textsuperscript{15} postlogic-backtracking devoided-of-conviction-as-to-profound-supererogation -or-prelogism -basis’, things have moved on, on the basis of sanctified-conventioning-social-aggregation-enablers over and undermining intrinsic-reality/veracity/ontological-pertinence transcendental enabler as a civilisational/institutional-being-and-craft setup creating mental-disposition. The fundamental issue, going by the postlogism\textsuperscript{78} -and-conjugated-postlogism\textsuperscript{78} / perversion-of\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ is then one that at the transcendental/transdimensional/interdimensional/maximalising-level defines the uninstitutionalised-threshold\textsuperscript{03} vices-and-impediments\textsuperscript{106} construct of the registry-worldview/dimension, more than just on-occasionally/incidentally. From an intemporal/ontological perspective that speaks of ‘modern savage mentality’, whether as postlogic or conjugated-postlogic, as \textsuperscript{91} procrypticism–or–disjointedness-as-of\textsuperscript{84} reference-of-thought in need for prospective institutionalisation as deprocrypticism, not as an on-occasion/incidental issue but about ontologically appreciating the how and why in reflecting holographically-<conjugatively-and-transfusively> the ontological-contiguity\textsuperscript{75}—of-the-human-institutionalisation-process\textsuperscript{84} as it undermines uninstitutionalised-threshold\textsuperscript{03} arising from \textsuperscript{75} perversion-of\textsuperscript{84} reference-of-thought-<as-preconvergingly-apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-supererogation⟩ for the recurrent intemporal-disposition \textsuperscript{45}<amplitudding/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\textsuperscript{12} of such uninstitutionalised-threshold\textsuperscript{103}: by ‘engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of prospective recurrent-uninstitutionalisation vices-and-impediments\textsuperscript{106}’ for prospective base-institutionalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{2} of prospective ununiversalisation vices-and-impediments\textsuperscript{106}’ for prospective universalisation, ‘engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of prospective non-positivism/medievalism vices-and-impediments\textsuperscript{106}’ for prospective positivism, and ultimately, ‘engaged-destruction/deconstruction/ontological-reconstituting–as-to-conflatedness\textsuperscript{12} of prospective procrypticism vices-and-impediments\textsuperscript{106} for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology\textsuperscript{100} as of prospective deprocrypticism. That exercise has always been one of decentering of the defective center for the emergence of a new and more ontologically-complete\textsuperscript{2}–reference-of-thought center, and no registry-worldview/dimension can pretend to imply it is ‘un-decenterable (implying its preconverging–or-dementing\textsuperscript{10}–apriorising-psychologism and out-of-phasing for the prospective thinking centering and in-phasing) by its \textsuperscript{4}amplituding/formative–epistemicity>totalising–self-referencing-syncretising/illusion-of-the-present/present-consciousness/mirage speaking of its
metaphysics-of-presence-(implicated-'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 as of difference-
conflatedness—as-to-totalitative-reification-in-singularisation-as-the-
-nondisjointedness/entailment-of-prospective- nonpresencing—as-veridical-epistemicity-
-relativism-determinism <amplituding/formative–epistemicity>causality—as-to-projective-
totalitative–implications-of-prospective- nonpresencing,—for-explicating-ontological-
contiguity’ for our present as well, its psychoanalytic-unshackling/memetic-
reordering/institutional-recomposuring. As with all prospective institutionalisations, a human
secondnaturung institutionalising construct is a requisite because, at best even the intemporal-
disposition individuation individuals, purporting (by maximalising-recomposuring-for-
relative-ontological-completeness—unenframed-conceptualisation) prospective emancipation
come from and are of the stock of the prior reference-of-thought uninstitutionalised-
threshold registry-worldview/dimension, and such prospective emancipation involves such
individuals own ‘moulting’, as actually intemporality/longness is a ‘potential construct of
orientation’ as implied by ontological-normalcy/postconvergence (prospective-transcendence-
in-perpetually-upholding-intemporal-preservation-entropy-or-contiguity—or–ontological-
preservation) and it is only a devised institutionalisation construct that achieves that potential-
construct-of-orientation and not any implied inherent emanance intrinsicness (though the
meaningfulness as articulated as such, and as the meaningfulness in this entire paper, is rather
of an intemporal register validation and not of any temporal register validation, since an
authentic psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring is what
underlies transcendence-and-sublimity/sublimation/supererogatory–de-mentativity as a ‘deeper
limited-mentation-capacity-{as of relative apriorising/axiomatising/referencing- {of-attendant-ontological-contiguity -educed–existentialising/contextualising/textualising-contiguity } }—conflatedness —in –{preconverging-disentailment-by}- postconverging-entailment⟩' 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 ‘moulding’ 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
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing
–apriorising-psychologism> as the respective uninstitutionalised-threshold
with respect to the superseding–oneness-of-ontology which as existential-reality isn’t changed but rather the respective cumulating/recomposuring uninstitutionalised-threshold are due to ‘changes in human meaningfulness and the teleological implications thereof’ confirming by extension that the reality of their threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> is veridical or a most real idea with implications on psychical-orientations/mindsets as structured by the ontology-driven ‘postconverging-or-dialectical-thinking–psychology or psychology-of-mentation-dynamics or natural–psychological-dynamics’. However apparently logical this idea, it is an altogether different to mentally register the idea of such a threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> construct and perception about our own registry-worldview uninstitutionalised-threshold as procrypticism just as it would be by reflex difficult in all the successive registry-worldviews, often requiring a generation or more for transcendental implications to sink in. This threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism> conceptualisation of ‘the social as at its uninstitutionalised-threshold threshold’ wherein the representation as ‘being in threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation
‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing–apriorising-psychologism>
psychologism is more real (from an ontological-normalcy/postconvergence epistemic-or-notional-projective-perspective) than the actual placeholder-login/mental-devising-representation/mentation/consciousness-awareness-teleology defect of conscious mindsets within the given uninstitutionalised-threshold registry-worldview/dimension (as the threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation – as-to- ‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing – apriorising-psychologism insight is suprastructural to it or beyond-its-consciousness-awareness-teleology); is an ontological validation of Derridean hauntology/hantologie conceptualisation of the social in cinematographic terms of meaningfulness (and will seem very much akin, from an ontological perspective, to the central notion of ‘intemporal-preservation-entropy-or-contiguity–or–ontological-preservation as the superseding referential conceptualisation of ontology and inherently imbued with ontological-reconstituting–as-to-conflatedness as a centering/decentering mechanism’ as implied in this paper, though hauntology/hantologie is not quite articulated in such more precise ontological terms but imbricatedness/threadedness/recomposuring notion of existential-reality in there can be grasped), and equally highlights the fundamental ‘paradox of post-structural deconstruction by its transcendental implications’, in that the mental-disposition/psychical-orientation of the present registry-worldview/dimension as positivism–procrypticism is not developed enough (in terms–as-of-axiomatic-construct of its reference-of-thought–categorical-imperatives/axioms/registry-teleology, for-intemporal-preservation-entropy-or-contiguity–or–ontological-preservation) to grasp its implications (in want of futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness-and-teleology as of prospective deprocrypticism–or–preempting—disjointedness-as-of–reference-of-thought imbricatedness/threadedness/recomposuring as of attendant-ontological-contiguity–educed–
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’ reference-of-
thought–³-categorical-imperatives/axioms/registry-teleology⁴ for intemporal-preservation-
entropy-or-contiguity–or–ontological-preservation), just as the core non-
positivism/medievalism mindset/⁵/reference-of-thought wasn’t developed enough to grasp the
implications of created-and-accruing positivistic meaningfulness and redefined mindset/psyche
inducted by the Descartes, Copernicuses, Galileos, Newtons, Kants, Rousseaus and it had to
psychoanalytically-unshackle/memetically-reorder/institutionally-recomposure over generations
‘for what were re-originary–as-unenframed/unbeholdening/outlier-conceptualisation—(imbued-
postconverging/dialectical-thinking —‘projective-insights’/‘epistemic-projection-in-
conflatedness ‘-of-notional–deprocrypticism-prospective-sublimation)⁶ 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-recomposure\{as-to-historiality/ontological-
eventfulness/ontological-aesthetic-tracing\}<perspective-ontological-
normalcy/postconvergence-reflected\{epistemicity-relativism-determinism\}>\} 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-syncetising/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’.

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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 antinihilism of ‘evaluating a construct of prospective transcendence-and-sublimity/sublimation/supererogatory—de-mentativity’ as herein implied about futural Being-development/ontological-framework-expansion—as-to-depth-of-ontologising-development-as-infrastructure-of—meaningfulness-and-teleology which paradoxically de-mentatively/structurally/paradigmatically entails overthrowing/fazing-out/collapsing the positivism—procrypticism meaningfulness-and-teleology at its uninstitutionalised-threshold as a decentering subsumption; when we factor that such a contemplation-and-Being as from a positivism—procrypticism meaningfulness-and-teleology is being called upon to evaluate as to ‘a world beyond its ordinary contemplation’ with the mental tools for such a prospective projection mostly of abstract projective contemplation for grasping the prospective organic-knowledge implied, and so beyond an ordinary evaluation within an implied same reference-of-thought. It should be noted here that the more pertinent quality for such implied transcendentalism as of its implied organic-knowledge beyond just a mechanical construct is ontological-faith-notion-or-ontological-fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing—as-so-being-as-of-existential-reality explaining the disparate nature of the development of human
transference, ordered-construct, percolation-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/ of 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-attendant—ontological—contiguity—educed—existentialising/contextualising/textualising—contiguity— conflatedness—in—preconverging—disentailment—by—postconverging—entailment 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/unbeholdening/outlier-conceptualisation
(imbued-postconverging/dialectical-
thinking -‘projective-insights’/‘epistemic-projection-in-conflatedness’)-of-
notional–deprocrypticism-prospective-sublimation) originary/event
-of-prospective-ontology-origination to a knowledge and its knowledge system however remote the origination,
in the very first place, speaks of the notion of <amplituding/formative–
epistemicity>totalising–renewing-realisation/re-perception/re-thought associated with
‘postconverging-or-dialectical-thinking’–psychology or psychology-of-mentation-dynamics or
natural–psychological-dynamics’ behind any retrospective or prospective registry-
worldview’s/dimension’s reference-of-thought validation-conceptualisation/epistemological
relationship to knowledge/ontological-construal. Ultimately, the very transversality<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 reference-of-
thought and the prospective registry-worldview/dimension as of its prospective relative-
ontological-completeness reference-of-thought is ‘the very paradox of meaningfulness-
and-teleology explaining their discordance, construed as the paradox of transcendence-and-
sublimity/sublimation/supererogatory–de-mentativity’. In other words, if the former had a grasp
of its state ‘as to its prior relative-ontological-incompleteness reference-of-thought’ with
the transcendental de-mentative/structural/paradigmatic
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-ref-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-ref-of- reference-of-thought is of intemporal-or-ontological
prioritisation as of its apriorising/axiomatising/referencing{/of-attendant-ontological-
contiguity -educed—existentialising/contextualising/textualising-contiguity}—
confatedness-in{preconverging-disentailment-by}—postconverging-entailment relative to a
less profound axiomatic-construct on that same given domain of reality as of prior relative-
ontological-incompleteness-ref-of-reference-of-thought as of its
apriorising/axiomatising/referencing{/of-attendant-ontological-contiguity -educed—
existentalising/contextualising/textualising-contiguity}—constitedness-in-preconverging-
entailment, 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

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of the very same physics domain-of-study reality as of transversality<for-sublimating-
existential-eventuating/denouement>→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
from a construal of postlogism78 and conjugated-postlogism78 associated perversion-and-
derived-‘perversion-of- reference-of-thought<as-preconvergingly-
apriorising/axiomatising/referencing-in-nonconviction/madeupness/bottomlining-as-to-shallow-
supererogation>; in that as of a human condition relations it is construed rather as (beyond-
the-consciousness-awareness-teleology<in-preconverging-existential-extrication-as-of-
existential-unthought>→ postlogism78-and-conjugated-postlogism78-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-<as-to-disontologising-perverted-
outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–
apriorising/axiomatising/referencing’-logical-dueness>→ prior relative-ontological-
incompleteness<of-‘reference-of-thought ‘waylaying’, 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> hence preconverging-or-dementing<→
apriorising-psychologism, of prior prologism79-as-of-conviction,-in-profound-supererogation<→
existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’-
logical-dueness-precedes-disontologising-logical-outcome-arrived-at> prospective relative-
ontological-completeness<of-‘reference-of-thought, thus requiring for intemporal-
preservation-entropy-or-contiguity–or–ontological-preservation

renewed

‘apriorising/axiomatising/referencing–{of-attendant-ontological-contiguity–educed–

existentialising/contextualising/textualising-contiguity }–conflatedness–in–{preconverging–
disentailment–by}–postconverging-entailment’ as of ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-

being-as-of-existential-reality that induces a prospective ‘104 universally-transparent constraining

mechanical-knowledge as new bare reference-of-thought categorically

imperatives/axioms/registry-teleology(0) as axiomatic-construct’ and ‘its social–104 universally-

non-transparent-thus-non-constraining-element of ontological-faith-notion-or-ontological-

fideism—imbued-underdetermination-of-motif-and-apriorising/axiomatising/referencing–as-so-

being-as-of-existential-reality as the creating-and-essence-attributing drive for knowledge-and-

virtue’ bringing about prospective relative-ontological-completeness–of-reference-of-

thought, construed as ‘ontological-resetting’ of placeholder-setup/mental-devising-

representation/mentation/consciousness-awareness-teleology(0). By the mere fact of implied

prospective relative-ontological-completeness–of-reference-of-thought over prior relative-

ontological-incompleteness(0)–of-reference-of-thought a prospective transcendence-and-

sublimity/sublimation/superroratory–de-mentativity involves the prospective reference-of-

thought rather ‘registering-and-reflecting a beyond-the-consciousness-awareness-teleology’–

<in-preconverging-existential-extrication-as-of-existential-unthought>–5

meaningfulness-and-teleology(0) as of organic-knowledge Being correction’ of the prior 84 reference-of-thought, such

that the prior 84 reference-of-thought logical-dueness doesn’t even arise as the prospective

8 reference-of-thought is the relatively complete ‘ontological-resetting’ in an ‘organic effecting-

wholeness-as-of-profundness-and-completeness-to–5

meaningfulness-and-teleology(0) over

the prior reference-of-thought ‘effecting-parsimony-as-of-shoddiness-and-incompleteness-to–

5 meaningfulness-and-teleology(0)’; just as the introduction of chemistry science carries an
organic effecting-wholeness-as-of-profoundness-and-completeness-to-\textsuperscript{5} meaningfulness-and-teleology\textsuperscript{100} over a non-positivism/medievalism alchemic material construal. This further explains ‘the socially conflicted nature of all implied transcendental constructs’ whether with prophesying metaphysico-theological constructs of early times reflected in non-universal and universal creeds up to our metaphysico-ontological worldviews implied transcendence-and-sublimity/sublimation/supererogatory-de-mentativity, and so as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<-so-construed-as-from-perspective–ontological-normalcy/postconvergence>’–existentialism-form-factor; but then humankind has always been called upon to show itself capable of superseding/surpassément for prospective possibilities to avail. A second weakness of many critiques is by naively misrepresenting post-structural meaningfulness, and going on to criticise this. For instance, such arguments about post-structuralism as a theory that has no worldview are not made by poststructuralists who in their transcendentally-enabling-level-of-ontological-good-faith-or-authenticity\textsuperscript{73}/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} 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\textsuperscript{1}; 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 transcendent-enabling/sublimating/supererogatory-de-mentativity’ in constraining veracity/ontological-pertinence of thought by the immediate effectiveness of studies, discoveries and inventions wherein a flaw thought proposition will be proven wrong by its ontological ineffectiveness with relatively little concern for third-party convincing over the transcendental-enabling/sublimating/supererogatory-de-mentativity that is existence/intrinsic-reality/ontological-veridicality, whereas the ‘blurriness’ and distance of ontological-primemovers-totalitative-framework’/intrinsic-reality/ontological-veridicality transcendent-enabling/sublimating/supererogatory-de-mentativity’ in the social sciences allows for propositions to crop up that are hardly constrained by immediate effectiveness of studies, discoveries and inventions, such that such propositions will often border on popular thinking or the political (technically) or a concern priorly driven with garnering support and agreement, rather than of genuine intellectual strife for ontological-primemovers-totalitative-framework’/intrinsic-reality/ontological-veridicality transcendent-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-veridicality, with the idea that the notion of a commonness of their ideas and as a movement will take care of itself if they are truly articulating an intrinsic-reality/ontological-veridicality that reflects that commonness; more like the Indian story of blind men who came across an elephant and each one sincerely/authentically said what their capacity enabled them to say, no more no less, with the idea that if what they say is of-the-reality of an elephant, that notion will take care of itself but their first posture is to say authentically what is in front of them. This speaks of the essential nature of all sciences wherein the researcher considers the most determinant element to be not itself or other humans (who are together mortals; mortal because they/humans don’t really invent any rules of existence-or-intrinsic-reality-or-ontological-veridicality but rather at best discover them or utilise them as ‘supposed inventions’ –and the scientist is all about a validation by intrinsic-reality/ontological-veridicality-as-the-transcendental-enabling/sublimating/supererogatory-de-mentativity in contrast to a mental-disposition of social-aggregation-enabler where the emphasis is naively about convincing the other mortal or mortals over a validation by intrinsic-reality/ontological-veridicality transcendental enabler thus leading to subontologisation/subpotentiation in-a-social-dynamism-of-meaningfulness-misappropriation, rather than the supersedingness/precedingness of intrinsic-reality/ontological-veridicality transcendental enabler) but the superseding transcendental-enabling/sublimating/supererogatory-de-mentativity which is intrinsic-reality/existential-reality/ontological-veridicality as reflected by effectiveness of ontological-primemovers-totalitative-framework and projection; with the latter wholly the focus of intellectual contention. The medical researcher involved in seeking a cure by reflex is concerned about what the transcendental-enabling/sublimating/supererogatory-de-mentativity that is intrinsic-reality/ontological-veridicality/existence ‘naturally and best construed/conceptualised’ in the
crafted jargon of biomedical sciences will make available as cure as the ‘superior party’ over whatever they themselves or for that matter any other humans no matter their statuses may ‘sovereignly’ want to think or imagine. This same notion applies in the construct of knowledge in the social sciences, the pursuit of the social scientist as the study of social reality is ‘not about convincing people or making sense to people’ (that can be accessory) but rather about grasping/conceptualising the intrinsic-reality/ontological-veridicality of the social as the transcendental-enabling/sublimating/supererogatory–de-mentativity whatever the jargon required for that purpose; the social education/enlightening exercise that arise thereafter just as a popular science exercise is an altogether different exercise of education and not first-level scientific engagement, and even then such education exercise will still call for a degree of intellectual elevation of the general public. It is critical that in the natural competition of intellectual ideas, intellectuals do not fall in the pattern of using debased or social feel good basis of non-intellectual logic in eliciting ‘mass thinking’ in order to advance their postures but rather fairly and squarely engage at the transcendental-enabling/sublimating/supererogatory–de-mentativity of intrinsic-reality/ontological-veridicality level in proving or disproving those they agree or disagree with as of ontological-primemovers-totalitative-framework\(^1\) ontological implications of existence—as-the-absolute-a-priori-of-conceptualisation–and–existence—as-sublimating-withdrawal-,eliciting-of-prospective-supererogation\(\langle\text{as-to-perspective--ontological-normalcy/postconvergence-implied--prospective-aporeticism-overcoming/unovercoming}\rangle\) Sixth, thus the idea of deferential-formalisation-transference behind formal predicates of institutions and subject-matter specialisms is all about construing meaningfulness in a depth-of-thought (intemporality\(^2\)) that is not available to ordinariness of thought, wherein there is a disambiguating of the supratransversality\(\langle\text{in-sublimating–existential-eventuating/denouement}–\text{of-motif-and-apriorising/axiomatising/referencing}\) as a construct of formalised \(\langle\text{reference-of-thought that is...}\)
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 universal projection of reference-of-thought and the logical-dueness/profile/presumption/assumptions/value-reference/teleology that arises from such a formal reference-of-thought (for instance, as the universal/intemporal proposition underlying this paper’s purported construct for aetiologisation/ontological-escalation in grasping the phenomenon of postlogism in general and the general background human science conceptualisation; together with its exposure for falsifiability /validation from subsequent critical analyses). Such that there will tend to be ‘confusion of reference-of-thought’ where such subtransversality,<in-desublimating–existential-eventuating/denouement>–of-motif-and-apriorising/axiomatising/referencing melee of common sense was apparently to act assumingly/presumptuously rather than ‘to defer’, or otherwise the instance where individuals assume the requisite intellectual elevation (whether by corresponding education and reflection) for a first-level engagement with such specialisms. As
our melee of common sense defers when it comes to the natural sciences, it defers when it
comes to the legal science, it shouldn’t expect otherwise but to defer when it comes to rigorous
post-structural and other social science constructions however their approximations, and so as
the best construction potential of human meaningfulness and teleological possibilities. On that
same token the notion of validation of supratransversality-<in-sublimating–existential-
eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing with respect to
subtransversality-<in-desublimating–existential-eventuating/denouement>-of-motif-and-
apriorising/axiomatising/referencing is not one of contending/argumentative validation at a
same contending pedestal but rather as a validation of the supratransversality-<in-sublimating–
eventuating/denouement>-of-motif-and-apriorising/axiomatising/referencing
reference-of-thought as intellectually-and-morally institutionalising and not implying its
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
<amplitude/formative> wooden-language-{imbued—averaging-of-thought-<as-to-
leveling/ressentiment/closed-construct-of–meaningfulness-and-teleology-as-of-
‘nondescript/ignorable–void ’-with-regards-to-prospective-apriorising-implications>} 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, as even where contending intellectual postures are of relative elevated
formal knowledge, it is quite easy for a pedantising/muddling/formulaic-hollowing-out—in-
subontologisation/subpotentiation-{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 attendant–ontological-
contiguity—educed—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') to post-structural thought as its scholars had rather
previously mostly focussed on disambiguating/clarifying the certitude/lack-of-certitude of
human meaningfulness and thought. Even then the practical application and conceptualisation
of post-structural meaningfulness has always been one that has tended to restore a sense of re-
equilibrium with respect to perceived vested interest and skewed power relations whether with
regards to its articulation in feminist studies, postcolonial studies, power relations in social
settings with regards to appropriate deliverance and more responsive public services, etc. as
post-structuralism has often been a framework giving weaker and subjected meaningful frames
public voice. Thus the so-called ‘human-subject-emancipatory-relativism-driven-
recomposuring-constructivism-towards-singularisation—as-to-the-
nondisjointedness/entailment-of-prospective- nonpresencing> of post-structuralism’ has been
in real and practical world terms more a question of abstract reconstructive thinking since such
practical applications have tended to be effective further highlighting the need rather for more
decentering contemplations. Besides, post-structuralism practical emphasis has mostly been
methodical rather than dogmatic. In the bigger scheme of things, this author further highlights
that post-structuralism by implying ‘decentering’ is implying transcendence-and-
sublimity/sublimation/supererogatory—de-mentativity or an ‘existential-reference/existential-
tautologisation pivoting/decentering’ such that ‘the center’ as the new basis of
analysis/knowledge-construct has moved to the prospective/transcendental/superseding
reference-of-thought putting into question the now-and-present way of thinking as
prior/transcended/superseded reference-of-thought. What has been misconstrued is exactly the
idea of ‘existential-conversion’ that is actually central to all subject-matters wherein the abstract
articulation of principles is of existential-tautologisation/existential-reference neutrally. For
instance, physics principles can be used for either aggressive and warring applications or peaceful and life-enhancing applications, and to say that physics principles are wrong because these can be construed as applicable for non-peaceful purposes is to misunderstand the fundamental nature of theoretic knowledge as fundamentally construing the possibility of existential-reality. Hence human application of knowledge as ‘human existential-conversion’ implies human self-preservation disposition in redefining ‘meaningfulness-and-teleology’ from existential-tautologisation/existential-reference as of human subpotent existential-teleology within the full potency of existence-as-of-its-mimetic-echoness or existence-in-reverberation or existence-potency–sublimating–nascence,–disclosed-from-prospective-epistemic-digression. In other words, abstract post-structural construct as any other theoretical constructs have no commitments to upholding any value-disposition and teleology but rather construe the ontological possibility conflated as of existential reality. The idea of discretely eliciting value-disposition and teleology choices/options is a secondary exercise of human social application (with teleology fundamentally construed as ‘phenomenal/manifest conceptivity/epistemic-reflexivity/epistemicity-relativism-determinism in existence as ontological, so-reflecting <amplituding/formative>diposedness/psychologismic-construct-{as-to-orientation/value-construct/valuation–and–derived-parameterising} and <amplituding/formative>entailment-{as-to-totalising-contiguous/coherent–factuality-of-variability}’, and so with regards to the specific human-subpotency 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 grasable 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 attendant–
ontological-contiguity-educed–existentialising/contextualising/textualising-contiguity”
<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-{
relative apriorising/axiomatising/referencing-\{of-attendant ontological-contiguity -educed–
existentialising/contextualising/textualising-contiguity }—conflatedness }—in {preconverging-
disentailment—by—postconverging entailment} 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

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‘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/deconstruction, and pertinently so by highlighting their underlying ontological failures with recurrent just about decadal institutional crises and social malaises, speaking of the ontological-wobbliness of a liberal thought that has become highly contradictory as marked by its very own perpetual second-guessing. Eighthly, it is this author’s ‘suprastructural contention’ that human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–‘notional~firstnaturedness—temporal-to-intemporal-dispositions–⟨so-construed-as-from-perspective–ontological-normalcy/postconvergence⟩’–existentialism-form-factor and a social world is inherently hampered by a blurriness and distance of ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory–de-mentativity’. Thus approaching a scientific study of
the Social on the same operational basis as that of the natural world is necessarily deficient as
the latter’s immediacy of concurrent ontological-primemovers-totalitative-framework /intrinsic-reality/ontological-veridicality transcendental-enabling/sublimating/supererogatory-de-mentativity as well as the fundamental pivoting/decentering of understanding involving the psychoanalytic-unshackling/memetic-reordering/institutional-recomposuring that took place starting over 500 years ago in establishing the positivising/rational-empirical mindset/ reference-of-thought by the Galileos, Newtons, Leibnizes, Darwins, etc. of the world, such that an Einstein could perfectly articulate the idea of the-theory-of-relativity that would normally make no sense even to the majority of the scientific community at the time but for the ‘very strength’ of the established positivistic/rational-empiricism psyche (operating on the basis that what predicates on rational-empirical basis takes precedence) already established which ensured its transcendental enabling. The positivistic/rational-empirical psyche today, it is herein contended, is not ‘ontologically performant’ enough (of sufficient ontological-completeness-of-reference-of-thought in construing-ontological-veridicality as determined-by its attendant ontological-contiguity -educed-existentialising/contextualising/textualising-contiguity <-reifying-or-elucidating-of-prospective-relative-ontological-completeness -of-reference-of-thought-devolving-as-of-instantiative-context> for the further development today of the study of the Social as of its fleeting/blurred 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 of relative ontological weakness such that critically a lot of the basis for the social sciences today is influenced rather by practice, authority, and is more or less intellectual-politics driven beyond-the-consciousness-awareness-teleology -in-preconverging-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\textsuperscript{100}-\textless in-preconverging-existential-extrication-as-of-existing-unthought\textgreater\textsuperscript{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 \textsuperscript{1} 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\textsuperscript{100}-\textless in-preconverging-existential-extrication-as-of-existing-unthought\textgreater\textsuperscript{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\textsuperscript{100} and is fully transcendental-enabling/sublimating/supererogatory–de-mentativity by confirmatory existence/intrinsic-reality/ontological-veridicality with little or no social-aggregation-enabling but say for human organisational issues and wrong preconceptions induced by social-aggregation-enabling. This
arises because it is inevitable to have conscious or unconscious ontological-bad-faith/inauthenticity just going by human temporal-to-intemporal nature without an inherently strong transcendental-enabling/sublimating/supererogatory-de-mentativity. While in the natural and mathematical sciences the subject-matter by itself is highly transcendental-enabling/sublimating/supererogatory-de-mentativity this is not the case with the subject-matter of the social due to its high temporal-to-intemporal-conjugating-emotional-involvement/subjectification/epistemic-totalising ~self-referencing-syncretising-as-of-perceived–social-stake-contention-or-confliction requiring rather a further strengthening of ontologising rules as of knowledge-notionalisation and utter-ontologising-recomposuring (notional~deprocrypticism as preempting-procrypticism or preempting—disjointedness-as-of-reference-of-thought) beyond the present just positivistic/rational-empiricism striving social science bringing together profound insight with causal effectiveness. This doesn’t necessarily imply a naïve mimicry of the experimental approach as is often the case it can be argued as prevalent in the psychological sciences, and even in the natural sciences there is need for thorough insight when experimenting like say much of quantum physics is often based on elaborate abstractness of thought that is merely validated by critical confirmatory experiments. In fact, this author will contend that the overall ‘insightful empirical’ conceptualisation of this paper is actually more profound than catches the eye in a naïve empirical sense that cannot see beyond our positivistic registry-worldview to recognise human successive transcendental states like recurrent-utter-uninstitutionalisation, base-institutionalisation–ununiversalisation, universalisation–non-positivism/medievalism, positivism–procrypticism and deprocrypticism; as even empirical conceptualisations requires insight and it is more than just a matter of obtaining results because an experiment has been made which is certainly simplistic as the very existential state of things when disambiguated is actually a more profound notion of experiment. It is interesting to note that this argument on the specific basis of (conscious or
unconscious) ontological-bad-faith/inauthenticity for the requisite condition of a ‘fully emancipated social science’ is more than just of circumstantial and idle implication but is rather construed as a de-mentative/structural/paradigmatic notion much like saying it is impossible to have a fully emancipated science in a transitory non-positivism/medievalism to positivistic social-setup still emphasising essences and supranatural causations over a transcendental-enabling/sublimating/supererogatory de-mentativity of rational-empiricism/positivising based knowledge of intrinsic-reality, as transcendental-enabling/sublimating/supererogatory de-mentativity positivistic contentions will still be undermined with such a discrepancy of notional-discontiguity/epistemic-discontiguity -<shallow-supererogation -of-mentally- aestheticised–preconverging/dementing –qualia-schema> in the apriorising/axiomatising/referencing/intelligibility/setup/measuring/instrument of reference-of-thought/axiomatic-construct. Likewise, the positivism–procrypticism meaningful-frame is not sufficiently beyond-the-consciousness-awareness-teleology <in-preconverging–existential-extrication-as-of-existential-unthought> of social-aggregation-enabling with respect to its social reality subject-matter as of its spurious/remote nature, for a more profound transcendental-enabling/sublimating/supererogatory de-mentativity (unlike the relative case with the physical reality subject-matter as immediate) as required for futural Being-development/ontological-framework-expansion–as-to-depth-of-ontologising-development-as-infrastructure-of–meaningfulness and-teleology as of prospective notional–deprocrypticism intrinsic-reality/ontological-veridical transcendental enabling. Thus, the only credible logic this author can think of is that post-structuralism as one of the major critical theories given its potential ontological vigour has been seen as a threat with a deliberate covert non-intellectual effort to stifle it and limit its influence often having to do with misrepresenting the ideas and implications of the ideas of its main proponents (as in fact, one of the central issue with regards to post-structural thinking with respect to other intellectual postures has had to do with the
unusually high level of accusations of its proponents of misrepresentation of their ideas by many of their critiques whether with respect to such accusations of nihilism or untruth, with a central characteristics of many of such critiques being a failure of recognising exactly the central point of post-structural thinking as rather ‘a putting-into-question/shuffling-of-the-cards for a more profound perspective for ontological analysis’. Consider in this case one media-driven and popularised argument that Karl Rove ‘we make our own reality’ quote during the Bush mandate, is due to post-structuralism. Such arguments are revealing of the ‘non-intellectual spirit’ of many such critics, and in this instance wrongly intimating that Karl Rove considered himself a poststructuralist whereas a sincere take will garner that this is nothing other than a Machiavellian, opportunistic and unprincipled statement than ‘truly post-structural theory inspired’ as with or without post-structuralism it is no less likely that the same statement would have been uttered. And the pseudointellectual exercise of linking the two is revealing not only of such out-of-the-way criticism but equally the ‘wayward mindset’ that is often brought into supposedly rigorous social science on the basis of such anything-goes rhyming-logic! Post-structuralism generally occupy a relatively sound position when it comes to all the practical applications of post-structural thought which, to say the least, have always highlighted a sense of re-equilibrium rather than the bogus and insincere criticisms of nihilism or untruth which this author construes as ‘in-effect ontological-bad-faith/inauthenticity’ of ‘parodying’ of poststructuralists positions and analysing the ‘parody’ in usurpation as against a genuinely candid critical intellectualism of their true postures in ontological-good-faith/authenticity.

Post-structural exposition of the realities of the social are not value judgements in themselves just as natural sciences exposition of natural and physical reality doesn’t carry any value judgements. For instance, discovering that bacteria cause disease is a simple objective truth then giving rise to human animate-existential-referencing/subjectification inducing the teleological meaningfulness to pivot/decenter that knowledge into avoiding disease and finding
cure for diseases. This is no more different with post-structural thought which is not a metaphysical/ideological advocacy but telling the social reality for what it is, with human pivoting/decentering to apply that knowledge for its defined teleological meaningfulness. One of the serious consequence of such a weakened social criticism driven by such a targeted and induced atmosphere of quasi-anti-intellectualism is the result that the domain of the political economy and corresponding economic interests have been spared from the critical analysis of such powerful ontological tools; specifically going by the issues of misallocation and inequality we face today based on axioms of models that remain critically beyond analysis, as effectively an anti-intellectualism with respect to social criticism including post-structuralism is cultivated in favour of a default socially uncritical political economy practice (with the cover-up of an ‘intellectually platitudinal’ media) to protect them. Notwithstanding the impressive theoretical conceptualisations of an ever second-guessing economics science, the ‘underlying liberal political economy axiomatic constructs’ on which it rests are massively arbitrary, flawed and degenerate; and this is one area in which developed social criticism including post-structuralism could do an excellent job in debunking the ‘underlying mysticism’, as the domain of the political economy beyond competition of ideas at such a fundamental level is the very foundation of the uncritical preservation of such axioms. Such issues as political choices for bailouts, reallocations and remuneration practices are strictly speaking not economic science issues but political economy issues that require a criticism with respect to social choice about the political economy, but this has been usurped uncritically as if of a natural economic allocation mechanism (a falsehood). This author makes this latter point on the belief that knowledge is an existential exercise and that the intellectual should sincerely put their ‘hand in fire’ at the risk of being proven wrong, as the intellectual exercise is not one of self-veneration but discovering the truth (even at the risk of sounding/looking ridiculous). If there is one area of speculative thinking allowed to this author in this paper, it is such a proposition together with
the idea that it is incredible to think that a lot of the criticisms directed to post-structuralism since the 1980s arises out of such (it is herein contended) ‘intellectual triteness’ by such critics particularly going by the ‘frivolous arguments’ advanced compared to the high intellectual standards they have been able to show elsewhere, together with the notion that these have tended to be unusually media driven in inducing a populist effect. Imagination will point to the idea that something much more ‘cynical and non-intellectual’ must be at work but passing for legitimate intellectualism; or is it, more like the medieval scholasticism erudition establishment more or less grasping the true implications of a non-medieval positivistic thinking on the whole intellectual, belief system and social-construct, and cynically upholding notions they knew better to be wrong but for their overall sense of preservation of their present and their present interests. This impression can be extended as well with respect to the idea of the social implications of postlogism-as-of-compulsing–nonconviction/madeupness/bottomlining—(‘decontextualising/de-existentialising–of-attendant-intradimensional–apriorising/axiomatising/referencing>–induced-disontologising’–of-the–‘attendant–intradimensional–ontologising’–imbued–<contextualising/existentialising–attendant–ontological-contiguity>;–in-shallow-supererogation–<as-to-disontologising-perverted–outcome-sought-precedes-existentially-veridical–‘attendant-intradimensional–apriorising/axiomatising/referencing’–logical-dueness>) as of its ontological-resolution (aetiologisation/ontological-escalation) in all the <cumulating/recomposuring–attendant–ontological-contiguity>–successive registry-worldviews/dimensions given human-subpotency–aporia/undecidability/dilemma/ought–indeterminacy/deficiency/limitation/constraint—imbued–‘notional–firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective–ontological-normalcy/postconvergence>–existentialism-form-factor. As we can grasp that an aetiologisation/ontological-escalation as resolution for non-positivism/medievalism world
postlogism, which is more than just palliative/incidental-in-its implication with regards to a specific instance or specific instances of notions and-accusations of-sorcery for instance, but rather construing the whole non-positivism/medievalism registry-worldview/dimension relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-disontologising–preconverging/dementing–apriorising-<psychologism> (as of metaphorically-a-million-and-one-instances and-locales as enabling the possibility of the phenomenon of notions and-accusations of-sorcery and other vices and-impediments of the state of non-positivism/medievalism and thus requiring de-mentatively/structurally/paradigmatically and comprehensively a positivistic ontological-completeness of-reference-of-thought will de-mentatively/structurally/paradigmatically elicit a non-positivism/medievalism world sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology preservation’ that wouldn’t necessarily construe the social manifestations of notions and-accusations of-sorcery with their associated vices and-impediments as abstractly and ontologically unwarranted universally (which we know was actually the case, with the ‘establishment’ idea being that the masses didn’t need to know about such ‘positivistic stuff’ even if such stuff was ontologically-veridical), to ensure its ‘temporal/shortness of-register-of–meaningfulness and-teleology preservation’. Likewise an articulation as of aetiologisation/ontological-escalation (ontological-resolution) that is more than just palliative/incidental-in-its implication with respect to the notion of psychopathy and social psychopathy with regards to a specific instance or specific instances of psychopathy and social psychopathy but by pointing to the bigger picture to the procrypticism registry-worldview’s/disjointedness-as-of–reference-of-thought relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation’<as-to-‘attendant-intradimensional’-prospectively-
disontologising–preconverging/dementing –apriorising-psychologism’ (as enabling the possibility of the phenomenon of psychopathy and social psychopathy as of metaphorically-a-million-and-one-instances andlocales as well as other vices and-impediments of procrypticism de-mentatively/structurally/paradigmatically and comprehensively requiring a notional–deprocrypticism ontological-completeness of reference-of-thought will de-mentatively/structurally/paradigmatically elicit a human procrypticism sense of ‘temporal/shortness of-register-of–meaningfulness and-teleology’ preservation’ that wouldn’t necessarily construe the social manifestations of psychopathy and social psychopathy with their associated vices and-impediments as abstractly and ontologically unwarranted universally and such an approach may just be off-putting with regards to the prospective implication for the need for notional–deprocrypticism ontological-completeness of reference-of-thought (as intemporal/longness of-register-of–meaningfulness and-teleology) undermining of procrypticism relative-ontological-incompleteness-induced,-‘threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ (as the temporal/shortness of-register-of–meaningfulness and-teleology).

Such an articulation equally extends to the idea that notions overlooking vices and-impediments associated with psychopathy and equally wrongly implying its associated virtue in the procrypticism registry-worldview are just as of ‘temporal threshold-of–nonconviction/madeupness/bottomlining-in-shallow-supererogation –as-to–‘attendant-intradimensional’–prospectively-disontologising–preconverging/dementing –apriorising-psychologism’ like the disposition to overlook vices and-impediments associated with notions and-accusations of-sorcery and equally implying the associated virtue in a non-positivism/medievalism setup; and so, as of human-subpotency–aporia/undecidability/dilemma/ought-indeterminacy/deficiency/limitation/constraint—imbued–
notional-firstnaturedness—temporal-to-intemporal-dispositions<so-construed-as-from-perspective—ontological-normalcy/postconvergence>'—existentialism-form-factor due to their respective relative-ontological-incompleteness<as-to-'attendant-intradimensional—prospectively-disontologising—preconverging/dementing—apriorising—psychologism>' with respect to their respective perversion-and-derived<as-to-'attendant-intradimensional—apriorising/axiomatising/referencing—in—nonconviction/madeupness/bottomlining-as-to-shallow-supererogation phenomena. Thus in all registry-worldviews/dimensions reference-of-thought postlogism as-of-compulsing—nonconviction/madeupness/bottomlining—{<decontextualising/de-existentialising—of-attendant—ontological-contiguity >;in-shallow-supererogation }<as-to—disontologising—perverted—outcome-sought-precedes-existentially-veridical—'attendant—intradimensional—apriorising/axiomatising/referencing’—logical—dueness>  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 ‘disjointedness—as—of—reference—of—thought’ misappropriated meaningfulness and—teleology in arrogation tends to extend as conjugated—postlogism ‘disjointedness—as—of—reference—of—thought’ misappropriated meaningfulness and—teleology in arrogation involving the temporal elicitation of derived<as—to—disontologising—perverted—reference—of—thought—in—relative—ontological—completeness >, and it is thus naïve to construe postlogism<as—to—attendant—intradimensional—nonconviction/madeupness/bottomlining—as—to—shallow—supererogation > 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)!